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Phulkian State

(Patiala Jind and Nabha)

1904

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PUNJAB STATES GAZETTEERS, VOLUME XVII. A.

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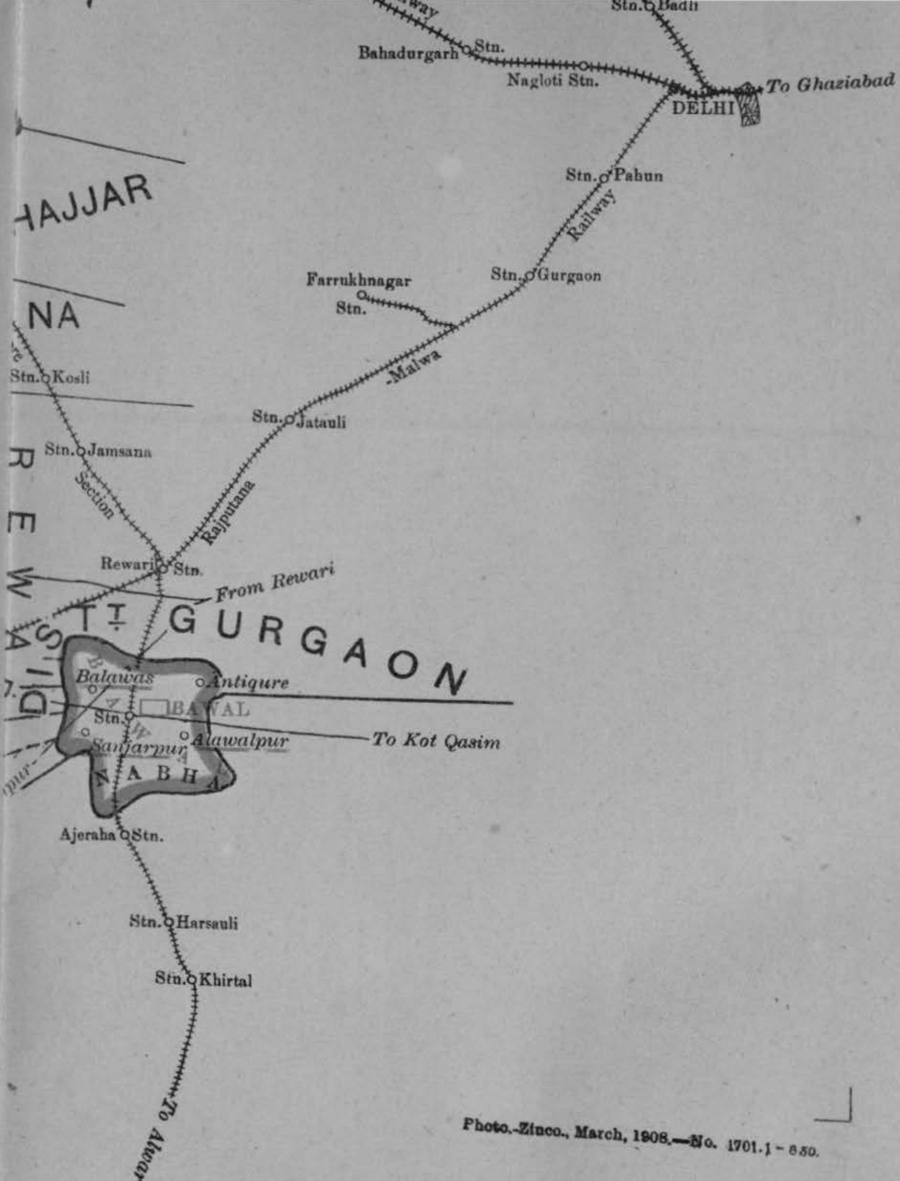


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PUNJAB

STATES GAZETTEERS

VOLUME XVII. A.

PHULKIAN STATES.

PATIALA JIND AND NABHA.

WITH MAPS.

1904.

COMPILED AND PUBLISHED UNDER THE AUTHORITY
OF THE PUNJAB GOVERNMENT.

Lahore:
PRINTED AT THE PUNJAB GOVERNMENT PRESS,
1909.

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INTRODUCTION.

THE PHULKIAN STATES.

THE three Native States of PATIALA, JIND and NABHA in the Punjab are collectively known as the Phúlkián States. They are the most important of the cis-Sutlej States, having a total area of 7,599 square miles, with a population (1901) of 2,176,644 souls, and a gross annual revenue of Rs. 88,00,000. The main area of this group of States lies between 74° and 77° E. and 29° and 31° N. It is bounded on the north by the District of Ludhiána, on the east by Ambála and Karnál, on the south by Rohtak and Hissár, and on the west by the Ferozepore District and the Farídkot State. This area is the ancestral possession of the Phúlkián houses. It lies mainly in the great natural tract called the Jangal 'Desert or Forest,' but stretches north-east into that known as the Pawádh, or 'East,' and southwards across the Ghaggar into the Nardak, while its southernmost tract, round the ancient town of Jínd, claims to lie within the sacred limits of the Kurukshetra. This vast tract is not however the exclusive property of the States, for in it lie several islands of British territory, and the State of Máler Kotla dovetails into the centre of its northern border. On the other hand the States hold many outlying villages in British territory. Nevertheless the three States, as a group, hold a comparatively continuous area, though individually each resembles Brunswick or the County of Cromarty, its territory being scattered and inextricably intermingled with that of its sister States. Besides its share in the ancestral possessions of the Phúlkián houses, Patiála holds a considerable area in the Simla Hills acquired in 1815. In addition to these possessions, the three States hold a fairly compact block of outlying territory in the south-east of the Punjab, between 75° and 76° E. and 27° and 28° N. This block is bounded on the north by Hissár, on the east by Rohtak and Gurgaon, and on the south and west by Rájpútána. Each of the States received a part of this territory as a reward for its services in the Mutiny.

The ruling families of the Phúlkián States are descended from Phúl, their eponym, from whom are also descended the great feudal, but not ruling, families of Bhadaur and Malaud, and many others of less importance. Collaterally again the descendants of Phúl are connected with the rulers of

Farídkot, the extinct Kaithal family and the feudatories of Arnaulí, Jhumba, Siddhúwál, and, north of the Sutlej, Atarí. These numerous branches of a vigorous stock belong to the great Siddhú-Barár tribe, the most powerful Jat tribe south of the Sutlej, and claim descent from Jaisal, a Bhattí Rajpút, who, having founded the State of Jaisalmer in 1180 A.D., was driven from his kingdom by a rebellion and settled near Hissár. Hemhel, his son, sacked that town and overran the country up to Delhi, but was repulsed by Shams-ud-Dín Altamash. Subsequently however in 1212 A.D. that ruler made him governor of the Sirsa and Bhatinda country. But his great-grandson Mangalráo having rebelled against the Muhammadan sovereign of Delhi was beheaded at Jaisalmer. His grandson sank to Jat status by contracting a marriage with a woman of that class, and though the great Siddhú-Barár tribe in the ensuing centuries spread itself far and wide over the Malwá country up to and even beyond the Sutlej, the descendants of Khiwa fell into poverty and obscurity, until one of them, Sanghar, with a few followers entered the service of the Emperor Bábar. Sanghar himself fell at Pánipat in 1526 A.D., but the emperor rewarded his devotion by granting his son Baryám the *chaudhriyat* or superintendency of the waste country south-west of Delhi, and thus restored the fortunes of the family. This grant was confirmed by Humáyún, but Baryám in 1560 fell fighting against the Muhammadan Bhattís, at once the kinsmen and hereditary foes of the Siddhú tribe. Baryám was succeeded as *chaudhri* by his son Mahráj and his grandson Mohan, who were both engaged in constant warfare with the Bhattís until the latter was compelled to flee to Hansí and Hissár, whence he returned with a considerable force of his tribesmen, defeated the Bhattís at Bedowál, and at the advice of the Sikh Guru Har Govind founded Mahráj in the Ferozepore District.

But the unceasing contest with the Bhattís was soon renewed and Mohan and his son, Rúp Chand, were killed by them in a skirmish about 1618. His second son, Kála, succeeded to the *chaudhriyat* and became the guardian of Phúl and Sandálí, the sons of Rúp Chand. Phúl, whose name means 'blossom,' was blessed by the Guru Har Govind, and from him many noble houses trace their descent. He left six sons, of whom Taloka was the eldest, and from him are descended the families of Jínd and Nábha. From Ráma, the second son, sprang the greatest of the Phúlkián houses, that of Patiála. The four other sons only succeeded to a small share of their father's possessions.

Phúl had in 1627 founded and given his name to the village which is now an important town in the Nábha State. His two elder sons founded Bhái Rúpa, still held jointly by the three States; and Ráma also built Rámpur. The last named successfully raided the Bhattís and other enemies of his line. He then obtained from the Muhammadan Governor of Sirhind the superintendency of the Jangal tract, his cousin Chain Singh being associated with him in the office, but Ráma could brook no rival and caused his cousin to be assassinated, only to fall in his turn a victim to the vengeance of Chain Singh's sons. The blood-feud was duly carried on by Alá Singh, Ráma's third son, who killed all but one of the sons of Chain Singh. Alá Singh, now quit of his nearest enemies, established a post at Sanghera, to protect its people against the chiefs of Kot and Jagráon. In 1722 he entrusted Bhadaur to his elder[1] brother, and re-built Barnála, where he took

[1] In Griffin's 'Punjab Rájas' he is said to have been the elder brother while in the 'Jugráfia Patiála' he is called the younger. See also 'Tárikh Patiála,' foot-note on p. 40, where he is described as the younger brother.

up his residence. Shortly afterwards his son Sardúl Singh attacked and destroyed Níma, the possession of a Rájpút who was related to the powerful Rái Kalha of Kot. This roused the Rái to a determined attempt to destroy the rising power of Alá Singh, and collecting a large force led by the Rájpút chiefs of Halwára, Malsin, Thattar and Talwandí, and the famous Jamál Khán, Raís of Máler Kotla, and strengthened by an imperial contingent under Sayyid Asad Alí Khán, general of the Jullundur Doáb, he attacked the Sikhs outside Barnála. The imperial general fell early in the day, and his troop abandoned the field. The troops of Máler Kotla and Kot followed their example and the Sikhs obtained a complete victory, routing the Muhammadan forces and taking many prisoners and much booty. This victory raised Alá Singh to the position of an independent chief 1731 A.D. and the Sikhs flocked to his standard. But the next 10 years were consumed in desultory warfare with the Bhattís, and Alá Singh was driven to ally himself with the imperial governor of Sirhind against the chief of Kot, who was forced to abandon his principality. Alá Singh however soon quarrelled 1741 A.D. with his ally, and was in consequence thrown by him into prison, where he would have perished but for the self-sacrifice of a follower, a relative of Chain Singh, his hereditary foe. Thus freed, Alá Singh built the 1749 A.D. fort of Bhawánígarh, 22 miles west of the present town of Patiála. Three years later his general, Gurbaksh Singh, Káleká, subdued the 1753 A.D. territory of Sanaur or Chaurásí in which the town of Patiála lies, and fortified the latter place to hold the conquered territory in check. Meanwhile the Díwán of Abd-us-Samad Khán known as Samand Khán, governor of Sirhind, had fled for protection to Alá Singh, who refused to surrender him. Samand Khán thereupon marched on Sanaur, but only to meet with a severe defeat. Bháí Gurbaksh Singh, the founder of the Kaithal family, next invoked the aid of Alá Singh in subduing the country round Bhatinda, which was then held by Sardár Jodha of Kot Kapúra. Alá Singh despatched a considerable force against this chief, but effected nothing until the Sikhs from the north of the Sutlej came to his aid, overran the country and placed Bháí Gurbaksh Singh in possession of it. Ala Singh next turned his arms against two neighbouring chiefs, who having called in vain upon the Bhattís for help were slain with several hundred followers and their territories annexed. With his son Lál Singh, Alá Singh now proceeded to overrun the country of the Bhattí chiefs, who summoned the imperial governor of Hissár to their aid, but in spite of his co-operation they were driven from the field. This campaign terminated in 1759 with the victory of Dhársúl which consolidated Alá Singh's power and greatly raised his reputation.

The invasion of Ahmad Shah.

On his invasion of India in 1761 Ahmad Shah Durrání had appointed Zain Khán governor of Sirhind, but the moment he turned his face homewards, the Sikhs, who had remained neutral during his campaigns against the Mughal and Mahratta powers, attacked Sirhind which was with difficulty relieved by Jamál Khán of Máler Kotla and Rái Kalha of Kot. In 1762 1762 A.D. Ahmad Shah determined to punish the Sikhs for this attempt on Sirhind, and though a great confederacy of the Phúlkián chiefs and other Sikh leaders was formed and opposed his advance near Barnála, the Durrání inflicted on them a crushing defeat, their loss being estimated at 20,000 men. Alá Singh himself was taken prisoner, and Barnála occupied by the Afgháns. The chief's ransom of four lakhs was paid with difficulty, and he was released, but Ahmad Shah, in pursuance of his policy of employing the Sikhs against the Mughal power, gave Alá Singh a robe of honour with the title of Rája and authority to coin money in his own name. These gifts however raised the suspicions of the Sikhs, and Alá Singh only recovered his position in their eyes when in 1763 he headed the great force of confederated Sikhs which 1763 A.D.

took Sirhind after Zain Khán had been defeated and slain outside its walls. In this battle the nascent State of Jínd was represented by Alam Singh, a grandson of Taloka, and that of Nábha by Hamír Singh, his great-grandson. After the victory the old Mughal District of Sirhind was divided among its conquerors. Sirhind itself with its surrounding country fell to Alá Singh, Amloh to Nábha, and a considerable area to Jínd. In this year Jínd and Nábha may be deemed to have come into being as ruling States, and henceforward their histories diverge.

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PATIALA STATE.

PATIALA STATE.

CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

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Descriptive.

PHYSICAL ASPECTS.

Development *Table I of Part B.*

THE most eastern of the three Phúlkián States—Patiála, Jínd and Nábha—Patiála derives its name from its capital city which was founded by Rája Alá Singh, the first independent ruler of the State, about 1762 A.D. With a total area of 5,412 square miles, it is considerably the largest and most wealthy of the Native States in the Eastern Punjab, and is more populous than Baháwalpur, which has nearly three times its area. Most of its territory lies in the eastern plains of the Punjab, which form part of the great natural division called the Indo-Gangetic Plain West. Owing however to its political history the territories of the State are somewhat scattered. They comprise a portion of the Simla Hills and a tract called the *iláqa* of Nárnaul, which now constitutes the *nizámat* of Mohindargarh in the extreme south-east of the Province on the borders of the Jaipur and Alwar States in Rájpútána. Moreover, the territory of the State is interspersed with small tracts and even single villages belonging to the States of Nábha, Jínd and Máler Kotla, and to the British Districts of Ludhiána, Ferozepore and Karnál, while on the other hand the State includes several detached villages or groups of villages which lie within the natural borders of these States and Districts.

The scattered nature of the Patiála territories makes it impossible to describe its boundaries clearly and succinctly, but the map gives full details and renders any lengthy description superfluous. Briefly the State may be described as consisting of three main portions, each of which is bounded by the territories noted below :—

The main block, between N. lat. 29° 23′ and 30° 55′ and E. long. 74° 40′ and 76° 59′, comprising the plains portion of the State west of the Jumna Valley and south of the Sutlej, is bordered thus :—

North.—Ludhiána and Ferozepore Districts.

West.—Hissár District.

South.—Hissár and the State of Jínd.

East.—Karnál and Ambála Districts.

Thus the main portion of the State forms roughly a parallelogram 139 miles from east to west and 125 miles from north to south, with an outlying tract to the south of the Ghaggar river, which forms part of the *nizámat* of Karmgarh. The second block lies within the Simla Hills between 30° 40′ and 31° 10′ N. lat. and 76° 49′ and 77° 19′ E. long., and is thus comprised within the Himálayán area. The State here comes into contact with several of the Simla Hill States, for it is bounded on the north by Kotí, Bhajjí and Bhágal, on the west by Nálágarh and Mahlog, and on the east by Sirmúr and Keonthal, while on the south it is separated from tahsíl Kharar of the Ambála District by the watershed of the Siwálik Range. This block has a maximum length of 36 miles from north to south and a breadth of 29 miles from east to west. It forms part of the *nizámat* of Pinjaur. The third block is the *iláqa* of Nárnaul which is remote from the main territory of the State, lying 180 miles from its capital, between N. lat. 27° 47′ and

CHAP. I, A.
—
Descriptive.

PHYSICAL ASPECTS.

28° 28′ and E. long. 75° 56′ and 76° 17′. It is bounded on the north by the Dádrí *iláqa* of the Jínd State, on the west and south by Jaipur State territory, and on the east by the State of Alwar and the Nábha *iláqa* of Bawal Kántí. It is 45 miles from north to south and 22 from east to west.

Development.

The plains part of the State does not differ materially from the surrounding Districts of Ludhiána, Ambála and Karnál, though the tract irrigated by the Sirhind Canal in the north stands out in a pleasing verdant contrast to the sandy tracts of the south-west. In the hills the scenery is varied and picturesque.

Rivers.

The Patiála State as a whole is badly watered. No great river runs through it or near its borders, and the chief stream which traverses the State is the Ghaggar, which runs from the north-east of its main portion in a south-westerly direction through the Pawádh, and thence in a more westerly direction separating the Pawádh from the Bángar, after which it leaves the territory of the State. Its bed is narrow and ill-defined in Rájpura and Banúr, but in Ghanaur the banks are low and the stream floods easily Lower down it narrows in places, but generally speaking is not confined in the rains to any clear or well-defined channel.

Sirhind *choá*.

The slope of the main block of the State is from north-east to south-west, and in the rainy season the surface drainage of the country near Rúpar enters the State near Sirhind and flows through the Fatehgarh, Bhawánígarh and Sunám tahsíls and spreads over the country about Jakhepal and Dharmgarh. This stream is known as the Sirhind, Mansúrpur or Sunám *choá*, and probably follows the alignment of the canal, which was cut about 1361 A. D. by Fíroz Shah III, when he constituted Sirhind into a separate district.[1]

Jhambowálí *choí*.

South of this stream runs the Jhambowálí *choí* which rises near Chinárthal, runs through Bhawánígarh and Karmgarh thánás and joins the Ghaggar near Bhainí. A third torrent, the Patiálewálí Nadí, rises near Maní Májra, and carrying with it the water of several other torrents flows past Patiála, and falls into the Ghaggar near Patársí.

The Ghaggar.

Centuries ago, it is said, the Sutlej flowed through the Govindgarh tahsíl, and though it is probable that the river changed its course early in the 13th century, the old depressions are still to be seen, with ridges of high sand running parallel to them. In the Himálayán area the principal stream is the Koshallia which, after receiving the waters of the Sukna, Sirsalá, Jhajra, Gambhar and Sirsa, debouches on to the plains near Mubárikpur, and is thenceforward known as the Ghaggar.

Mohindargarh.

In the Mohindargarh *nizámat* the two main streams are the Dohán and the Krishnáwatí, with its tributary the Gohlí. The Dohán rises in the Jaipur hills, and traversing the *parganas* of Nárnaul and Mohindargarh flows into the Jínd territory to the north. The Krishnáwatí also rises in Jaipur territory and enters the *nizámat* on the south at Mathoka, and passing Nárnaul enters the Nábha territory on the east. The Gohlí or Chhalak rises near Bárherí in *pargana* Nárnaul and falls into the Krishnáwatí near Nárnaul town.

GEOLOGY.[2]

Mr. Hayden writes—

Geology.

"The Phúlkián States are situated chiefly in the Indo-Gangetic alluvium, but their southern portions, in the neighbourhood of Gurgáon District, contain outliers of slate and quartzite belonging to the Delhi system."

[1] Elliot's History of India, IV, p. 11.
[2] Compiled from the Geology of India and other sources.

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Descriptive.

PHYSICAL ASPECTS.

Geology.

The Patiála State may be divided for geological purposes into (1) the Patiála Siwáliks, (2) the outliers of the Arávallí system in the Mohindargarh *nizámat*, and (3) the plains portion of the State west of the Jumna valley and south of the Sutlej.

The Patiála Siwáliks lie between 30° 40′ and 31° 10′ N. and 76° 49′ and 77° 19′ E., forming part of the Siwálik Range. From a physical point of view, they may be further sub-divided into Dún and Hill. Of these the first extends along the foot of the hills from Rámgarh in Ambála District on the south-east to Nálágarh on the north-west. On the south-west it is bounded by Maní Májra, also in the Ambála District, from which it is separated by the range of Siwálik hills known as the Dún Khols. These Khols present a tangled mass of small ravines, fissures and scarped walls, throughout which degradation has set in to such an extent that every year during the rains a large quantity of detritus is carried down by the streams into the Ambála plains, and it seems hopeless to expect that this action can now be stopped altogether, though much might be done by replanting and restricting grazing. In great measure the erosion must be ascribed to the laying bare of the soft sand-stone formation by the destruction of the forests, for there is no doubt but that at one time this tract was clothed with dense forests of trees, of the species found in the low hills, as is evident from the old roots and petrified stems still found in many places. East of the Ghaggar river near Chandí is another range of low hills, and the portion belonging to Patiála, called the Ráitan Khols, extends from the Mír of Kotáhá's *iláqa* to Rámgarh. The other features of the Dún are (1) the Ráitan plateau, situated between Pinjaur and the Ghaggar river, some 12 square miles in extent; (2) the small isolated hills that rise out of the Dún. The Ráitan plateau is of alluvial formation and is traversed by several streams which have cut deep into the stony soil on their way to the Ghaggar.

The hill division includes two separate tracts. The smaller one about 9 square miles in extent occupies the northern portion of the Jabrot valley, south of the Phágú-Mahású ridge, and is surrounded by the Koti and Keonthal States. The larger tract extends through about 300 square miles of the mass of hills south of the Dhámí and Bhajji States as far as the Pinjaur Dún, and is bounded on the east by Keonthal, Kotí, Simla, the Girí river and Sirmúr, on the west by Bhágal, Kuniár, Bhaghát, Bharaulí in Simla District, Bíja and Mahlog States. The whole territory is divided by the Jumna-Sutlej water-shed. The chief physical features are (1) the main ridge or water-shed, marked by the Jakko, Krol, Dagsháí and Banásar peaks, (2) the western off-shoots on which are the Sanáwar, Garkhal and Karárdeo (Kasaulí) peaks, and (3) the main valleys drained by tributaries of the Sutlej, Girí, Ghaggar and Sirsa rivers.

Metamorphic rocks. Azoic[1] period.

Tára Deví hill is a well known peak. The area which drains into the Sutlej belongs to Patiála, that which drains into the Jumna belonging to Keonthal. It seems to be composed of (1) limestone and shales, (2) sand-stone, (3) shales and clay, (4) quartzite and granite, the granite nodules being actually seen in a tunnel of the Kálka-Simla Railway for a distance of about 13 chains. Hexagonal shaped pieces of granite are said to have been found in the tunnel and sold by the Pathán coolies at Simla. The rock occurs in intrusive masses and veins, ramifying throughout the rock gneiss and schists and even penetrating the slates.

At Jabrot all the uppermost beds forming the summits of the southern face of the Mahású ridge are composed of mica schist with abundant quartz veining at intervals, while the base of the hill consists of slaty

[1] All hard and crystalline rocks being destitute of fossils.

CHAP. I, A.
Descriptive.
PHYSICAL ASPECTS.

rock with little or no crystalline metamorphic rock, the other beds being of the infra-Krol group resting on the Blainí bands and the Simla slates. Traces of copper are seen above Maudh village.

Industrial products of the system.

Good roofing and flooring slates are quarried at Kemlí near Jatogh and in Bágrí Kalán. There are some sand pits in Nágílí, a village in *pargana* Bharaulí Khurd. In *pargana* Keotan Kalán there was a copper mine, but its working was stopped by a change in the course of the Súrajmukhí, a tributary of the Girí. Limestone is found in Malla (5 *kos* east of Pinjaur), and in the vicinity of Pinjaur. At Taksál (2 miles north of Kálka) white limestone is quarried from the Kálí Mattí kí Choí. Particles of gold mixed with dark sand are collected from the Sirsa river.

Transition system. "*Geology of India*," *page* 68.

Accepting the validity of a distant Arávallí system of transition stage it may be described as consisting of quartzites, limestones, mica and felspathic schists, and gneisses. In the *nizámat* of Nárnaul some outliers here and there seem to belong to the Arávallí system striking nearly from south-west to north-east in Rájpútána. In many places on sinking wells to a depth of about 20, 30 or 40 *háths*[1] sandstone formations are likely to be met with. It is impossible to tell what beds may be concealed beneath the Nárnaul plain, which is a portion of the Indo-Gangetic alluvium.

Industrial products.

Limestone is quarried near Mandí (3 miles south of Nárnaul). It is turned into quicklime—for whitewash—and exported to Patiála and other places at a distance. At Manderí, near the Police Station of Nárnaul, a rough building stone is obtained. At Khárda a kind of white stone used for building material and for making pillars is quarried. At Antrí, 8 miles south of Narnaul, is an outlier where iron ore is mined, and in its neighbourhood fine white slabs are found. Near Báil, 16 miles south of Nárnaul, is a hill where there are copper mines, but owing to the scarcity of fuel they are not worked. Here are also found small round diamond-shaped cornelians set in large blocks of stone. Rock crystals, quartz, mica schists and sandstones used for building purposes are found at Masnauta (south-west of Nárnaul), Pánchnauta, Antrí, Biharípur, Danchaulí, Golwa, Islámpur, Sálárpur and Mandlána. Fine slabs are found at Sarái, Sarelí and Sálárpur. The limestone quarries at Dhání Bathotha are noted for the good quality of their stone. Crude beryl is found at Taihla 2 miles from Nárnaul. Concrete (*kankar, ror*), called *morind* by the people, is found in many places in the surface alluvium.

In tahsíl Mohindargarh near Mádhogarh, 6 miles west of Kánaud, a gritty sandstone used for mill-stones is found. Near Sohila, 7 miles from Kánaud, there is an outlier where roofing slate is quarried, and near the same place sand, used for manufacturing glass (*kanch*) bracelets, is obtained. Dhosí is the loftiest hill in the *nizámat*. The soil in the tahsíl of Nárnaul is *roslí*, while *bhut* or sand is abundant in Kánaud.

Carbonaceous system of the Simla Himáláyás. "*Geology of India*" *pages* 133 34.

The boulder beds are overlaid by a series of shales or slates, characterised by the greater or less prevalence of carbonaceous matter, which underlie the limestone of the Krol mountain. The carbonaceous impregnation to these shales is very irregularly distributed, being often extremely conspicuous, especially where the rock has undergone crushing but at other times wanting at any rate near the surface. Not infrequently the blackest and most carbonaceous beds weather almost white by the removal of the carbonaceous element. Above these beds there is usually a series of quartzites of very variable thickness, varying from about twenty feet in the

[1] One *hath* = 1½ feet.

CHAP. I, A.
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Descriptive.
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sections south of the Krol mountain to some thousand feet in Western Garhwál. They are very noticeable at Simla, forming the whole of the Boileauganj hill and the lower part of Jatogh, where they have been called Boileauganj quartzites.

Carbonaceous system of the Simla Himálayás.

In the Krol mountain the uppermost beds are blue limestones with associated shaly bands, mostly grey in colour, though there is one distinct zone of red shales, but as no carbonaceous beds are associated with them, and as the underlying quartzite exhibits remarkable variations in thickness, it is uncertain whether these limestones of the Krol group are the equivalents of carbonaceous or graphitic limestones or belong to a later unconformable system. The beds of the carbonaceous system contain, in most of the sections, interbedded basaltic lava flows, and more or less impure volcanic ashes either recognisable as such, or represented by hornblende schists, where the rocks have become schistose. The range of the volcanic beds varies on different sections. Their usual position is in the upper band of carbonaceous shales, but they are also found among the quartzites and in the upper part of the infra-Krol,[1] though they never, so far as is known, extend down as far as the Blainí group (the group so named from the village and *khad* of Blainí or Baliání in the *pargana* of Bharaulí Khurd).

" *Geology of India,*" *page* 136.

There is a great similarity between sections in the Kashmír and Simla areas. In both boulder-bearing shales of presumably glacial origin are overlaid by a series of slates and quartzites, characterised by a carbonaceous impregnation and by the presence of contemporaneous volcanic beds, and in both the uppermost member is a limestone. The resemblances are not mere lithological ones between rocks, such as have always been in process of formation at every age of the earth's history. They are exhibited by the rocks which owe their origin to wide reaching causes, which have only occasionally acted, and it is difficult to resist the conclusion that they are evidence of the contemporaneous origin of the two rock series and not merely accidental.[2] Small concretionary globules (nodules) often occur in the Krol limestone and are taken by some for organic remains. Pandit Mádho Rám, Náib Názim of Patiála Forests, says that traces of a coal mine[3] have been recently found by him near Kandághát. In tunnelling the Barog hill section of the Kálka-Simla Railway a coal seam was also seen.

Tertiaries of the Himálayás.
" *Geology of India,*" *page* 464.

From a stratigraphical point of view the Himálayán mountains may be divided into three zones which correspond more or less with the orographical ones. The first of these is the Tibetan, in which marine fossiliferous rocks are largely developed, whose present distribution and limits are to a great extent due to the disturbance and denudation they have undergone. Except near the north-western extremity of the range they are not known to occur south of the snowy peaks. The second is the zone of snowy peaks and lower Himálayás, composed mainly of crystalline and metamorphic rocks and of unfossiliferous sedimentary beds, believed to be principally of

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[1] The beds between the Krol and the Blainí group classed as infra-Krol shales are often carbonaceous and have been taken for coal.

" *Geology of India,*" *page* 138.

[2] The correlation by Dr. Stoliczka of the quartzites of Boileauganj with the Kuling, and of the Krol with the Liling limestone of Spití, are probably correct, and curiously enough an apparent confirmation was published, about the same time as his Memoir, in Professor Gümbel's description of a specimen from the Schlagintweit collection (said to have been obtained at Dharmpur in this State), containing 3 fossils, *Lima lineata* and *Natica gaillardoti* found also in the Muschelkalk of Europe, and the new species *N. Simlansis*. Dharmpur is, however, a well known locality on the tertiary rocks, and the specimen in question must have come from a totally distinct ground, probably in Tibet.

[3] *Civil and Military Gazette* of 21st November 1903.

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"*Geology of India*," page 465.

palæozoic age. The third is the zone of the sub-Himálayás, composed entirely of tertiary and principally of upper tertiary deposits, which forms the margin of the hills towards the Indo-Gangetic plain, and has so intimate a connection with, and so important a bearing on, the history of the elevation of the Himálayás that it will require a more detailed notice here than the others.

The stratigraphy and palæontology of the rock, composing this tertiary fringe (Patiála Siwaliks[1]), are indicated in the following table :—

1. Upper tertiary or Siwálik series: Upper, Middle and Lower Siwálik.
2. Lower tertiary or Sirmúr series: Kasaulí, Dagsháí and Sabáthú groups.

"*Geology of India*," pages 349-50.

Lithography: Sabáthú group.

The lowest of the three groups into which the lower tertiary has been divided is named after the military station of Sabathú, near which it is well exposed. It consists principally of greenish grey and red gypseous shales with some subordinate lenticular bands of impure limestone and sandstone, the latter principally found near the top of the group. The beds are everywhere highly disturbed and the bottom bed of the Sabáthú group is a peculiar ferruginous rock, which is very well seen at Sabáthú itself, and in the shaly beds immediately overlying it there is a seam of impure coal. The coal is too impure and too crushed to be of any economic value.

Dagsháí group.

The beds of the Dagsháí group proper consist almost exclusively of two distinct types of rock. One is a bright red or purple, homogeneous clay, weathering into small rounded nodular lumps; the other a fine-grained hard sandstone of grey or purplish colour. The passage from the Dagsháí to the Kasaulí group is perfectly transitional: indeed the distinction of the two merely depends on the absence of the bright red nodular clays of the Dagsháí group.

Kasaulí group.

"*Geology of India*," page 351.

The Kasaulí group is essentially a sandstone formation in which the argillaceous beds are quite subordinate in amount. The sandstones are mostly of grey or greenish colour and are as a rule more micaceous and at times distinctly felspathic. The clay bands are gritty, micaceous, and but seldom shaly. At the upper limit of the Kasaulí group some reddish clay bands are seen on the cart road to Simla. These clay bands are softer and paler than those of the Dagsháí group and resemble the clay of the lower portion of the upper tertiaries near Kálka.

Palæontology.

The Sabáthú group is most palpably of marine origin and of nummulitic age as is shown by the numerous fossils it contains. The Dagsháí group has yielded no fossil, except some fucoid markings and annelid tracks, which are of no use for determining either the age or mode of origin of the beds. Fossils of oak leaves and branches have been found near Dagsháí by Pandit Mádho Rám of the Forest Department, Patiála, but the great contrast of lithological character suggests a corresponding change of conditions of formation, and it is probable that they were deposited either in lagoons or salt-water lakes cut off from the sea or were of sub-aërial origin. The Kasaulí group has so far yielded no fossils, but plant remains, and this, taken in conjunction with its general similarity to the upper tertiary deposits, renders it probable that it is composed of fresh-water, if not sub-aërial deposits.

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[1] In Sanskrit Siw = the name of the god of Hindu mythology and *álak* or *álá* = abode. Mythologically supposed to be the abode of Siwa the name Siwálik has been applied by geographers to the fringing hills of the southern foot of the Himálayán range, and has been extended by geologists to that great system of sub-aërial river deposits which contains remains of the "Fauna Antiqua Sivalensis."

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The upper tertiaries are like the lower divided into three groups. The lowest of these, known as the Náhan, consists of clays and sandstones, the former being mostly bright red in colour and weathering with a nodular structure; the latter firm or even hard, and throughout the whole not a pebble of hard rock is to be found.

"Geology of India," pages 465-66.

The middle Siwáliks consist principally of clays, and soft sandstones, or sand rock, with occasional strings of small pebbles, which become more abundant towards the upper part till they gradually merge into the coarse conglomerates of the upper Siwáliks. The above classification, being dependent on the lithological characters, not on the palæontology, of the beds, is not strictly accurate; however it seems certain that the three successive lithological stages do represent successive periods of time, though part of the conglomerate stage on one section was certainly represented by a part of the sand rock stage on another.

At Cháil the uppermost group has been identified as consisting of similar ingredients to those in the uppermost group of Simla. Shales, dark clay, in some places red clay, are the main compounds of this group, the underlying strata being similar to those of Krol. Iron ore is found in the Asni stream bed.

At Rájgarh in *pargana* Keotan the uppermost group is composed of black sandstone, and the underlying series of strata closely resemble those of the Siwáliks. At Banásar in the *pargana* of Nálí Dhátí the uppermost group consists of hard gravel and sandstones, and the underlying strata appear similar to those of the Siwáliks.

FLORA.

Trees.

Kíkar grows abundantly in the Pawádh and Dun, and is used for various agricultural purposes. *Berí* is planted on wells and fields, and in Mohindargarh *nizámat*, Sunám, Samána and Sanaur there are groves of it. Banúr and Sirhind, the eastern parts of the Pawádh, are noted for their mangoes. The *pípal*, *barotá* and *ním* are planted on wells and ponds near villages, principally for their shade. The *ním* is common in Mohindargarh; its wood is useful. Avenues of *shísham* have been planted along the canals and of *siras* on the roadsides. *Fráns* is common near village sites and is useful for roofing. The *dhák* is found in marshy lands and *bírs*. The *jand*, *karír*, *rerú* and *jál* are common in the Jangal, Bángar and Mohindargarh tracts. The *khair*, *gugal* and *indok* are common in Mohindargarh, and the *khajúr* (date-palm) in the Pinjaur Dún and in the Bet (Fatehgarh tahsíl). A comprehensive list of the flora of the State is given below:—

Flora of Patiála State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses and some Weeds.

By Pandit Sunder Lál Pathack, Conservator of Forests, Patiála State.

Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
			Trees and Shrubs.		
1	*Kangu* ...	Flacourtia sapida ...	Bixineæ ...	Dun ...	Wood used for agricultural implements and for making combs, &c. Fruit edible.
2	*Kandroye* ...	Do. ramontche ...	Do. ...	Do. ...	Ditto ditto.
3	*Chirindi* ...	Xylosma longifolia ...	Do. ...	Lower Hills ...	Wood aromatic, used chiefly for fuel and charcoal.
4	*Gandhela* ...	Murraya koenigii ...	Rutaceæ ...	Dun, Lower Hills and Baghát.	Leaves aromatic, used to flavour curries by Madrásís.
5	*Barnasi* ...	Limonia acidissima ...	Do. ...	Do. do.	The hard yellow wood used for axles of oil-pressers and rice-pounders. Locally used for fuel.
6	*Barn* ...	Skimmia laureola ...	Do. ...	Simla, Mahásu (common)	Leaves have a strong orange-like smell, when crushed.
7	*Bakáin or Dekh* ...	Melia azedarach ...	Meliaceæ ...	Plains Dun (common) and Lower Hills (planted).	Wood, yellowish soft, is used sometimes for furniture. Bark and leaves for medicine. An oil is extracted from the fruit.

8	*Tuni (Hill Tun)* ...	Cedrela serrata ...	Do. ...	Jhabrot Kæmli ...	The leaves used for fodder. The wood light red and flesh coloured for bridges and hoops of sieves.
9	*Tun* ...	Do. toona ...	Do. ...	Plains and Lower Hills ..	Timber highly valued for furniture, door-panels, and carving, &c.
10	*Bhambela* ...	Euonymus Hamiltonianus ...	Celastraceæ or celastrineæ	Jhabrot, Fagu Nárkanda	Wood used for carving spoons: branches lopped off for fodder.
11	*Do. variety* ...	Do. lacerus ...	Do. do.	Simla, Shab, Jhabrot and Nárkanda.	Wood carved into spoons. Leaves and branches lopped for fodder. Seeds strung up as beads.
12	*Do. do.* ...	Do. pendulus ...	Do. do.	Simla, Shab ...	Wood rarely used except for fuel.
13	*Do. do.* ...	Do. tingens ...	Do. do.	Simla, Kaimli and Jhabrot	Wood used for fuel. The outer bark of old stems gives a yellow dye.
14	*Doodoo* ...	Elæodendron-glaucum ...	Do. do.	Baghát and Lower Hills...	Wood used for making *karís*, and fuel root believed to be a specific for snake-bite, and bark used medicinally.
15	*Ratela* ...	Do. Roxburghii ...	Do. do.	Do. do. ..	Wood used for fuel.
16	*Katheru* ...	Rhamnus triqueter ...	Rhamneæ ...	Upper Hills ...	Wood capable of being used for agricultural implements.
17	*Khanaur* ...	Aesculus Indica or Pavia ...	Sapindaceæ ...	Upper Hills (planted) ...	Wood turned into cups, dishes and platters. Fruit given to cattle and goats and used for washing clothes.
18	*Reetha* ...	{ Sapindus Mukorossi } { Do. emarginatus } ...	Do. ...	Upper and Lower Hills...	Used medicinally and also for washing silk cotton clothes.
19	*Kainju* ...	Acer caesium ...	Do. ...	Upper Hills, Mahásu ...	Made into cups.
20	*Kanjla* ...	Do. caudatum ...	Do. ...	Do, do. ...	Wood seldom used except for fuel.
21	*Jharimun* ...	Do. cultratum ...	Do. ...	Jhabrot and Mahásu ...	Wood used for making ploughs, bedsteads and jampán poles and cups. Leaves and twigs for fodder.

Flora of Patiála State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses and some Weeds—continued.

Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
			Trees and Shrubs—*continued.*		
	Kainchlú ...	Acer pictum ...	Sapindaceæ ...	Jhabrot and Mahásu.	
22	*Parangu* ...	Do. oblongum ...	Do. ...	Upper Hills and Mahásu	Wood used for agricultural implements and drinking cups.
23	*Kainju* ...	Do. villosum ...	Do. ...	Do. do.	Wood used for fuel; leaves for fodder.
24	*Sanatha* ...	Dodonaea viscosa ...	Do. ...	Baghát and Lower Hills	Makes excellent hedge; wood used for fuel. Grows freely on dry slopes if planted.
25	*Tung* ...	Rhus parviflora ...	Anacardiaceæ ...	Hills 5,000 ...	Fruit eaten and used in Hindu medicines.
26	*Kak* ...	Do. cotinus ...	Do. ...	Do. ...	Wood prized for carving.
27	*Tatri* ...	Do. semi-alata ...	Do. ...	Simla and Mahásu ...	Fruit often eaten by the hill people and used medicinally.
28	*Kakkar* ...	Pistacia integerrima ...	Do. ...	Baghát and Lower Hills	Heart wood, is golden, highly esteemed for carving and all kinds of ornamental work. Galls called kakar singhe are used in native medicine.
29	*Jengan* ...	Odina wodier ...	Do. ...	Dun, Bhagát and Lower Hills.	Leaves greedily eaten by cattle. Gum exported. ...

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[illegible]	[illegible] ...	Spondias mangifera ...	Do. ...	Dun ...	Fruit made into pickle.
31	*Dhak* ...	Butea frondosa ...	Leguminosæ ...	Baghát, Patiála, Lower Hills and Dun	Leaves used for fodder and are also used as plates. Yellow dye is obtained from the flowers.
32	*Sheun* or *shisham* ...	Dalbergia sissoo ...	Do. ...	Baghát, Dun and Plains...	Wood used for nearly all purposes and highly valued as timber.
33	*Kural* ...	Bauhinia purpurea ...	Do. ...	Dun, Plains and Lower Hills.	Wood used for implements, bark for tanning, leaves and buds for fodder.
34	*Kachnar* ...	Ditto variegata ...	Do. ...	Do. do.	Wood used for implements, and flowers are eaten as currie.
35	*Papri* (*Khatal*) ...	Ditto racemasa ...	Do. ...	Do. do.	Leaves acid and are used as fodder.
36	*Kikar* or *babúl* ...	Acacia arabica ...	Do. ...	Plains and Dun ...	Green pods and leaves used for fodder. Bark for tanning and dyeing. Wood for implements, tent-pegs, and used for various purposes for timber, &c. Gum obtained from the bark used medicinally.
37	*Khair* ...	Do. catechu ...	Do. ...	Dun and Lower Hills ...	Wood ditto. Katha obtained from the heart-wood is eaten and is used for tanning and dyeing.
38	*Phuláhi* ...	Do. modesta ...	Do. ...	Plains, Dun and Lower Hills.	Wood used for implements, &c.
39	*Kábli* or *valáiti kikas* ...	Do. farnesiana ...	Do. ...	Baghát and Lower Hills	Excellent perfume made from the flowers.
40	*Reru* or *khajúra* ...	Do. leucophlæa ...	Do. ...	Plains ...	Wood used for fuel. Bark ground and eaten mixed with flour.
41	*Pahári kikar* ...	Do. rupestris ...	Do. ...	Plains and Hills ...	Wood used for fuel; bark for tanning; lac obtained from branches.

Flora of Patiála State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses and some Weeds—continued.

Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
			Trees and Shrubs—*continued.*		
42	*Siris* ...	Albizzia Lebbek ...	Leguminosæ ...	Baghát, Plains and Dun	Leaves and twigs lopped for camel fodder. Wood used for sugarcane-crushers, oil-mills, well-curbs, wheel-work and furniture.
43	*Do.* ...	Acacia odoratissima ...	Do. ...	Plains and Dun ...	Wood takes a fine polish and is used like the foregoing.
44	*Valáiti siris* ...	Do. stipulata ...	Do. ..	Plains and Lower Hills ...	Branches lopped for fodder. Wood suitable for tea boxes. Gum obtained from the tree.
45	*Chuhi* ...	Do. julibrissim ...	Do. ...	Baghát and Lower Hills..	Heart-wood, takes a good polish, and is used for furniture.
46	*Kathi* ...	Indigofera pulchella ...	Do. ...	Do. do. ...	Branches used for fencing.
47	*Kathewat* ...	Do. Leterantha ...	Do. ...	Do. do. ...	Leaves used as fodder for sheep and goats.
48	*Sannan* ...	Ougeinia dalbergioides ...	Do. ...	Do. do. ...	Twigs used as fodder for sheep and goats. Gum obtained from the bark, and wood used for implements, furniture and building purposes.

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49	*Robinia* (*False acacia*) ...	Robinia Pseud-acacia ...	Do. ...	Lower and Upper Hills (planted).	Flowers white, fragrant, and wood fit for fuel. An American tree planted in hills.
50	*Velaiti emli* (hedge-wood).	Inga dulcis ...	Do. ...	Plains (planted) ...	Branches used for fencing and wood for fuel. Pods for chatni.
51	*Papri* or *Sukhchain* ...	Pongamia glabra ...	Do. ...	Dun ...	Leaves used as fodder and wood as fuel.
52	*Gul Sharfi* ...	Poinciana regia ...	Do. ...	Plains (planted) ...	Flowers fragrant, showy.
53	*Gul Turra* ...	Do. pulcherrina ...	Do. ...	Do. do ...	Garden plant.
54	*Laber* ...	Desmodium tilæfolium ...	Do. ...	Upper Hills, Simla-Mahásu	Leaves used as fodder.
55	*Pajja, Padam and Himálaya* cherry.	Prunus Puddum ...	Rosaceæ ...	Lower and Upper Hills ..	The branches, with the bark on, are used for walking sticks and the fruit eaten.
56	*Jamroi* ...	Do Padus ...	Do. ...	Jhabrot ...	Leaves lopped for fodder and the fruit eaten.
57	*Keth* ...	Pyrus variolosa ...	Do. ...	Baghát and Lower Hills	Wood used for walking sticks, combs and tobacco pipes; fruit eaten; and leaves and twigs lopped for fodder.
58	*Rauns* ...	Cotoneaster acuminata ...	Do. ...	Jhabrot and Mahásu ...	Sticks are made from long straight branches.
59	*Gingaru* ...	Cratægres crenulata ...	Do. ...	Do. do. ...	Makes good walking sticks.
60	*Bukhar ka darakht* ...	Eucalyptus rostrata ...	Myrtaceæ ...	Plains, Baghát and Lower Hills (planted).	Wood used for timber. Oil obtained from the leaves. The leaves used for medicines.
61	Do. ...	Do. citriodora ...	Do. ...	Hills and Plains (planted)	
62	Do. ...	Do. globulus ...	Do. ...	Do. do.	
63	*Chilla* ...	Casearia tomentosa ...	Samydaceæ ...	Dun, Baghát and Lower Hills.	Wood used for combs. The pounded fruit is used to poisoning fishes.
64	*Bodra* ...	Marlea begoniæfolia ...	Cornaceæ ...	Lower and Upper Hills ...	Wood used for building huts, and leaves as fodder.

Flora of Patiála State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses and some Weeds—continued.

Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
		Trees and Shrubs—*continued.*			
65	*Thumai* ...	Cornus capitata ...	Cornaceæ ...	Baghát and Upper Hills	Wood used for fuel, and fruit eaten by monkeys.
66	*Baikar* ...	Do. oblonga ...	Do. ...	Lower Hills and Siwáliks	Timber of no special use.
67	*Kaksh* ...	Do. macrophylla ...	Do. ...	Upper Hills ...	Charcoal employed in the manufacture of gun-powder.
68	*Irhedhalu* ...	Viburnum coriaceum ...	Caprifoliaceæ ...	Simla, Baghát and Lower Hills.	An oil is extracted from the seeds.
69	*Shobang* ...	Do. punctatum ...	Do. ...	Do. do.	Wood used for fuel.
70	*Barthva* ...	Hymenodictyon excelsum ...	Rubiaceæ ...	Dun and Lower Hills ...	Wood used for implements, scabbards, toys, &c.; bark for tanning; and leaves as fodder.
71	*Bathwa*, *Ratila* or *Chamlai*	Wendlandia exserta ...	Do. ...	Lower Hills and Hurípur	Wood used for building and agriculture implements.
72	*Rára* ...	Randia dumetorum ...	Do. ...	Dun, Baghát and Lower Hills	Wood used for implements, walking sticks, fences and fuel. Leaves as fodder. Unripe fruit for poisoning fish. Bark and fruit used in medicines.

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73	*Kaim* ...	Stephegyne parvifolia ...	Rubiaceæ ...	Plains and Dun ...	The wood used for making combs, building, furniture and implements. Leaves for fodder.
74	*Haldu* ...	Adina cordifolia ...	Do. ...	Dun and Siwáliks ...	The wood used for combs, furniture, implements and opium boxes.
75	*Sharar* ...	Hamiltonia suaveolens ...	Do. ...	Baghát and Lower Hills Khushiála.	The charcoal used for making gun-powder.
76	*Ayar and arlana* ...	Pieris ovalifolia ...	Ericaceæ ...	Barogh to Jhabrot ...	The leaves poisonous to goats and camels; used to kill insects. An infusion made from them is applied in skin diseases.
77	*Bras* ...	Rhododendron arboreum ...	Do. ...	Do. do. ...	The wood chiefly used for fuel and charcoal. Flowers eaten and applied in headache. Tender leaves often cooked as vegetable.
78	*Jhanjara* ...	Myrsine africana ...	Myrsineæ ...	Upper Hills ...	The fruit (*Babrang*) is used in native medicines.
79	*Lodh, Lojh* ...	Symplocos crataegoides ...	Styraceæ ...	Lower Hills ...	The wood used for carving; leaves for fodder. Leaves and bark make a yellow dye.
80	*Kau, kahu* or *zaitun* ...	Olea cuspidata or ferrugenea ...	Oleaceæ ...	Ajmergarh and Nálídharthi, one tree.	Best wood for cogs of wheels, used for agricultural implements, cotton-wheels, walking-sticks, in turning and for combs. Leaves bitter and a good fodder for goats. Fruit (pulp) eaten, and oil extracted from it.
81	*Kewar* or *keor* ...	Holarrhena antidysenterica ...	Apocynaceæ ...	Dun, Baghát and Lower Hills.	Bark, leaves and seeds used in medicines; the bark for dysentery; wood used for carving and turning.
82	*Karaunda* ...	Carrissa diffusa ...	Do. ...	Do. do.	Fruit eaten. Wood hard, sometimes used for making combs.

***Flora of Patiala State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses and some Weeds*—continued.**

Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
			Trees and Shrubs—*continued.*		
83	*Kaner* ...	Nerium odorum ...	Apocynaceæ ...	Plains and Lower Hills (planted).	Flowers fragrant.
84	*Gulechin* ...	Plumeria acutifolia ...	Do. ...	Lower Hills and Dun (planted).	
85	*Chamror* ...	Ehretia lævis ...	Boragineæ ...	Dun and Baghát ...	The wood used for fuel and implements, and leaves as fodder.
86	*Akas nim* ...	Millingtonia hortensis ...	Bignoniaceæ ...	Plains and Kálka ...	Wood used for fuel.
87	*Rohira* ...	Tecoma undulata ...	Do. ...	Plains ...	Wood used for implements.
88	*Arni* ...	Clerodendron phylomoides ...	Verbenaceæ ...	Plains and Lower Hills ...	
89	*Dushanan* ...	Callicarpa macrophylla ...	Do. ...	Baghát and Lower Hills	Heated leaves applied as a cure in rheumatism.
90	*Teak* ...	Tectona grandis ...	Do. ...	(Planted) Plains ...	Timber tree.
91	*Bajhol* ...	Machilus odoratissima ...	Laurineæ ...	Baghát and Lower Hills	Wood not much used.
92	*Suon* ...	Litsæa lanuginosa ...	Do. ...	Do. do.	Wood yellow when first cut.
93	*Sharal* ...	Litsæa consimilis ...	Do. ...	Mahásu ...	Firewood.

	Shurar ...	Litsea Zeylaucea ...	Do. ...	Do. ...	Ditto.
94	*Gdi* ...	Bridelia montana ...	Supharbiaceæ ...	Baghát and Lower Hills	Wood used for curbs, agricultural implements and buildings. Leaves lopped for fodder.
95	*Lálpati* ...	Poinsepia pulcherrina ...	Do. ...	Plains and Dun (planted)	Garden plant.
96	*Jewa pota* ...	Putranjiva roxburghii ...	Do. ...	Kamli and Lower Hills...	Nuts worn by women during pregnancy to prevent abortion. Wood used for tools and turning, leaves for fodder, and nuts strung around children's necks, and Rasdeg is made from seed.
97	*Kamal* ...	Mallotus philippinensis ...	Do. ...	Baghát and Lower Hills	Wood used for fuel, bark for tanning, and the fruit dust (*kamíla*) used for dyeing silk and in medicines.
98	*Gargas* ...	Securinega lencopyrus ...	Do. ...	Do. do. ...	Wood chiefly used for fuel and the fruit eaten.
99	*Imroi* ...	Ulmus wallichiana ...	Do. ...	Lower and Upper Hills ..	Leaves used for fodder. Bark gives a strong fibre. Wood capable of fine polish.
100	*Papre* ...	Do. integrefolia ...	Do. ...	Dun ...	Wood employed for roof, also used for carts, door frames and spoons.
101	*Kharak* ...	Celtis Australis ...	Do. ...	Lower and Upper Hills ..	Wood used for carts, whip handles, &c., and leaves lopped for fodder.
102	*Khagshi* ...	Trema politoria ...	Do. ...	Dun and Lower Hills ...	Bark gives a strong fibre. Leaves lopped for fodder and serve as sand paper for polishing wood.
103	*Singar* ...	Boehmeria rugolosa ...	Do. ...	Baghát and Lower Hills	The wood used for making bowls and dairy utensils.
104	*Saharu* ...	Do. or Debregeasia bicolar.	Do. ...	Do. do.	
105	*Gular* or *dudhla* ...	Ficus glomerata ...	Do. ...	Do. do.	Leaves used as fodder. Fruit boiled and eaten in times of famine.

Trees and shrubs.

Flora.

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Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
			Trees and Shrubs—*continued.*		
106	*Bar Barota* ...	Ficus bengalensis ...	Euphorbeaceæ ...	Baghát and Plains Hills	The wood used for well curbs; leaves and twigs as fodder; and milky juice for bird-lime.
107	*Jarphal* ...	Do. Cunia ...	Do. ...	Do. Lower Hills ...	Fruit eaten Fibres of the bark used for ropes. Leaves as fodder and for polishing wood.
108	*Pípal* ...	Do. religiosa ...	Do. ...	Do. Plains and Lower Hills.	Worshipped and held sacred by Hindús. Leaves and branches used for fodder; wood for packing cases and charcoal.
109	*Turmal* or *Tremmel* ...	Do. roxburghii or macrophylla	Do. ...	Baghát and Lower Hills...	Fruit eaten, and the leaves used for fodder and as plates.
110	*Pilkan* ...	Do. rumphii ...	Do. ...	Plains ...	Shady.
111	*Kunch* ...	Alnus obtusifolia ...	Cupuliferæ ...	Hills ...	Wood used for making charcoal, for iron smelting.
112	*Kuhi, atís* ...	Do. nepalensis ...	Do ...	Do. ...	Bark used for tanning and dyeing, and the fruit medicinally.
113	*Morru* ...	Quercus dilatata ...	Do. ...	Jhabrot ...	Leaves used for fodder. Wood for implements, building, axe-handles, walking-sticks and jhampán poles.

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Descriptive.
PHYSICAL ASPECTS.
Trees and shrubs.

114	*Ban* ...	Do. incana ...	Do ...	Baghát and Upper Hills ..	Wood makes a good fuel, and is used for building and ploughs. Acorns eaten by bears, monkeys and squirrels.
115	*Kharshu* ...	Quercus semcarpifolia ...	Cupuliferæ ...	Jhabrot ...	Leaves used for fodder, and acorns eaten by bears.
116	*Bani* ...	Do. annulata ...	Do. ...	Baghát and Lower Hills	Uses similar to those of *Bán*.
117	*Shinroi* or *chemkarak* ...	Carpinus viminea ...	Do. ...	Upper Hills ...	Hard wood used for fuel, and much esteemed by carpenters.
118	*Kail* ...	Pinus excelsa ...	Conifereæ ...	Jhabrot and Kaimli ...	Sap-wood gives resin. Wood of stumps used for torches, and tar and pitch extracted from it.
119	*Chíl* ...	Do. longifolia ...	Do. ...	Lower and Upper Hills ..	Wood used for building. Economic uses. Seeds eaten, sap-wood yields resin; bark gives good charcoal.
120	*Kelun* or *Deodar* ...	Cedrus deodara ...	Do. ...	Chail, Jhabrot and Kaimli	Timber tree. Wood used for buildings and sleepers, most durable, proof against white-ants. An oil is extracted from the wood.
121	*Rái* ...	Picea morinda ...	Do. ...	Jhabrot ...	Wood used for planks and packing cases and bark for water troughs.
122	*Pindrow* ...	Abies Pindrow ...	Do. ...	Do. ...	Wood not very durable.
123	*Thona* or *Thánera* ...	Taxus baccata ...	Do. ...	Do. ...	Wood is used for bows, carrying poles and furniture, and the fruit eaten.
124	*Gulla* ...	Cupressus torulosa ...	Do. ...	Do. ...	Wood used for buildings; is excellent for sleepers and burnt as an incense in temples.
125	*Kashmal* ...	Berberis Lycium ...	Berberideæ ...	Throughout Upper Hills	An extract from the stem and roots is used in medicines.
126	*Chatra* ...	Aristata.	Do. ...	Do. ...	
127	*Kakdva* ...	Podophyllum emodi ...	Do. ...	Chebbrat.	

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Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
			Trees and Shrubs—*continued.*		
128	*Chopru* (holly) ...	Ilex dipyrena ...	Ilicineæ ...	Baghát and Upper Hills	Wood chiefly used for fuel.
129	*Shen, sáin* or *assan* ...	Terminalia tomentosa ...	Combretaceæ ...	Bhagát and Lower Hills	Wood an excellent fuel, gives good charcoal, and is used for building, implements, &c. The bark is used for tanning
130	*Chhal* ...	Anogeissous latifolia ...	Do. ...	Do. do.	Wood is used for construction, furniture, implements and carrying poles and other purposes requiring toughness and elasticity
131	*Salár* ...	Boswellia thurifera ...	Burseraceæ ...	Dun and Lower Hills ...	Heart-wood (ebony) used for ornamental purposes and charcoal; wood used for fuel. Gum resin used in medicines
132	*Kharpat* ...	Garuga pinnata ...	Do. ...	Dun ...	Leaves used for fodder.
133	*Frásh* ...	Tamarix orientalix ...	Tamariscineæ ...	Plains ...	Wood used for fuel.
134	*Bed majnún* or *beo* ...	Salix babylonica ...	Salicineæ ...	Lower and Upper Hills...	Wood fit for cricket bats.
135	*Bhail* ...	Do. elegans ...	Do. ...	Jhabrot ...	Wood used as fuel and leaves as fodder.

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PHYSICAL ASPECTS.
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136	*Bed laila* ...	Salix tetrasperma ...	Salicicnæ ...	Lower and Upper Hills ...	Wood used for gun-powder, charcoal, posts and planks, and twigs made into baskets.
137	*Bhauns* ...	Do. wallichiana ...	Do. ...	Do. do. ...	Branches made into baskets and twigs used as tooth-brushes.
138	*Pahári pípal, chálaun* ...	Populus ciliata ...	Do. ...	Jhabrot ...	Wood used for water-troughs and leaves as fodder for goats.
139	*Kendu* ...	Diospyros montana ...	Ebenaceæ ...	Plains and Lower Hills ...	Wood good for furniture, and leaves as fodder.
140	*Burna* ...	Crataeva religiosa ...	Capparideæ ...	Plains ...	Fruit used medicinally.
141	*Hins* or *ulta* ...	Capparis horrida ...	Do. ...	Plains and Dun ...	Wood used as fuel. Twigs, leaves and shoots greedily eaten by elephants.
142	*Karir* ...	Do. do. aphylla ...	Do. ...	Plains.	
143	*Hins* (*variety*) ...	Do sepiaria ...	Do. ...	Do. ...	Makes an excellent hedge.
144	*Kasurina* ...	Casuarina muricata ...	Casuarinaeæ ...	Plains and Dun (planted)	A very good timber tree.
145	*Vilaiti rukh* ...	Grevillea robusta ...	Proteaceæ ...	Do. do. ...	Showy wood, used as timber.
146	*Dhaura* ...	Lagerstroemia parviflora ...	Lythraceæ ...	Dun (planted) ...	Wood used for agricultural implements for construction, buggy shafts and axe-handles. The bark and the leaves for tanning.
147	*Rukmanjee* ...	Do. Indica ...	Do ...	Plains and Lower Hills (planted).	It is a garden showy tree.

Flora of Patiála State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses and some Weeds—continued.

Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
			Trees and Shrubs—*concluded.*		
148	*Dhawa* ...	Woodfordia floribunda ...	Lythrareæ ...	Lower Hills and Dun ...	Wood chiefly used for fuel. Flowers give a red dye, and the bark used in native medicine.
149	*Champa* ...	Michelia champaca ...	Magnoliaceæ ...	Lower Hills ...	Shady, flowers fragrant, and wood used as timber.
150	*Muchkund* ...	Ptetospermum acerifolium ...	Sterculiaceæ ...	Planted ...	Ditto ditto.
151	*Hingu* ...	Balanites roxburghii ...	Simarubeæ ...	Plains ...	Wood used as fuel. Oil expressed from the seeds. Pulp used to clean silk in Rájpútána. Seeds, bark and leaves used medicinally.
152	*Lálchitra or chíta* ...	Plumbago zeylonica ...	Plumbaginaceæ ...	Plains, Lower Hills and lower valleys.	
153	*Bui* ...	Francœuria crispa ...	Compositæ ...	Plains ...	Eaten by cattle.

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Descriptive.
PHYSICAL ASPECTS.
Fruit trees and plants.

***Flora of Patiála State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses and some Weeds*—continued.**

By Pandit Sunder Lál Pathack, Conservator of Forests, Patiála State.

Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
		Fruit Trees and Plants.			
1	*Beri* ...	Zizyphus jujuba ...	Rhamneæ ...	Plains and Lower Hills, Khud and Bhagát.	Wood used for agricultural implements and fuel; gives very good charcoal. Fruit is eaten; branches and leaves lopped for fodder and lac produced on branches.
2	*Bil* ...	Ægle Marmelos ...	Rutaceæ ...	Plain and Lower Hills ...	Fruit dry, stringent.
3	*Pahári ber* ...	Zizyphus oxyphylla ...	Rhamneæ ...	Hills and Khhuds ...	Fruit acid. The wood, fruit and roots used as medicine as blood purifier.
4	*Beri or Jhárberi* ...	Do. nummularia ...	Do. ...	Plains and Dun ...	Fruit eaten, leaves used for fodder and branches for fencing. Roots serve as safe binding.
5	*Am* ...	Mangifera Indica ...	Anacardiaceæ ...	Plains, Dun and Lower Hills.	The tree chiefly valued for its fruit; wood used for making doors, windows, furniture and for tea boxes.

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Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
	Fruit Trees and Plants—*continued.*				
6	*Badám* (almond) ...	Prunus Amygdalus ...	Rosaceæ ...	Upper Hills ...	Fruit valuable.
7	*Seo, seb* (apple) ...	Pyrus Malus ...	Do. ...	Do. ...	Do.
8	*Katha seb* ...	Do. ...	Do. ...	Do. ...	Sour fruit.
	Akhe or *Achhu* ...	Rubus paniculatus ...	Do. ...	Bsghát and Lower Hills ...	Fruit eaten.
9	*Khubáni* (apricot) ...	Prunus armeniaca ...	Do. ...	Hills.	
10	*Hir* (raspberry) ...	Rubus flavus ...	Do. ...	Lower and Upper Hills ...	Fruit eaten; has an agreeable flavour. There are several varieties— R. niveus. R. macileutus. R. ellipticus. R. biflorus R. lasiocarpus.
11	*Loquát* ...	Eriobotrya Japonica ...	Do. ...	Plains and Dun.	

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12	*Aru or kathero* (peach) ...	Prunus Persica ...	Do. ...	Plains and Lower and Upper Hills.	
13	*Náspáti* (pears) ...	Pyrus communis ...	Do. ...	Plains and Hills.	
14	*Alúcha* (plum) ...	Prunus communis ...	Do. ...	Plains, Dun and Upper Hills.	Fruit.
15	*Bihi* (quince) ...	Pyrus Cydonia ...	Do. ...	Dun and Lower Hills ...	Do.
16	*Paja* (Himálayán cherry)	Prunus puddum ...	Do. ...	Lower and Upper Hills ...	Fruit eaten; branches are used for walking sticks.
17	*Cherry* ...	Do. cerasus ...	Do ...	Upper Hill ...	Fruit.
18	*Pallu* ...	Pyrus Kumaon ...	Do. ...	Hills.	
19	*Kainth* ...	Do. variolosa ...	Do. ...	Baghát and Lower and Upper Hills.	Fruit eaten; leaves and twigs lopped for fodder, and the wood for walking sticks, combs and tobacco pipes.
20	Strawberry ...	Fagaria vesca ...	Do. ...	Hills.	
21	*Jareth* ...	Pyrus baccata ...	Do. ...	Hills and cultivated land	Fruit (sour) eaten.
22	*Palun* ...	Do. lanata ...	Do. ...	Do. do.	Fruit eaten when half rotten, and the wood used for boxes.

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Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
	Fruit Trees and Plants—*continued.*				
23	*Amrúd* (guava) ...	Psidium Guava ...	Myrtaceæ ...	Plains and Dun.	
24	*Jámin* ...	Eugenia jambolana ...	Do. ...	Plains, Baghát and Lower Hills.	Fruit edible; wood used for building, implements and well furniture, especially suitable for use under water. Bark used for tanning and dyeing, and in medicines.
25	*Jamoya* ...	Do. variety ...	Do. ...	Do. do.	Ditto ditto.
26	*Guláb jámin* (rose apple)	Do. rosea ...	Do. ...	Plains and Dun ...	Ditto ditto.
	Run Jammu ...	Jamboo operculata ...	Do. ...	Plains.	
27	*Karuinda* ...	Carissa carandas ...	Apocynaceæ ...	Plains and Dun.	
28	*Gondáni* ...	Cordia rothii ...	Boragineæ ...	Plains ...	Fruit edible; wood used as fuel.
29	*Phegura* (fig) ...	Ficus virgata ...	Urticaceæ ...	Plains and Hills ...	Fruit edible; leaves used for fodder and serve as plates.
30	*Angir* ...	Do. careca ...	Do. ...	Plains and Dun ...	Fruit.

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31	*Trimal* ...	Ficus roxburghii ...	Do. ...	Baghát and Lower Hills	Fruit edible; leaves used for fodder and serve as plates.
32	*Kimo* (mulberry) ...	Morus Indica ...	Do. ...	Lower and Upper Hills ...	Fruit edible; leaves feed silkworms.
33	*Tút* (mulberry) ...	Do. alba ...	Do. ...	Plains ...	Fruit edible; leaves used as fodder and branches for making baskets.
34	*Kimu* (mulberry, Hill) ...	Do. serrata ...	Do. ...	Hills.	
35	*Tutri* (mulberry) ...	Do. parvifolia ...	Do. ...	Plains and Lower Hills.	
36	*Khajúr* ...	Phœnix sylvestris ...	Palmeæ ...	Plains ...	Fruit eaten; leaves made into mats; and sugary sap extracted from the tree in Bengal.
37	*Do.* ...	Do. dactylifera ...	Do. ...	Plains (planted).	
38	*Kathel* (jac tree) ...	Artocarpus integrifolia ...	Urticaceæ ...	Plains and Dun.	
39	*Badhal* (monkey fruit) ...	Do. Lakoocha ...	Do. ...	Do.	
40	*Akhrot* (walnut) ...	Juglans regia ...	Juglandeæ ...	Lower and Upper Hills.	
41	*Kaiphal* (box myrtle) ...	Myrica sapida ...	Myricaceæ ...	Baghát and Lower Hills.	
42	*Mitha-Khanor* (chestnut)	Castanea vesca ...	Cupuliferæ ...	Upper Hills.	
43	*Khimri* (kauki) ...	Mimusops Indica ...	Sapotaceæ ...	Plains.	
44	*Cherawji* ...	Buchanania latifolia ...	Anacardiaceæ ...	Dun (planted).	
45	*Lasusa* ...	Cordea Mxya ...	Boragineæ ...	Plains and Dun ...	Fruit and medicine.

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Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
		Fruit Trees and Plants—*concluded.*			
46	*Mitha tendu* ...	Diospyros melanoxylon ...	Ebenaceæ ...	Plains and Dun ...	Ebony tree.
47	*Tendu* ...	Do. montana ...			
48	*Keth* (elephant apple) ...	Feronia elephantum ...	Rutaceæ ...	Plains and Dun.	
49	*Bajúri nimboo* (lemon) ...	Citrus medica ...	Do. ...	Plains and Lower Hills	
50	*Rangtra* (orange) ...	Do. aurantium ...	Do. ...	Do. do.	
51	*Chakotra* ...	Do. decumana ...	Do. ...	Do. do. ...	Pomello.
52	*Kemu* (sour lime (*turanj*))	Do. acida ...	Do. ...	Do. do.	
53	*Phálsa* ...	Grewia Asiatica ...	Tiliaceæ ...	Plains and Dun.	
54	*Lichi* ...	Nephelium Lichi ...	Sapindaceæ ...	Do.	

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55	*Anar* or *dáru* ...	Punica Granatum ...	Lythraceæ ...	Plains and Hills ...	Pomegranate.
56	*Jal* or *wan* ...	Salvadora oleoides ...	Salvadoraceæ ...	Plains ...	Fruit very sweet and eaten; dried fruit is an article of trade. Leaves used for fodder for camels and the wood as fuel.
57	*Wan* ...	Do. Persica ...	Ditto ...	Do. ...	
58	*Kamrakh* ...	Averrhoa Carambola ...	Geraniaceæ ...	Plains and Dun.	
59	*Arind kharbúja* ...	Carica Papaya ...	Passifloreæ ...	Do. ...	Papaya.
60	*Sharífa* ...	Anona squamosa ...	Anonaceæ ...	Plains and Lower Hills ...	Custard apple.
61	*Angur* (vine) ...	Vitis vinifera ...	Ampelidæ ...	Do. do.	
62	*Am peach* ...	Clausena Wampi ...	Rutaceæ ...	Dun and Plains ...	Wampi.
63	*Kela* (plantain) ...	Musa paradisiaca ...	Musaceæ ...	Plains and Lower Hills.	
64	*Sharauli* ...	Corylus colurna ...	Cupuliferæ ...	Planted Upper Hills ...	Hazelnut.
65	*Dákh* (grapes) ...	Ribes rubrum ...	Saxifrageæ ...	Hills.	
66	*Emli* ...	Tamarindus Indica ...	Leguminosæ ...	Plains and Dun ...	Fruit and medicine.
67	*Mowa* ...	Bassea latifolia ...	Sapotaceæ ...	Plains and Lower Hills ...	Fruits; seed.

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By Pandit Sundar Lál Pathack, Conservator of Forests, Patiála State.

Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
		Economic Plants.			
1	*Simbal* ...	Bombax malabaricum ...	Malvaceæ ...	Dun ...	Calyx of flower buds eaten, silky wool obtained from the fruits used to stuff pillows and quilts.
2	*Pula* ...	Kydia calycina ..	Do. ...	Baghát and Lower Hills	Wood used for fuel only and the bark for cleaning sugar.
3	*Behal* ...	Grewia oppositifolia ...	Tiliaceæ ...	Baghát, Dun and Upper Hills.	Wood used for car-shafts and *banghy* poles, leaves for fodder, fibres for rope-making. The fruit is eaten.
4	*Dhâman* ...	Do. elastica ...	Do. ...	Dun ...	
5	*Chauláí* ...	Amaranthus variety ...	Amarantaceæ ...	Plains and Hills ...	Pot-herb.
6	*Bil or Bail* ...	Ægle Marmelos ...	Rutaceæ ...	Baghát, Dun and Lower Hills.	Wood used for naves of cart-wheels and the pulp of the fruit used medicinally.
7	*Harmal* ...	Peganum harmala ...	Do. ...	Plains ...	Seeds used medicinally.
8	*Tejbal* ...	Zanthoxylum alatum ...	Do. ...	Baghát and Lower Hills	Walking sticks and clubs are made from the stem and the fragrant twigs used as tooth brushes.

9	*Ním* ...	Melia Indica ...	Meliaceæ ...	Plains and Dun ...	Excellent timber; bark and leaves used medicinally, oil expressed from the fruit, and the wood used for making idols.
10	*Málkangni* ...	Celastrus paniculata ...	Celastrineæ ...	Dun and Lower Hills ...	The leaves and seeds are used in native medicines; an oil extracted from the seeds has a great medicinal virtue; also used in burning.
11	*Bhander* ...	Zizyphus xylopyra ...	Rhamneæ ...	Plains ...	Bark used for tanning and the leaves for fodder. The fruit is used as a black dye for leather.
12	*Pindára* ...	Erythrina suberosa ...	Leguminosæ ...	Lower Hills ...	Wood used for making scabbards, sieve frames, &c.
13	*Alis* or *amaltás* ...	Cassia fistula ...	Do. ...	Baghát, Dun and Plains	Wood extremely durable, excellent for posts, carts and implements; pulp of the ripe fruit is a strong purgative; twigs lopped for fodder, and the bark used for tanning.
14	*Kachnár* ...	Bauhinia variegata ...	Do. ...	Dun and Plains ...	Leaves used for fodder and flower-buds eaten.
15	*Bánsa* ...	Tephrosia purpura ...	Do. ...	Dun ...	Plant medicinal, and the twigs used for basket-making.
16	*Khejra* or *jand* ...	Prosopis spicigera ...	Do. ...	Plains ...	Wood used for fuel and pods as food.
17	*Imli* (or tamarind) ...	Tamarindus Indica ...	Do. ...	Plains and Dun ...	Wood excellent for turning and used for wheels, mallets, planes, rice-pounders and oil and sugar mills; fruit eaten and used in medicines. Leaves make an agreeable curry.
18	*Carob* tree ...	Ceratonia siliqua ...	Do. ...	Dun (planted) ...	Pods edible.
19	*Jawása* (Camel thorn) ...	Alhagi Maurorum ...	Do. ...	Plains ...	Camels like it as fodder and *tattís* or screens are made of it.

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Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
		Economic Plants—*continued.*			
20	*Murab* ...	Desmodium floribundum ...	Leguminosæ ...	Upper Hills (7,000) ...	Fodder.
21	*Bhekal* ...	Prinsepia utilis ...	Rosaceæ ...	Baghát and Lower and Upper Hills.	It is used for hedging. An oil expressed from the seeds is chiefly used for burning and food.
22	*Mat* ...	Cotoneaster microphylla ...	Do. ...	Do. do.	The branches used for making baskets and the fruit very sweet.
23	*Hár Singár* ...	Nyctanthes Arbor-tristis ...	Oleaceæ ...	Do. do.	The wood used for fuel, leaves for polishing wood and in medicines; orange-dye obtained from the flowers.
24	*Lasúra* ...	Cordia myxa ...	Boragineæ ...	Dun and Plains ...	The wood used chiefly for fuel, fibre of the bark made into ropes, fruit eaten, its pulp used as bird lime, and leaves used as plates.
25	*Sambálu* ...	Vitex regundo ...	Verbenaceæ ...	Baghát and Lower Hills	Roots and leaves used in native medicines and the branches and twigs for basket-making.
26	*Kumar* ...	Gmelina arborea ...	Do. ...	Dun and Siwáliks ...	Root, fruit and the bark used medicinally.
27	*Kapúr* (camphor tree) ...	Camphora officinalis ...	Lauraceæ ...	Plains and Dun (planted)	Medicinal properties known.

28	*Aunla* ...	Phyllanthus Emblica ...	Euphorbiaceæ ...	Baghát and Lower Hills	The wood gives excellent charcoal and bark and fruit used for tanning and also medicinally and the fruit eaten.
29	*Tarcharbi* ...	Stillingea sebifera ...	Do. ...	Plains and Dun (planted)	Tallow tree.
30	*Arund* ...	Recinus communis ...	Do. ...	Plains and Dun ...	The oil extracted from the seed which is used medicinally as purgative and used in lamps.
31	*Thor* ...	Euphorbia Royleana ...	Do. ...	Baghát and Lower Hills	Milky juice used for blistering and several other medicinal uses.
32	*Bhabar* (Nilghery nettle)	Urtica heterophylla ...	Urticaceæ ...	Lower and Upper ...	Yields a valuable fibre.
33	*Rhya* ...	Boehmeria nivea ...	Do. ...	Dun (planted) ...	Furnishes a textile fibre of great value.
34	*Siharu* ...	Boehmeria salicifolia or macrophylla.	Do. ...	Lower Hill and Khuds	Fuel.
35	*Bhang* ...	Cannabs Indica ...	Cannabinaceæ ...	Lower and Upper Hills	Yields charas and Himálayán hemp fibre.
36	*Laskar* ...	Delphinium brunonianum ...	Ranunculaceæ ...	Upper Hills ...	Musk plant.
		Do. vestitum ...	Do.		
37	*Atis* ...	Aconitum heterophyllun ...	Do. ...	Do. ...	Roots employed as a tonic and febrifuge.
38	*Ka* (nettle tree) ...	Celtis Criocarpa ...	Ulmaceæ ...	Upper Hills and Simla ..	Bark used for making shoes.
39	*Rubber* ...	Ficus elastica ...	Urticaceæ ...	Do. (planted) ...	India rubber plant.
40	*Sarch* ...	Hippophæ salicifolia ...	Elægnaceæ ...	Dun ...	Berries form a good preserve mixed with sugar.
41	*Keimri* ...	Ficus Carica ...	Urticaceæ ...	Plains and Hills ...	Fruit edible, leaves used for fodder, juice for making curds.
42	*Kágiji* (Paper mulberry)	Bronssonetia papyrifera ...	Do. ...	Plains and Dun (planted)	Leaves and bark used for making paper.

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Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
		Economic Plants—*continued.*			
43	*Kuhi or Atís* ...	Alnus nepalensis ...	Cupuliferæ ...	Lower and Upper Hills...	Fruit (*atís*) medicine. Wood used for bedsteads and hooked sticks in rope bridges and the leaves for tanning and dyeing.
44	*Bans* ...	Dendrocalamus strictus ...	Gramineæ ...	Dun and Lower Hills ...	Used for basket-making and manufacture of furniture.
45	*Pahári báns* or *Bánsi* ...	Bambusa arundinacea arandinaria utelis.	Do. ...	Dun and Lower Hills ...	Used for wicker-work, &c.
46	*Píla Dhárídur báns* ...	Bambusa sriata ...	Do. ...	Dun ...	
47	*Chotra kushmal* ...	Berberis Lycium ...	Berberideæ ...	Upper Hills ...	An extract (*Rasut*) is prepared from the root.
48	*Ditto* ...	Do. aristata ...	Do ...	Bagh:t and Lower Hills	
49	*Papra* (Pit Papra) ...	Fumaria parviflora ...	Crucifereæ ...	Hills ...	Used medicinally.
50	*Sawanjna* ...	Moringa pterygosperma ...	Moringeæ ...	Plains and Lower Hills...	Leaves, flowers and fruits are eaten as a vegetable. Leaves also lopped for fodder. Gum obtained from the bark. Roots used medicinally.
51	*Nali* ...	Ipomoca reptans ...	Convolvulaceæ ...	Plains (vegetable).	

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Descriptive.
PHYSICAL ASPECTS.
Economic plants.

52	*Akas bel (satrawal)* ...	Cuscuta reflexa ...	Do. ...	Do. ...	(Climber.) Seeds officinal. Flowers pleasant and have a powerful scent.
53	*Basuti* or *Bánsa* ...	Adhatoda vasica ...	Acanthaceæ ...	Do. ...	Leaves and flowers used in medicines. Wood for gunpowder and charcoal. Horses are very fond of the leaves.
54	*Bahera* ...	Terminalia bellerica ...	Combretaceæ ...	Do. and Dun ...	Fruit myrabolans of commerce. Wood used for packing cases and building.
55	*Harr* ...	Do. Chebula ...	Do. ...	Dun ...	Fruit myrabolans of commerce and native medicine.
56	*Sait berwa* ...	Daphne papyracea ...	Thymelœaceœ ...	Lower and Upper Hills ...	Paper made out of the fibrous bark.
57	*Jhaoo* ...	Tamarix dioica ...	Tamariscineæ ...	Plains ...	Wood used for fuel and branches for making baskets.
58	*Mohwa* ...	Bassia latifolia ...	Sapotaceæ ...	Plains and Lower Hills	Flowers eaten. Spirit extracted from them. Fruit is eaten. It also gives a thick oil which is eaten, burnt and also used to adulterate *ghi*.
59	*Maulsari* ...	Mimusops Elengi ...	Do. ...	Plains and Dun ...	Flowers give a very fragrant smell and are used for garlands.
60	*Amlu* (mountain sorrel)	Xyria reniformis ...	Polygonaceæ ...	Upper Hills ...	Used as a native remedy.
61	*Amlora* (sorrel) ...	Rumex hastatus ...	Do. ...	Do. ...	Widely distributed.
62	*Phog* ...	Colligonum polygonoides ...	Do. ...	Plains ...	Flowers eaten by men, stalk used as fodder for camels and the root as fuel.
63	*Ale* ...	Calatropis gigantea ...	Asclepiadeæ ...	Do. ...	Makes a good pillow stuffing; fibres of the bark are used for string. Wood made into charcoal for gunpowder and roots used medicinally.
64	*Do.* ...	Do. procera ...	Do. ...	Do. ...	

Flora of Patiála State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses and some Weeds—continued.

Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
		Economic Plants—*concluded.*			
65	*Bedmushk* ...	Salix caprea ...	Salicineæ ...	Planted.	
66	*Karír* ...	Capparis aphylla ...	Capparideæ ...	Plains ...	Fruit pickled.
67	*Landar* (Lodh) ...	Symploeos panniculata ...	Styracaceæ ...	Upper Hills ...	Used in dyeing with madder.
68	*Gudgudala* ...	Sterculia villosa ...	Sterculiaceæ ...	Dun ...	Fibrous bark is used for rope-making.
69	*Maror phal* ...	Helicteris Isora ...	Do. ...	Do. ...	Fruit used medicinally.
70	*Kurro* ...	Gentiana kurroo ...	Gentianaceæ ...	Lower and Upper Hills	Root medicine.
71	*Kurand Batho* ...	Chenopodium murale ...	Salsolaceæ ...	Hills ...	Used as fodder; seeds medicinal.
72	*Lana or Salsula* ...	Anabasis multiflora ...	Do. ...	Plains ...	} Camel fodder; used for the preparation of *saji* (soda).
73	*Báthu* ...	Chenopodium album ...	Do. ...	Do. (pot herb) ...	}
74	*Tumba* (Kaurtuma) ...	Cucumis or citrullus colocynthis ...	Cucurbitaceæ ...	Do. ...	Fruit extensively used as a purgative for horses. Seeds and pulp medicinal.
75	*Kachri, chibhar* ...	Do. pubescens ...	Do. ...	Plains ...	} Fruit eaten.
76	*Ban karela* ...	Momordica charantia ...	Do. ...	Lower Hills and Plains	}

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Descriptive.
PHYSICAL ASPECTS.
Grasses and Weeds.

Flora of Patiála State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses and some Weeds—continued.

By Pandit Sundar Lál Pathack, Conservator of Forests, Patiála State.

Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
		Grasses and Weeds.			
		GRASSES.			
1	*Baru* ...	Sorghum Halepense ...	Gramineæ ...	Plains, Siwáliks and Lower Hills.	Eaten by cattle, sometimes with bad effects.
2	*Anjan* ...	Andropogon rwaraneausa ...	Do. ...	Plains ...	Used as fodder for cattle; oil is also extracted; a syrup is also obtained from it which is used medicinally.
3	*Mirchagandh* ...	Do. Schoenanthu ...	Do. ...	Siwáliks ...	Used medicinally.
4	*Palwan* or *palwa* ...	Do. annulatus ...	Do. ...	Plains ...	Excellent fodder for bullocks and horses when green.
5	*Pamn* ...	Do. muricatum ...	Do. ...	Plains, Dun and Siwáliks	Used for thatching.
6	*Dub or kusha* ...	Poa or Eragrostis cynosuroides ...	Do. ...	Plains and Dun ...	The sacred grass used sometimes for making sieves.

Flora of Patiála State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses and some Weeds—continued.

Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
		Grasses and Weeds—*concluded.*			
		GRASSES—*concluded.*			
7	*Dub or khabbal* ...	Cynodon dactylon ...	Gramineæ ...	Plains and Khuds ...	Well adapted for turfing, given to cows to produce and to increase milk.
8	*Sanwák* ...	Panicum colonum ...	Do. ...	Plains ...	Best for forage; seeds eaten by Hindús on fast days.
	China ...	Miliacum ...	Do. ...	Do. ...	
9	*Múnj, súr* or *sarkanda* ...	Saccharum munja or sara ...	Do. ...	Plains and Dun ...	Fibres are obtained from sheath for *munj* cordage. Leaves made into mats, bundles of stems used for floating heavy timber. From stems chairs, *tattís* and basket-work are made and are used for thatching.
10	*Sariála* or *sarvála* ...	Heteropogon contortus ...	Do. ...	Plains and Hills ...	Good fodder when young.
11	*Sarkára, kan, kam* or *káki*	Saccharum spontaneum ...	Do. ...	Plains and Dun ...	Used for chicks, thatch, &c.; pens made from the stem; given to buffaloes as fodder.

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PHYSICAL ASPECTS.

Grasses and Weeds.

12	*Bhort* grass ...	Cenchrus Echinatus ...	Do. ...	Plains ...	Used as fodder and for thatching; seeds eaten in time of famine.
13	*Dhâman* ...	Pennisetum cenchroides ...	Do. ...	Do.	
14	*Gawan* ...	Apluda aristata ...	Do. ...	Plains and Hills ...	Used for fodder.
15	*Bhábhar* ...	Andropogon involutus or Ischemum augustifolium.	Do. ...	Lower and Upper Hills ...	Most important of all the Forest grasses. Used for making ropes and paper.
16	*Khus* ...	Anatherum muricatum ...	Do. ...	Plains ...	Used for making *tattís.*
17	*Díla* or *Kesairo* ...	Cyperus tuberosus ...	Cyperaceæ ...	Do. ...	Root medicinal and eaten.
18	*Motha* ...	Do. umbilatus ...	Do. ...	Do. ...	Root flagrant.
19	*Khip* ...	Orthanthera viminea ...	Asclepiadeæ ...	Do. ...	Ropes made from the fibres and the grass used for thatching.
20	*Narsal, nul, nara* ...	Arundo Donax ...	Gramineæ ...	Plains and Dun ...	Leaves used for fodder; stem for *hukka* tubes, chicks, baskets and bundles. Stems split make mats and chairs.
21	*Chúri-sarouch* ...	Artemisia elegans ...	Compositeæ ...	Plains (herb) ...	Branches are medicinal.
			WEEDS.		
22	*Kándiari (chepati)* or *Mauri.*	Solanum xanthocarpum ...	Solanaceæ ...	Hills ...	Herb.
23	*Nágphan* ...	Opuntia Dillenii ...	Euphorbeaceæ ...	Do. ...	Very good hedge and harbours reptiles.
24	*Plázi* ...	Asphodelus fistulolus ...	Liliaceæ ...	Plains ...	Eaten as vegetable in time of famine.
25	*Satyandsi* ...	Verbesina encelioides ...	...	Do. ...	Utilized as fuel by the poor.
26	*Jála* ...	Hydrilla verticillata ...	Hydrocharidaceæ ...	Do. ...	Used for refining sugar.

Flora of Patiála State showing the important Forest Trees, Shrubs, Fruits and Economic Trees and principal Grasses and some Weeds—concluded.

Serial No.	Vernacular name.	Botanical name.	Natural order.	Locality.	Uses.
		Climbers.			
1	*Michka bel* ...	Cæsalpinia sepiariu ...	Leguminosæ ...	Plains and Dun ...	Excellent hedge plant, good febrifuge, and different parts used medicinally.
2	*Gunchi, ratak* ...	Abrus Frecatorius ...	Do. ...	Dun ...	The seed is used in weighing gold, &c.
3	*Maljhan* or *Taur* ...	Bauhinia Vahlü ...	Do. ...	Dun and Lower Hills ...	The elephant creeper. The slender branches used for ropes.
4	*Shâman (Gauj)* ...	Millettia auriculata ...	Do. ...	Baghât and Lower Hills	An enemy of the forest.
5	*Bel sardli* ...	Pueraria tuberosa ...	Do. ...	Siwâliks and Lower Hills	Sweet tuberous roots, eaten raw and medicinally. Dâk horses fed on it.
6	*Malti* ...	Artalotrya odoratissima ...	Anonaceæ ...	Dun ...	Flowers fragrant.
7	...	Bignonia venusta ...	Bignoniaceæ ...	Plains (planted) ...	Showy.
8	...	Bougainvillea glabra ...	Nyctaginraceæ ...	Plains ...	Do.
9	...	Ibomaea carnea ...	Convolvulaceæ ...	Do. ...	Garden plant.
10	*Sufed bel* ...	Porana paniculata ...	Do. ...	Baghât and Lower Hills.	

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Descriptive.
PHYSICAL ASPECTS.
Climbers.

11	*Sarnáli* ...	Ipomœa reptans ...	Do ...	...	Water plant. The roots utilized as pot-herb.
12	...	Jasminum dispermum ...	Oleaceæ ...	Plains ...	Garden plant.
13	*Jangli chambeli* ...	Do. grandiflorum ...	Do. ...	Baghát and Lower Hills	Flowers fragrant.
14	Honey-suckle ...	Lonicera chinensis ...	Caprifoliaceæ ...	Plains and Hills ...	Garden plant.
15	...	Passiflora laurifolia ...	Passifloraæ ...	Plains ...	Do.
16	...	Solanum jasminiodes ...	Solanaceæ ...	Plains and Hills ...	Showy.
17	...	Thunbergia grandiflora ...	Ampelideæ ...	Lower and Upper Hills ...	Do.
18	*Jangli angúr* ...	Vitis Himálayana ...	Acanthaceæ ...	Hills ...	Used as fodder for sheep.
19	...	Ficus stipulata ...	Urticaceæ ...	Do. ...	Showy.
20	*Fegari* ...	Do. scandens ...	Do. ...	Baghát and Lower Hills	Leaves used for fodder.
21	*Dudli* ...	Cryptolepis Buchanani ...	Aselepiadeæ ...	Do. do.	Ditto.
22	*Sanghára* ...	Trapa bispinosa ...	Halorageæ ...	Plains and Lower Hills (water-plant).	Fruit eaten raw and cooked chiefly on Hindu fast days.
23	*Kandhúri* ...	Coccinea Indica ...	Cucurbitaceæ ...	Plains ...	Eaten generally uncooked.
24	*Pandul bel* (Palwal) ...	Trichosanthes dioica ...	Do. ...	Do. ...	Fruit cooked and eaten.
25	*Gilo* ...	Tinospora cordifolia ...	Menispermaceæ ...	Plains and Hills ...	Root, as medicine, sold in bazár.
26	...	Hedera Helix ...	Araliaceæ ...	Hills ...	Ivy climber leaves used as fodder and to cover walls in the hills.
27	*Kujai* ...	Rosa moschata ...	Rosaceæ ...	Baghát and Lower Hills	Excellent scent extracted from its flowers in Kate Kear and sometimes in Náhan.
28	*Poin* ...	Basella alba ...	Salsolaceæ ...	Plains and Dun (planted)	Seeds medicinal. Eaten as pot-herb.

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Descriptive.

PHYSICAL ASPECTS.

Fauna.

FAUNA.

In the hills various kinds of deer are occasionally found—musk-deer, barking-deer, and *chítal*. Leopards are fairly common, and an occasional tiger strays over from the Ambála District and the United Provinces.

In the plains there are black buck, ravine-deer, and *nílgái*. Pig live in the *bírs*, and otters in the *Bet*. Wolves are still to be found in the more jungly parts of the State, while foxes, jackals, wild cats and hares are as common here as elsewhere in the Punjab.

The commoner wild birds include peacocks, partridges, quail, sand-grouse, pigeon and snipe. Geese and *kúlan* and the lesser bustard are sometimes seen. In the hills pheasants of various kinds, *chikor*, and jungle fowl abound.

Snakes.

Among the venomous snakes are the cobra and *karait* and the others usually found in the southern Punjab.

Below is a list of the more important wild mammals, birds and snakes found in the State :—

Mammals.

Name.	Habitat in the State.
Wolf (*bhagiár, bheria*) ...	Found scattered.
Jackal (*gídar*) ...	Common throughout the State.
Fox (*lomra*) ...	Ditto ditto.
Wild Cat (*jangla billa*) ...	Found scattered.
Otter (*ud*) ...	In Bet.
Hare (*sahá, sahotá, khargosh*) ...	Found everywhere.
Wild pig (*súar*) ...	Found in the Bírs.
Blue Bull (*nilgái; rojh*) ...	In the Bírs and Bet ; not common.
Chítal ...	In the hills.
Bear (*bhálú, richh*) ...	In Raetan.
Hyæna (*charkh*) ...	In Raetan and the hills in Mohindargarh.
Tiger (*sher*) ...	Very rarely found in the hills.
Barking-deer (*kakkar*) ...	In the hills.
Musk-deer (*kastúra mushnáfa*) ...	In Jabrot.
Gazelle (*chinkára*) ...	Found scattered.
Monkey (*bandar*) ...	In Narwána tahsíl.
Black-buck (*kálá hirn* or *kálá mirg*) ...	Fairly common.
Porcupine (*seh*) ...	Not common.
Panther (*chíta*) ...	In the hills.
Gural ...	Ditto.
Mongoose (*neolá*) ...	Everywhere.

Birds.

Birds.

Name.		REMARKS.
Peacock (*mor*)	...	In Nárnaul, Narwána and other parts of the State.
Black partridge (*kálá títar*)	...	In the Bírs, the hills and in Nárnaul.
Grey partridge (*títar*)	...	Common throughout the State.
Quail (*bater*)	...	Common at the time of harvest.
Lapwing (*tatírí*)	...	Found everywhere.
Crane (Kúnj, Kúlan)	...	A cold weather visitant.
Snipe (*cháha*)	...	Ditto.
Haryal (green pigeon)	...	Comes in Asauj, Kátak and leaves in Mágh.
Tiliar	...	Ditto ditto.
Goose (*magh*)	...	Comes in Kátak and leaves in Mágh.
Sand-grouse (*bhatítar*)	...	Ditto ditto.
Dúmní or *padná*	...	Comes in Bhádon and goes in Baisákh.
Sarus Crane (*sáras*)	...	Occasionally found in pairs.
The great bustard (*tugdar*)	...	Found in Bet land during the hot and the rainy season.
Chikor	...	In the hills.
Jangal fowl (*lál murgha*)	...	In Raetan and the Dun.
Blue rock pigeon (*kabútar*)	...	Found everywhere.

List of venomous snakes in the State.

Venomous snakes.

Name.		REMARKS.
Cobra (*kálá sánp*)	...	Found everywhere.
Karait (*Sángchúr*)	...	Ditto.
Dháwan	...	Found in Nárnaul.
Ragadbans	...	Ditto.
Padam	...	Ditto.
Chitkabra or *kauredla*	...	Found everywhere.

CLIMATE.

Climate.

Every degree of heat and cold, as of altitude, is to be found in Patiála The capital lies low, and is subject to the extremes of climate, while Cháil, the summer head-quarters, lies at a height of 7,000 feet and is cooler in summer time than Simla.

Temperature *Table 6 of Part B.*

The hills, with the exception of the Pinjaur *thána*, have an. excellent climate. In Pinjaur *thána* the hot weather is moderate, but the rains are oppressive. In the plains the most healthy parts of the State are the Bángar and the Jangal tracts, and the Mohindargarh *nizámat.* The

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—
Descriptive.
PHYSICAL ASPECTS.

Jangal tract and Mohindargarh have a long and dry hot weather, though the heat at night is not excessive so long as the skies are clear.

Healthiness of the State.

Speaking generally, the healthiness of the climate in the various tracts varies inversely with the irrigation. The Ghaggar irrigates the Banúr, Rájpura and Ghanaur *iláqas*. In the rains two little streams, the Dohán and Krishnáwatí, flow through the *nizámat* of Nárnaul. The Sirhind Canal irrigates the following *iláqas* amongst others :—

Nizámat { Amargarh—Doráhá, Amargarh and Sherpur.
Barnála—Bhatinda.
Karmgarh—Chúharpur, Sanaur and Samána.

One result of the irrigation in these areas is to render the country swampy and malarious in the rainy season. The Ghaggar is the chief offender, and its overflow affects the following *iláqas* :—

Nizámat Pinjaur—Ghurám, Ghanaur, Banúr, Mardánpur and Rájpura. Mardánpur, however, is less unhealthy than Patiála and *iláqa* Sanaur.

Nizámat Karmgarh—Akálgarh.

The following *iláqas* are swampy to a less degree during the rains, owing to percolation:—

Nizámat { Karmgarh—Sanaur and Naráingarh.
Amargarh—Alamgarh and Khumánon.
Pinjaur—Pinjaur.

Among the driest and healthiest parts of the State the following *iláqas* may be classed :—

Nizámat { Karmgarh—Karmgarh, Sunám and Narwána.
Amargarh—Sirhind, Sáhibgarh, Chanárthal and Amargarh.
Anáhadgarh—Bhadaur, Bhatinda, Sardúlgarh, Bhíkhí and Bohá.

It will be noticed that some of these *iláqas* lie in the irrigated areas mentioned above. The irrigation, however, is not excessive here, and as the arrangements for drainage are good, the health of the people is not materially affected.

Rainfall.
Tables 7, 8, 9 *of Part B.*

The rainfall, like the temperature, varies considerably in different parts. In the hills round Simla the average annual fall is between 60 and 70 inches. About Pinjaur and Kálka at the foot of the Simla hills it is about 40 inches, and decreases as the distance from the Himálayás increases, being probably 30 inches at Sirhind, 25 at Patiála and Páil, 20 at Bhawánígarh, and only 12 or 13 at Bhatinda and in the Mohindargarh *nizámat*. In the south-west the rainfall is not only less in amount, but more capricious than in the north and east. Fortunately the zone of insufficient rainfall is now for the most part protected by the Sirhind Canal, but Mohindargarh is still liable to severe and frequent droughts. An account of the more serious rain famines will be found below (Chapter II, page 136 ff.).

The flood of Sambat 1909 (1852-53 A. D.).

The slope of the country causes in some parts of the State floods (*rau*) in years of heavy rainfall, and these do considerable damage to wells and crops. Patiála, the capital, lies in a depression and is thus very liable to floods. There was a great flood in Sambat 1909. No estimate of the damage done by this flood can be given as no records appear to have been kept. It is however stated that a great part of Patiála outside the Saifábádí and Sanaurí gates was destroyed by the flood.

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Descriptive.
PHYSICAL ASPECTS.
Flood of Sambat 1944 (1887).

A sudden and disastrous flood[1] broke over Patiála at 1 o'clock in the morning of the 19th September 1887. Forty lives were lost, and the loss of property was very great. The whole town was surrounded by water and all the gates of the city were closed to egress or ingress. The mail was stopped, telegraph lines were injured, and the telegraph office was demolished. The mail was brought in on elephants the next day. The railway line between Rájpura and Patiála was breached for several days. The flood began to subside in the evening of the 20th September and early the next morning elephants and *sarnáis* (water-skins) were employed to rescue those who had taken shelter in the branches of trees, etc. A special Committee was appointed to help the poor who had suffered in the catastrophe, and food was distributed from 11th Kátak to 2nd Poh under the supervision of Bháí Rám Singh, the then Inspector of Schools. *Chhappars* were built and 157,797 people (Hindus 52,957, Muhammadans 87,743, others 17,097) were fed in these two months. The average daily number of persons receiving food was 2,674 and average daily expenses amounted to 6·9 pies per head. The total expenditure including establishment was Rs. 7,225. The 2,500 *liháfs*—quilts—distributed cost Rs. 8,031 more. Major S. L. Jacob, whom the Punjab Government had, at the request of the State, appointed to report on the catastrophe, sent in a report to the following effect:—The Ghaggar is at a distance of 27 miles from the Choá of Sirhind, and there are only 17 bridges between the railway line and the Grand Trunk Road, which are not sufficient to discharge the flood water. The Siwálik mountain ranges having been laid bare of trees, the torrents of water flow down their slopes very freely, and thus it was that at this time water was nowhere less than 5 or 6 feet deep over an area of 27 miles. The result was that the water breached the Grand Trunk Road at 28 different places, and assuming the form of a river 2,870 feet broad rushed on towards Patiála. Naturally the rain water from the north directs its course to Patiála in two directions: some of the water flowing from the north falls into the Ghaggar river and some of it into the Choá of Sirhind. Unfortunately the flood water on its way to the Ghaggar changed its course at Surl, a village in the vicinity of Rájpura, and cut the railway line at two places. The other channel also changed its course and breaking through the railway line joined forces with the first and formed a river half a mile wide.

Flood of Sambat 1945 (1888).

In order to carry into effect the measures proposed to avoid a repetition of this flood[2] an expenditure of Rs. 2,50,000 was sanctioned for protective works, which had hardly been begun when another flood broke over Patiála on the night of the 19th September 1888. The people, who had been taken by surprise the first time, were this time on their guard, and there was no loss of life or cattle, but the numoe of houses, both *kachchá* and *pakká*, buildings and walls that were damaged was not less than in the previous year. The works have now been completed, and the Executive Engineer thinks that the city is secure.[3]

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[1] See page 112, Administration Report of Patiála State, Sambat 1944, Fasal X,—Miscellaneous and Political.

[2] See page 129, Administration Report of the Patiála State, Sambat 1945.

[3] See below, page 168 ff.

CHAP. I, B.

Descriptive.

HISTORY.

Section B.—History.

The earliest history of Patiála is that of the Phúlkián States, and its history as a separate and ruling State nominally dates from 1762, in which year Ahmad Sháh Durrání conferred the title of Rája upon Alá Singh, its chief, but it may be more justly regarded as dating from

1763 A.D.

1763, when the Sikh confederation took the fortress of Sirhind from Ahmad Sháh's governor and proceeded to partition the old Mughal province of Sirhind. In this partition Sirhind itself with its surrounding country fell to Rája Alá Singh. That ruler died in 1765 and was succeeded by his grandson Amar Singh, whose half brother Himmat Singh also laid claim to the throne and after a contest was allowed to retain possession of the Bhawánígarh *pargana*. In the following year Amar Singh conquered Páil and Isru from Máler Kotla, but the latter place was subsequently made over to Jassá Singh Ahlúwália. In 1767 Amar Singh met Ahmad Sháh on his last invasion of India at Karábawáná, and received the title of Rája-i-Rájagán. After Ahmad Sháh's departure Rája Amar Singh took Tibba from Máler Kotla and compelled the sons of Jamál Khán to effect a peace which remained unbroken for many years. He next sent a force under his general Bakhshí Lakhna, a Dogar, to reduce Pinjaur which had been seized by Gharíb Dás of Maní Májra, and in alliance with the Rájas of Hindúr, Kahlúr and Sirmúr captured it. He then invaded the territory of Kot Kapúra, but its chief Jodh having been slain in an ambush, he retired without further aggression. His next expedition was against the Bhattís, but in this he met with scant success, and the conduct of the campaign was left to the chief of Nábha, while Rája Amar Singh turned his arms against the fortress of Govindgarh which commanded the town of Bhatinda. After a long struggle it was taken in 1771. Soon after this Himmat Singh seized his opportunity and got possession of Patiála itself, but he was induced

1774 A.D.

to surrender it and died two years later in 1774. In that year a quarrel broke out between Jínd and Nábha which resulted in the acquisition of Sangrúr by Jínd from Nábha, Patiála intervening to prevent Jínd from retaining Amloh and Bhádson also. Rája Amar Singh next proceeded to attack Saifábád, a fortress only 4 miles from Patiála, which he took with the assistance of Náhan. In return for this aid he visited that State and helped Jagat Parkásh to suppress a rebellion, commencing a new campaign in the Bhattí country in 1774. Having defeated their chiefs at Beghrán he took Fatehábád and Sirsa, and invested Rania, but was called on to repel the attack made on Jínd by the Muhammadan governor of Hánsí. For this purpose he despatched Nánú Mal,[1] the Díwán, with a strong force, which after defeating the governor of Hánsí overran Hánsí and Hissár. Rája Amar Singh also marched to Hánsí from Fatehábád and collected the revenue. Thence he returned to Patiála, and Rania soon after fell. But the Mughal government made a last effort to recover its empire, and Najaf Khán, its minister, was determined to recover the lost Districts. At the head of the Imperial troops he recovered Karnál and part of Rohtak and the Rája of Patiála, though aided for a consideration by Zábita Khán Rohillá, met Najaf Khán at Jínd and amicably surrendered Hánsí, Hissár and Rohtak, retaining Fatehábád, Rania and Sirsa as fiefs of the empire.

1777 A.D.

The wisdom of this moderation was evident. In 1777 Rája Amar Singh overran the Farídkot and Kot Kapúra Districts, but did not attempt to annex them, and his newly acquired territories taxed his resources to the utmost. Nevertheless in 1778 he overran the Maní Májra territory and reduced Gharíb Dás to submission. Thence he marched on Siálba,

[1] An Aggarwál Bánia of Sunám.

where he was severely defeated by its chief and a strong Sikh coalition. CHAP. I, B.
To retrieve this disaster Rája Amar Singh formed a stronger confederacy against Siálba, enticed away his troops by offers of higher pay, and at Descriptive.
length secured his submission without bloodshed. In 1779 the Mughal HISTORY.
forces marched on Karnál, Desu Singh, Bháí of Kaithal, being in alliance with them and hoping by their aid to crush Patiála, but the Delhi 1779 A.D.
minister found it more profitable to plunder the Bháí, and the Khálsa then united to oppose his advance. He reached Ghurám, but retreated thence, in fear of the powerful forces arrayed against him.

In 1781 Rája Amar Singh died of dropsy and was succeeded 1781 A.D.
by his son, Sáhib Singh, then a child of six. Díwán Nánú Mal became Wazír, and coped successfully with three distinct rebellions headed by relatives of the Rája. In 1783 occurred the great famine which disorganised the State, and eventually Nánú Mal was compelled to call in the Mahrattas who aided him to recover Banúr and other places, but in 1788 the Mahrattas compelled him to pay black-mail, and in 1790, though he had been successful against the other enemies 1790 A.D.
of Patiála, he could not prevent the Mahrattas from marching to Suhlar, 2 miles from Patiála itself. Saifábád had been placed in their hands, and Nánú Mal's fall from power quickly followed. With him fell Rání Rajindar, cousin of Rája Amar Singh, a lady of great ability and Nánú Mal's chief supporter, who had induced the Mahrattas to retire, and had visited Mathra to negotiate terms with Sindhia in person. Sáhib Singh, now aged 14, took the reigns of State into his own hands, appointing his sister Sáhib Kaur chief minister. In 1794 the Mahrattas 1794 A.D.
again advanced on Patiála, but Sáhib Kaur defeated them and drove them back on Karnál. In this year Bedí Sáhib Singh of Una attacked Máler Kotla and had to be bought off by Patiála. In 1798 the Bedí 1798 A.D.
attacked Ráikot, and, though opposed by the Phúlkián chiefs, compelled its ruler to call in George Thomas, who advanced on Ludhiána, where the Bedí had invested the fort, and compelled him to raise the siege. Thomas then retired to Hánsí, but taking advantage of the absence of the Sikh chiefs at Lahore, where they had assembled to oppose the invasion of Sháh Zamán, he again advanced and laid siege to Jínd. On this the Phúlkián chiefs hastened back and compelled Thomas to raise the siege, but were in turn defeated by him. They then made peace with Thomas, who was anxious to secure their support against the Mahrattas. Sáhib Singh now proceeded to quarrel with his sister and she died not long afterwards, having lost all influence in the State. Thomas then renewed his attacks on the Jínd State, and as the Phúlkián chiefs united to resist him, he invaded Patiála territory and pillaged the town of Bhawánígarh. A peace was however patched up in 1801 and Thomas retired to Hánsí, whereupon the Cis-Sutlej chiefs 1801 A.D.
sent an embassy to General Perron at Delhi to ask for assistance, and Thomas was eventually crushed. The British now appeared on the scene, and Patiála entered into friendly relations with Lord Lake, the British Commander-in-Chief, in March 1804. In that same year, Jaswant Ráo 1804 A.D.
Holkar, having been defeated by the British, fled to Patiála, and though he was received with courtesy by the Mahárája, was refused aid against the British owing to the friendly relations already established with them. Holkar, thus disappointed, went to the Punjab to seek the help of Ranjít Singh. After his departure Patiála was visited by Lord Lake, and the friendly relations were confirmed by a declaration of Lord Lake in open Darbár to the effect that the British Government would pay respect to the engagements entered into and the pledges given by the Minister, Nawáb

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Najaf Qulí Khán, on behalf of the Mughal emperor. Lord Lake then proceeded from Patiála to the Punjab in pursuit of Holkar, who was compelled to sign a treaty on the banks of the Beás on December 24th, 1805, by which he bound himself not to enter the territories of the British and their allies (Patiála, Kaithal and Jínd) on his return journey to
1805 A.D. Indore. In 1805 dissensions between Rája Sáhib Singh and his wife reached a climax, and the Rání attacked both Nábha and Jínd. These States then invoked the intervention of Ranjít Singh,
1806 A.D. the Rája of Lahore, and he crossed the Sutlej in 1806. Ranjít Singh did little to settle the domestic differences of the Patiála Rája, but despoiled the widows of the Ráikot chief of many villages. Patiála however received no share of the plunder, and on Ranjít Singh's withdrawal the conflict between Rája Sáhib Singh and his wife was renewed, and in 1807 Ranjít Singh re-appeared at Patiála, when by his influence a compromise was effected whereby Banúr and other tracts, yielding a revenue of Rs. 50,000 a year, were settled on the Rání for her maintenance and that of her son, Kanwar Karam Singh.[1]

It was by this time clear to the Cis-Sutlej chiefs that they had to choose between absorption by Ranjít Singh and the protection of the British. Accordingly in 1808, Patiála, Jínd and Kaithal made overtures to the Resident at Delhi, which resulted after some delay in a definite promise of British protection, and the enforced retirement of Ranjít Singh from all his acquisitions south of the Sutlej. A proclamation of protection
1809 A.D. against Lahore was issued in May 1809, which after stating that "the country of the chiefs of Málwa and Sirhind had entered under the protection of the British Government," went on to secure to these chiefs "the exercise of the same rights and authority within their own possessions which they enjoyed before." Two years later it became necessary to issue another proclamation of protection, this time to protect the Cis-Sutlej chiefs against one another.

Meanwhile internal confusion led to the armed interposition of the British Agent, who established the Mahárání As Kaur as Regent with sole authority. She showed administrative ability and an unbending temper until the death of Mahárája Sáhib Singh in 1813. He was succeeded by Mahárája Karam Singh, who was largely influenced at first by his mother and her minister Naunidh Rái, generally known as Missar Naudha.
1814 A.D. The Gurkha War broke out in 1814, and the Patiála Contingent served under Colonel Ochterlony. In reward for their services the British Government made a grant of sixteen *parganas* in the Simla Hills to Patiála, on payment of a *nazrána* of Rs. 2,80,000. Karam Singh's Government was hampered by disputes, first with his mother and later with his younger brother, Ajít Singh, until the Hariána boundary dispute demanded all his attention. The British had overthrown the Bhattís in what is now Hissár and Sirsa in 1803, but had neglected the country as barren and unprofitable. Patiála began to encroach upon it, growing bolder each

[1] It was on this occasion that the gun "Kare Khán" passed into Ranjít Singh's possession. At the storming of Sirhind in 1763 the Patiála Contingent captured a brass gun (called Kare Khán from the two *karás* or rings on the side) and dragged it in triumph to Patiála, where it was set up in the fort as a trophy. There it remained until Ranjít Singh's visit to Patiála in the autumn of 1807, when he demanded the gun, together with a rich present of jewels, as a sign of his overlordship. Ranjít Singh took the gun to Lahore. It next appears at the siege of Multán, in the 2nd Sikh War, where it was taken by the English, and restored by them to Patiála. This graceful act was much appreciated at the time, but the story seems to have faded from men's memories in the troubled years that followed, for the gun was found only last year along with other cannon and arms in the fort at Bahádurgarh. It has now been brought into Patiála and stands in front of the Mahárája's residence.

year, until in 1835 her colonists were firmly established. When the attention of the British Government was at last drawn to the matter, and a report called for, the Maháràja refused to admit the British claims, refused arbitration, and protested loudly when a strip of country more than a hundred miles long and ten to twenty broad was transferred from his possessions to those of the British Government. The Government, however, listened to his protest, the question was re-opened, was shelved during the Sikh Wars, and only finally settled in 1856, when some 41 villages were handed over to Patiála. 1856 A.D.

Meantime Patiála had been quarrelling with its neighbours. A trifling dispute with Nábha, dating from 1807, had led first to bloodshed and then to ill-feeling between the two States, which lasted for sixty years. Border disputes with Kaithal lasted from 1838 to 1843, when Bhái Ude Singh of Kaithal died and the British Government proceeded to resume $\frac{4}{5}$ths of his territory. The quarrel with Nábha was aggravated by the jealousy which Rája Devindar Singh of Nábha showed towards Patiála and Jínd, and it soon became clear that any quarrel involving Patiála on one side would find Nábha on the other. 1843 A.D.

When hostilities between the British Government and Lahore became certain at the close of 1845, Mahárája Karam Singh of Patiála declared his loyalty to the British, but he died on December 23rd, the day after the battle of Fírozsháh, and was succeeded by his son Narindar Singh, then 23 years old. The new chief was even better disposed towards the British Government than his father, but times had changed since the Phúlkián States implored the protection of the British. Ranjít Singh was dead and his pretensions forgotten. The British arms, once believed invincible, had suffered a severe blow in the Kábul expedition. The Phúlkián chiefs, seeing that their resources in money and supplies were required for the British armies, began to think that they were necessary to the existence of the British power, not that it was essential to their own. It would be idle to pretend that the same active spirit of loyalty obtained among the Cis-Sutlej chiefs in 1845 which showed itself in 1857. The Patiála chief knew that his interests were bound up with the success of the British, but his sympathies were with the *Khálsa.* However, Patiála provided the British with supplies and carriage, besides a contingent of men. At the close of the war Patiála was rewarded with certain estates resumed from the Rája of Nábha. The British Government then proceeded to make fundamental changes in its relations with the smaller Sikh States, which very soon led to their absorption. Although Patiála was specially exempted from the operation of these reforms, the Mahárája sanctioned one of the most important—the abolition of the customs—on the occasion of Lord Hardinge's visit in 1847. Furthermore, as the petty chiefs had had varied and intricate relations with Patiála, the intricacy and confusion were not diminished by the transfer of the territories concerned to the British Government. Difficult questions began to arise. The most important case was that of the *chahármí* villages which was finally settled after years of patient investigation. Another was that of the Khamánon *jágír.* Patiála had no proprietary rights, but she was empowered to administer the tract by the British in 1815. The estate was transferred to Patiála in perpetuity in 1859. 1845 A.D.

The conduct of the Mahárája on the outbreak of the Mutiny is beyond praise. He was the acknowledged head of the Sikhs, and his hesitation or disloyalty would have been attended with the most disastrous results, while his ability, character and high position would have made him a formidable leader against the British. On hearing of the outbreak he marched that evening with all his available troops in the direction of Ambála. In his 1857 A.D.

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Descriptive.
HISTORY.

own territories he furnished supplies and carriage and kept the roads clear. He gave a loan of five lakhs to Government and expressed his willingness to double the amount. Details of the military services performed by the Patiála troops are given elsewhere.[1] Of the value of the Mahárája's adhesion the Commissioner wrote : "His support at such a crisis was worth a brigade of English troops to us, and served more to tranquillise the people than a hundred official disclaimers could have done." After the Mutiny, the Nárnaul division of the Jhajjar territory, jurisdiction over Bhadaur, and the house in Delhi belonging to Begam Zínat Mahal fell to the share of Patiála. The Mahárája's honorary titles were increased at the same time. The revenue of Nárnaul, which was estimated at two lakhs, was found to be worth Rs. 1,70,000 only. On this the Mahárája appealed to Government for more territory. The British Government had given no guarantee, but was willing to reward the loyal service of Patiála still further, and consequently parts of Kánaud and Buddhuána, in Jhajjar, were conferred on the Mahárája. These new estates had an income of about one lakh, and the Mahárája gave a *nazrána* equal to 20 years' revenue.

In 1858 the Phúlkián chiefs had united in asking for concessions from the British Government, of which the chief was the right of adoption. This was, after some delay, granted, with the happiest results. The power to inflict capital punishment had been withdrawn in 1847, but was exercised through the Mutiny. This power was now formally restored. Mahárája Narindar Singh died in 1862 at the age of 39. He was a wise ruler and brave soldier. The *Punjab Gazette Extraordinary* records of him that he "administered the government of his territories with exemplary wisdom, firmness and benevolence." He was one of the first Indian Princes to receive the K. C. S. I., and was also a member of the Indian Legislative Council during Lord Canning's viceroyalty. His only son, Mohindar Singh, was a boy of 10 at his father's death. A Council of Regency was appointed, which carried on the administration for eight years. The Mahárája only lived for six years after assuming power. During his reign the Sirhind Canal was sanctioned, though it was not opened until 1882. Patiála contributed one crore and twenty-three lakhs to the cost of construction. The Mahárája was liberal in measures connected with the improvement and general well-being of the country. He gave Rs. 70,000 to the University College, Lahore, and in 1873 he placed ten lakhs of rupees at the disposal of Government for the relief of the famine-stricken people of Bengal. In 1875 he was honoured by a visit from Lord Northbrook, who was then Viceroy, when the Mohindar College was founded for the promotion of higher education in the State. Mohindar Singh died suddenly in 1876. He had received the G. C. S. I. in 1871.

1862 A.D.

1876 A.D.

A long minority followed, for Mahárája Rájindar Singh was only 4 when his father died. During his minority, which ceased in 1890, the administration was carried on by a Council of Regency composed of three officials under the Presidency of Sardár Sir Dewá Singh, K.C.S.I. The finances of the State were carefully watched, and considerable savings effected, from which have been met the charges in connexion with the Sirhind Canal and the broad-gauge line of railway between Rájpura, Patiála and Bhatinda. In 1879 the Patiála State sent a contingent of 1,100 men to the Afghán War.[2] The late Mahárája was exempted from the presentation of *nazars* in Darbár in recognition of the services rendered by his troops on this occasion.

1890 A.D.

1879 A.D.

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[1]Page 172.

[2]See page 173.

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The organisation of the Imperial Service Troops and the war services of the late Mahárája are described elsewhere.[1] Mahárája Rájindar Singh died in 1900, and a third Council of Regency was formed. The present Mahárája, Bhúpindar Singh, was born in 1891 A. D. The Mahárája of Patiála is entitled to a salute of 17 guns, and takes precedence of all the Punjab chiefs.

Changes in the relations between the British Government and the Phúlkián States have been alluded to in the preceding pages. It may, however, be as well to give a succinct account of them here. Before 1821 the Resident at Delhi had charge of all the political relations with protected and independent States in north-west India. In that year he was replaced by an Agent to the Governor-General, and a Superintendent of Protected and Hill States was appointed with his head-quarters at Ambála. In 1840 a Governor-General's Agent for the North-West Frontier was stationed at Ambála. After the 1st Sikh War the political charge of the Cis-Sutlej States was entrusted to a Commissioner, who had also certain British Districts in his control. When the new province of the Punjab was founded in 1849, the Board of Administration took over control of the Cis-Sutlej States, and when a Lieutenant-Governor was appointed for the Punjab, the Commissioner of the Ambála Division, who had taken the place of the Cis-Sutlej Commissioner, became the intermediary between the States and the Punjab Government. The Ambála Division ceased to exist in 1884, and the States then passed under the political control of the Commissioner of Delhi. In 1900 it was decided by the Government of India to appoint a Political Agent for Patiála, and the remaining Phúlkián States of Jínd and Nábha were included in the Agency. Major Dunlop-Smith, C.I.E., was chosen for the new appointment, and during his absence on leave Captain Popham Young, C.I.E. (Settlement Commissioner in Patiála State), acted for him as Political Agent from January 1901, and handed over charge to Major Dunlop-Smith on the 26th November of that year. In April 1903 the Baháwalpur State was included in the Phúlkián States Agency. The head-quarters of the Agency were originally fixed at Ambála, but Patiála was soon found to be a much more suitable place, and the Agent has resided in Patiála since the beginning of 1902.

1900 A.D.

1903 A.D.

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[1] See page 173.

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HISTORY.

CHIEFS OF PATIALA.

- PHUL.
  - Tílokhá (ancestor of the families of Jínd and Nábha).
  - Ráma.
    - Dúná (ancestor of the Bhadaur) family).
    - Súbhá.
      - Jodh.
    - Rája Alá Singh, d. 1765.
      - Sardúl Singh, d. 1753.
        - Himmat Singh.
        - Rája Amar Singh, d. 1781.
          - Budh Singh.
          - Rája Sáhib Singh, d. 1813.
            - Mahárája Karam Singh, d. 1848.
              - Mahárája Narindar Singh, d. 1862.
                - Mahárája Mohindar Singh, d. 1876.
                  - Mahárája Sir Rájindar Singh, G.C.S.I., b. 1872, d. 1900.
                    - Mahárája Bhúpindar Singh, b. 1891.
                  - Kanwar Sir Ranbír Singh, K.C.S.I., b. 1873.
              - Díp Singh.
            - Jít Singh, *o. s. p.*
      - Bhúmián Singh, d. 1742.
      - Lál Singh, d. 1748.
    - Bakhtá, (ancestor of the Malod family).
    - Budhá.
    - Ladhá.
  - Rághú.
  - Chanú.
  - Jhandú.
  - Takhat Mal.

  (Chanú, Jhandú, Takhat Mal: Ancestors of the Landgarhía families.)

Section C.—Population.

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Descriptive.
POPULATION.
Density.

The Phúlkián States are so scattered that comparison of the density of their population with that of any one or more British Districts would be of little value. Taking the three together they have the normal density of the Indo-Gangetic Plain West in which they lie. Patiála has a density of 283 persons to the square mile, and thus stands nearly in the same category as the Karnál and Ferozepore Districts. The density on the cultivated area cannot be shown until the settlement operations are further advanced.

Density of *nizámats* and tahsíls.

The population and density of each *nizámat* and tahsíl is given below, the density shown being that of the total population on the total area :—

	Area in square miles.	Population.	Density.
Patiála	236	[1]67,679	286·8
Sunám	470	121,498	258·5
Bhawánígarh	561	140,309	250·1
Narwána	576	117,604	204·2
Total Karmgarh *nizámat* ...	1,843	447,090	242·6
Sáhibgarh	278	115,391	415·1
Amargarh	338	123,468	365·3
Sirhind	240	126,589	527·5
Total Amargarh *nizámat* ...	856	365,448	426·9
Anáhadgarh	350	105,989	302·8
Bhatinda	868	142,413	164·1
Bhíkhí	629	128,965	205·0
Total Anáhadgarh *nizámat* ...	1,847	377,367	204·3
Rájpura	157	55,117	351·1
Pinjaur	180	55,731	309·6
Banúr	161	56,674	352
Ghanaur	208	45,344	218
Total Pinjaur *nizámat* ...	706	212,866	301·5
Nárnaul	282	85,130	301·9
Kánaud	305	55,246	181·1
Total Mohindargarh *nizámat* ...	587	140,376	239·1
Total of the State ...	5,839	1,596,692	[1]264·5

[1]Excluding the city of Patiála.

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POPULATION.

Population of towns—*Table 7 of Part B.*

The State contains 14 towns and 3,580 villages ; and the population of the former is given in the margin.

Patiála	... 53,545	Sanaur	... 8,580
Nárnaul	... 19,489	Bhadaur	... 7,710
Basí	... 13,738	Barnála	... 6,905
Govindgarh	... 13,185	Banúr	... 5,610
Samána	... 10,209	Páil	... 5,515
Sunám	... 10,069	Sirhind	... 5,415
Mohindargarh	9,984	Hadiáya	... 5,414

At the Census of 1901, 9 of the towns, including that of Patiála itself, showed a decrease on the figures of 1891, 4 showing a slight increase, while Bhatinda or Govindgarh had increased from 8,536 to 13,185, or 54 per cent. Its position on the railway and the establishment of a market account for this rapid rate of growth. Only 11 per cent. of the population live in the towns. The average population of the towns and villages is small, being only 397 persons.

Occupied houses number 273,557, of which 32,329 are urban and 241,228 rural. Patiála with 53,545 persons is the only large town. The towns and villages present no features unusual in this part of the Punjab. As in all Native States, the average population of a Patiála village is below the average in British territory. Both Hindu and Muhammadan villages are built on the same plan, the better houses surrounded by high walls and opening on to narrow lanes which lead tortuously to the main thoroughfares. The Chuhrás and Chamárs have their houses outside the village and facing away from it. In the towns the houses are close together and the high wall is rare. Still even in the towns the thoroughfares are generally narrow and crooked.

Growth of population.

The marginal table shows the fluctuations in the population of each *nizámat* since 1881.

	1881.	1891.	1901.
Patiála ...	53,629	55,856	53,545
Karmgarh ...	415,675	444,369	447,090
Amargarh ...	346,989	361,610	365,448
Pinjaur ...	226,274	226,379	212,866
Anáhadgarh ...	298,462	347,395	377,367
Mohindargarh ...	126,404	147,912	140,376

In 1901 the heaviest decrease on the figures of 1891 was in the Pinjaur and Mohindargarh *nizámats*, the population of which decreased by 13,513 and 7,536 respectively in that decade. In the former the decrease was only nominal owing to the exclusion of the people living in the *dák chaukís* and railway fence in the hills. In the latter the decrease was due to the seasons of drought which had caused heavy emigration from those tracts in and after 1897.

Migration.

The following table shows the effect of migration on the population of the Patiála State according to the Census of 1901 :—

	Persons.	Males.	Females.
Immigrants.			
(i) From within the Punjab and North-West Frontier Province	187,212	64,411	122,801
(ii) From the rest of India	21,899	8,095	13,804
(iii) From the rest of Asia	44	39	5
(iv) From other countries	107	77	30
Total immigrants ...	209,262	72,622	136,440
Emigrants.			
(i) To within the Punjab and North-West Frontier Province	266,910	92,815	174,095
(ii) To the rest of India	15,497	7,246	8,251
Total emigrants ...	282,407	100,061	182,346
Excess of emigrants over immigrants	73,145	27,439	45,706

The bulk of the immigration is from the districts, States and provinces in India noted below. There is also a considerable volume of immigration from the countries outside India as given below :—

District, State, Province or Country.		Number of males in 1,000 immigrants.
Ambála	37,682	340
Hissár	24,554	324
Rohtak	1,041	402
Delhi	1,114	491
Karnál	20,815	398
Kalsia	1,609	343
Simla	6,237	379
Kángra	1,015	697
Hoshiárpur	2,920	579
Jullundur	2,173	524
Ludhiána	31,195	322
Máler Kotla	7,688	305
Ferozepore	7,817	433
Farídkot	1,651	388
Nábha	23,080	260
Jínd	10,467	251
Amritsar	1,091	417
Rájpútána	16,762	305
United Provinces of Agra and Oudh	4,268	589
Yághistán and Afghánistán	33	939
United Kingdom	84	690
America	14	857

The emigration is mainly to the districts, States and provinces noted below :—

District, State or Province.	Males.	Females.
Hissár	12,218	20,832
Rohtak	1,211	2,226
Dujána	127	534
Gurgáon	1,567	3,146
Delhi	1,498	682
Karnál	9,487	16,323
Ambála	11,962	23,262
Kalsia	739	1,702
Nábha	472	402
Simla	771	608
Simla Hill States	943	2,057
Hoshiárpur	511	782
Jullundur	795	1,105
Ludhiána	10,640	29,788
Máler Kotla	1,958	6,442
Ferozepore	11,624	19,628
Farídkot	2,361	3,572
Nábha	10,558	24,212
Jínd	4,529	12,193
Lahore	1,442	618
Amritsar	656	711
Chenáb Colony	2,574	1,707
Baháwalpur	421	248
United Provinces of Agra and Oudh	2,683	1,024
Bombay	515	349
Rajpútána	2,662	6,468

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Migration.

The State thus loses 73,145 souls by migration and its net interchanges of population with the districts, States and provinces in India which mainly affect its population are noted below:—

	Net gain from + or loss to -
Hissár	- 8,496
Rohtak	- 2,396
Gurgáon	- 4,272
Delhi	- 1,066
Karnál	- 4,995
Ambála	+ 2,458
Simla with *Hill States*	+ 2,394
Kalsia	- 832
Kángra	+ 903
Hoshiárpur	+ 1,627
Ludhiána	- 9,233
Máler Kotla	- 712
Ferozepore	-23,435
Farídkot	- 4,282
Nábha	-11,690
Jínd	- 6,255
Lahore	- 1,338
Chenáb Colony	- 4,280
United Provinces of Agra and Oudh	+ 561
Rajpútána	+ 7,632

Comparison with the figures of 1891 shows that Patiála lost by intra-provincial migration alone 79,698 souls in 1901, or 45,173 more than in 1891.

	Loss by intra-Provincial migration. 1901.	1891.
Total ...	79,698	34,525
Chenáb Colony	4,280	...
Jínd ...	6,255	3,110
Nábha ...	11,690	5,095

Taking the figures for intra-Imperial migration, *i.e.*, those for migration in India both within the Punjab and to or from other provinces in India, we have the marginal data.

	Loss by intra-Imperial migration. 1901.
Total ...	73,296

A notable feature of the immigration is the proportional excess of females. This is especially noticeable in the case of the neighbouring Districts and States of Hissár, Ambála, Ludhiána, Jínd, Nábha and Máler Kotla, and shows that the bulk of the immigration is due to marriages.

Ages.
Table 10 *of Part B.*

The figures for age, sex and civil condition are given in great detail in Table 10 of Part B. The following statement shows the age distribution of 10,000 persons of both sexes:—

Age period.	Males.	Females.	Persons.	Age period.	Males.	Females.	Persons.
Infants under 1 ...	138	126	264	25 and under 30 ...	460	389	849
1 and under 2 ...	36	31	67	30 " " 35 ...	444	391	835
2 " " 3 ...	123	108	231	35 " " 40 ...	294	248	542
3 " " 4 ...	125	113	238	40 " " 45 ...	402	343	745
4 " " 5 ...	129	113	242	45 " " 50 ...	212	155	367
5 " " 10 ...	695	599	1,294	50 " " 55 ...	295	233	528
10 " " 15 ...	674	516	1,190	55 " " 60 ...	107	73	180
15 " " 20 ...	557	391	948	60 and over ...	319	268	587
20 " " 25 ...	484	409	893				

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POPULATION.
Vital statistics.

Births and deaths are registered throughout the State, but the figures, as tabulated, give a mean birth-rate of 22·1 per mille in 1892—1896 and of 14·9 in 1897—1901. Such rates are impossibly low and point to defective registration or incorrect tabulation, or both. The death-rate for 1892—1896 (18·8 per mille) is also incredibly low.

Health.

Drinking-water is generally obtained from wells, except in the Bhíkhí, Narwána and Bohá *thánas*, where water is 50 to 150 feet below the surface. The people are, as a rule, careless how they feed their children, and little regard is paid to cleanliness. The result is that many children die of diarrhœa, colic, enteritis, eczema, boils, ophthalmia, otorrhœa and catarrh.

Diseases.

1902 was the most unhealthy year the State has known for some time, the registered deaths amounting to no less than 64,094,[1] of which 55,481 were due to plague or fever. Next to 1902 comes 1900 with 44,039 recorded deaths and 1893 with 40,214. The worst outbreak of cholera was in 1892, when 10,784 people died of it. Pneumonia and diseases of the eye are as common here as elsewhere in the Punjab. Plague first appeared in Hedon, a village near the Sutlej, in the Amargarh *nizámat*, in 1899. It did not, however, spread, and the State was free from the epidemic until March 1900, when a fresh outbreak occurred at Khamánon in the same *nizámat*. In 1899-1900 there were 26 cases and 19 deaths, and in the following year 166 cases and 98 deaths. The removal of the cordon in 1901-02 was followed by a tremendous rise in the figures, 30,401 cases being recorded with no less than 29,159 deaths. The numbers then fell almost as suddenly as they had risen, and in 1902-03 there were only 8,515 cases with 7,581 deaths. No inoculations for plague were performed in the State in 1899. The number performed in the succeeding years was:—in 1901-02, 40,755; in 1902-03, 29,738; and in 1903-04, 4,030.

BIRTH CUSTOMS.

Hindus.

Among the Khatrís and Arorás of the towns when a woman is pregnant for the first time a ceremony called *rítán* or *bhore* is performed in the 5th or 7th month. The woman's mother sends her a *tewar* or suit of clothes and some sweets, and the women of her *birádarí* assemble, dress her in the *tewar*, and put seven handfuls of the sweets in her *dopatta;* the rest they eat. On the birth of a son the father gives money to the Brahmans and *lágís* (menials) who bring him *dubh* (green grass) in token of congratulation. The doors of the house are decorated in the villages with branches of the *siris* tree, and in towns with mango leaves strung together (*bandarwál*). The neighbours who come to offer congratulations are regaled with *gur.* The *sútak* or period of seclusion after childbirth lasts for 11 days among Brahmans, 13 among Khatrís, 15 among Baniás, and 17 among Súdrás. The purification ceremony (*dasúthan* or *chaunka charhna*) is then performed, a Brahman and the *birádarí* being summoned, the mother and child washed, and food distributed. A name is then given to the child by the *pádhá* among Hindus, and by opening the Granth Sáhib among Sikhs. The *pádhá* ascertains the date and hour of birth and prepares the horoscope. The mother does not leave the house for 40 days after delivery. No ceremonies attend the birth of a girl. Among the higher castes boys are shaved with ceremony either at home or at a temple in the 3rd or 5th year. A boy assumes the *janeo* when he has reached his 8th or 11th year,

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[1]But these figures are obviously far below the mark.

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an auspicious day being chosen for the rite. Baniás only wear the *janeo* on the death of their parents.[1]

Muhammadans.

The Muhammadans of the lower classes have borrowed the *ritán* ceremony from the Hindus, but they call it *satwánsa*. In the ninth month of pregnancy a *puria* of dried fruits is offered to Bíbí Fátima and given to a poor Sayyid woman. In Patiála Muhammadans do not make the woman lie to the north, as they do elsewhere, during confinement. An iron implement is kept on the bed and no cat is allowed in the room. Soon after birth the *azán* is recited, preferably by a religious man, in the child's ear. On the 6th day the *chhathí* ceremony takes place, the child being brought out of the *zachcha khána* and food given to the *birádarí*. The *akíka* (tonsure) ceremony is performed on the 7th, 14th, or 21st day, goats being sacrificed. One leg is given to the *dáí*, a head to the barber, and the rest distributed among the *birádarí*. The bones are buried. The child is named the same day, either by the *mulláh*, or an elder member of the family. The mother remains secluded for 40 days, and takes a bath on the 40th day. The *bismilláh* ceremony takes place when a boy is 4 years 4 months and 4 days old. He puts on a new dress (*jáma*), goes to the *mulláh* or some senior member of the family with cash and sweets, and is made to repeat *bismilláh*. This is the commencement of his education. As soon as he has finished the Qurán, comes the *ámín* ceremony, when clothes are given to the teacher and food to the *birádarí*. There is no fixed date for circumcision, which may be performed up to the 11th year or at any time before puberty. The *birádarí* are invited, the boy seated on a chair, where the barber circumcises him : a rupee or more is paid to the barber, the relations give presents (*tambol*), and *gur* is distributed among them. For ten days no salt is given to the boy. This custom is not however strictly observed by all classes.[2]

Sex statistics.

The number of males in every 10,000 of the population is shown below :—

Census of		In villages.	In towns.	Total.
All religions	1881	5,515	5,383	5,499
	1891	5,503	5,503	5,503
	1901	5,498	5,458	5,494
Census of 1901	Hindus	5,506	5,537	5,509
	Sikhs	5,545	6,243	5,573
	Jains	5,515	5,435	5,485
	Muhammadans	5,420	5,225	5,378

[1]For a longer note on the *janeo* see the Gazetteer of Ludhiána District.

[2]Birth and marriage customs peculiar to certain castes will be found described below under "Tribes and Castes."

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Sex statistics.

Year of life.	All religions.	Hindus.	Sikhs.	Jains.	Muhammadans.
Under 1 year ...	909·6	895·9	899·1	914·3	953·6
1 and under 2 ...	908·7	930·6	820·6	700·0	953·0
2 " " 3 ...	872·8	898·6	769·1	825·0	917·7
3 " " 4 ...	900·2	915·1	814·0	952·4	955·4
4 " " 5 ...	883·1	892·4	803·5	1,297·3	935·4

The marginal table shows the number of females to every 1,000 males under 5 years of age as returned in the Census of 1901.

0—4.	Persons.	Males.	Females.
0—4 ...	36	10	26
5—9 ...	5,270	1,157	4,113
10—14 ...	35,249	9,817	25,432
15—19 ...	75,642	27,239	48,403
20—24 ...	102,776	42,618	60,158
25—29 ...	108,654	51,139	57,515
30—34 ...	108,048	53,287	54,761

Infant marriage is not the rule in Patiála. The ages of the married people up to 34 are shown in the margin. Full details, by age and religion, will be found in the Patiála Census tables, but it may be noted here that of the married persons whose ages are between 10 and 14, 21,166 are Hindus, 6,876 Muhammadans and 7,129 Sikhs. The comparative infrequency of early marriages among Sikhs is noteworthy. Of the 21,166 Hindus, 6,006 are males and 15,160 females. Of the 6,876 Muhammadans, 1,930 are males and 4,946 females. Of the 7,129 Sikhs, 1,850 are males and 5,279 females. Thus it appears that Muhammadans and Sikhs are agreed in avoiding those early marriages for their girls which are so frequent among Hindus.

Marriage customs.

The girl's parents take the initiative and choose a suitable match outside the four nearest *góts*. Dháighar Khatrís, Brahmans and Aggarwál Baniás marry into any *gót* but their own. Betrothal takes place between the 5th and 11th years. Jats and Baniás take money for their daughters, but higher castes do not unless they are very hard pressed. Marriages by exchange are often very complicated, involving a large number of couples. They are looked on with disfavour; *Batte dí kurmái ganji gaí talákan ái*—"Exchange betrothals are the substitution of a divorced woman for a bald one." If the marriage is without payment the ceremony takes place when the girl is 9 to 15, otherwise it is performed on payment of the price. There are various ceremonies connected with marriage, but they are not peculiar to Patiála. Among Muhammadans the ceremonies are less complex. Marriages seldom take place in Ramzán, the Muharram or Shábán. *Mukláwa* is confined to the lower classes. In towns expenditure on weddings reaches the height of extravagance. *Banié dí kamái, biáh aur makán ne khái*—"A *bania's* earnings are swallowed up by marriage or house-building." The Khatrís and Baniás are trying to curtail this expenditure and *bára* and *dhakáo* (largesse) have been forbidden by the Darbár. Polygamy is rare. The richer Hindus only marry a second wife if the first is barren. Among Muhammadans it is slightly more common. Avowed polyandry is unknown. Remarriage of widows is common among all Muhammadans except Sayyids, Patháns and Rájpúts. It is forbidden among Hindus of the higher castes and involves excommunication. Among the Jats a widow generally marries her husband's brother. Divorce is common in the hills. When a woman dislikes her husband she leaves him and goes to her parents. They select another husband for

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her, and if she approves of him her first husband is sent for and paid the ri money in the presence of the *birádarí*. A woman sometimes makes man changes. The interval between her leaving one husband and marryin another is called *thanjáná*.

Female infanticide.

The vital statistics given in Table 11 of Part B show that in the years (1898—1902) about 127 boys were born to every 100 girls, but that th male death-rate was lower than that of females, only 107 males having die to every 10 females in th period. The resu is that in all th main religion the proportion females to mal gradually falls the age advanc until, taking th total population, w have the margin figures.[1]

[1]FEMALES PER 1,000 MALES.

Religions.	Ages.	
	0—5.	All ages.
All religions	893	820
Hindus	902	815
Sikhs	823	794
Muhammadans...	942	860

Enquiries ma in the State howev raise no suspici of female infa ticide, though t castes noted in th marginal retur have very low rati of females, and th ratios are still low in the villages a tribes noted in th margin.[3] The figures tend to sho that much less ca is taken of fema children than male.

		[2]Females per 1,000 males.
Jats ...	Hindus	773
	Sikhs	798
	Muhammadans	762
Rájpúts	Hindus	737
	Muhammadans	872

[3]FEMALES TO 1,000 MALES.

Village.	Gôt.	Religions.	0—5.	All ages.
Rámpur ...	Jat-Mángat ...	Hindu ...	231	543
Do. ...	Do. ...	Sikh ...	516	593
Dhamot ...	Jat-Jhalle ...	Hindu ...	267	527
Do. ...	Do. ...	Sikh ...	500	637
Jarg ...	Jat-Mander ...	Hindu ...	625	650
Do. ...	Do. ...	Sikh ...	636	730

LANGUAGE.

Language.

Punjábí is spoken with some alterations throughout the State, exc in the hills, where Pahárí is spoken. In Patiála proper well-educa Hindus and Muhammadans speak Urdu. In the outlying tract of Mohind garh Márwárí is spoken. In the local Punjábí the past tense ends in or *dá*, as *kítá*, did; *pítá*, drank; *khádá*, ate. The present tense also e in *dá*, as in *kardá*, does; *chaldá*, goes. In some forms *n* is inserted bef *dá*, as in *khándá*, eats; *pindá*, drinks. In the future *u* is changed i *a*, *piangá*, will drink, *síangá*, will sew. Similarly *ú* is changed into *khándá hán*, I eat, instead of *kháta hún*. In nouns *á* is often chang to *ă* as in *kăm*, work; *kăn*, ear; *hăth*, hand; for *kám*, *kán* and *há* Sometimes *y* becomes *ai*, *e* or *i*, as in *eh*, this; *ihán*, 'here'; for t Urdu, *yih*, *yahán*. The language of the Mohindargarh *nizámat* resemb Hindí rather than Punjábí. Here *o* is generally used in place of *á*

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ghoro, 'a horse.' *Tale* for *niche*, 'below,' *dhore* for *pás*, 'near,' are generally used. The hill dialect of the State is that of the Simla hills. In the towns the Persian character is generally used. Nágrí is used by Brahmans for religious purposes. Shop-keeper's account books are kept in Lande. In Patiála proper some Muhammadan shop-keepers use the Urdu character, but totals are shown in Lande numerals. A few of the well-to-do Sikhs keep their accounts in Gurmukhí.

TRIBES AND CASTES.

Jats.

Nearly every caste in the Punjab is represented in Patiála, but the Jats, who comprise 30 per cent. of the population (485,170), are by far the strongest element. The Jats of the Málwa, in which the main part of the Patiála State is included, have been called the finest peasantry in India. A description of the Málwa Jat, and the points in which he differs from the Jat of the Mánjha, will be found in the Gazetteer of the Ludhiána District.

The Jats of Patiála mostly claim Rájpút origin, and appear to have migrated from Jaisalmer into the Málwa, or the territory south of the Sutlej which stretches towards Delhi and Bikáner, about the middle of the 16th century, though the *aslí* or original *góts* Mán, Bhullar and Her, which are of the Shiv *gótra*, were probably settled in the Málwa before the other Jats.

Siddhú Jats.

The Siddhús (42,405) are the most numerous and important sub-division of the Jats in Patiála. Besides the ruling families of the Phúlkián States and Farídkot, many families of note belong to the Siddhú clan. They claim descent from a Bhattí Rájpút, Jaisal, founder of Jaisalmer. The Siddhús[1] are strongest in the Anáhadgarh *nizámat*. They form an exogamous section and avoid one *gót* only in marriage. The *jágírdárs* of Bhadaur are described elsewhere. Other important families in this State are the *jágírdárs* of Talwandí, Kotlí Sábo and Jiundán. The Siddhús are nearly all Sikhs.

Haríke.

Haríke is one of the Siddhú septs, and is called after Chaudhrí Harí, its ancestor. Chaudhrí Harí and his descendants founded 14 or 15 villages on both banks of the Sutlej, whence the name 'Haríke pattan,' and Buddha Singh, one of his descendants, settled at Sekha in Barnála *pargana*. Sardár Bhág Singh, of this sept, was Bakhshí of the State, and Sardár Basáwa Singh became its Bakhshí and Adálatí and was afterwards a member of the first Council of Regency. His grandson, Sardár Bahádur Sardár Prítam Singh, is the present Bakhshí.

Mehta.

Mehta is also a *múnhí* or sept of the Siddhú *gót* or clan. It is named after its ancestor Mehta, who founded the village of Mehta near Barnála. Sardárs Bahálí Singh, Bútí Singh, Dal Singh and Ranjít Singh of this sept all held the post of the Commander-in-Chief in the State.

Cháhil Jats.

The Cháhil Jats claim that Cháhil, their eponym, was born of a hill fairy. They are numerous in Bhíkhí, in which tahsíl they own many villages, and they also hold scattered villages in tahsíls Narwána, Amargarh, Bhawánígarh and Fatehgarh. Sardár Partáp Singh, Cháhil, maternal uncle's son of the late Mahárája Narindar Singh, was Bakhshí to the State. He was in command of the Patiála Contingent at Delhi in 1857, and his son Ranjít Singh is now the leading representative of the tribe. To support their claim they pay special worship to Gugá Pír, who was a Chauhán Rájpút. They worship Baland Jogí Pír, their *jaṭhera*.

Dhálíwál Jats.

The Dhálíwáls claim to be Chandra Bansí Rájpúts by origin, through Dhálíwál, Bhattí, who migrated from Jaisalmer and settled at Kángar in Nábha territory in the 12th or 13th century. In the time of Akbar, the

[1]For a detailed account of the Siddhús see Griffin's *Rájas of the Punjab* and the *Aína-i-Barár Bans* in 3 volumes by Wali Allá Sadiqí, published by order of the Farídkot Darbár.

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chief of the Dhálíwáls, Mihr Matha,[1] is said to have given a daughter in marriage to that emperor, whence the Dhálíwáls and the 35 Jat tribes which concurred in the bestowal of a Jat girl on the emperor acquired the title or status of Darbárí. The Darbárí Jats in this State are the Tiwánas of Chinárthal, the Jhalle Gils of Dhamot and Siáwara, the Manders of Jarg, the Mángats of Rámpur and Katání, the Jhij of Gidrí and Bawání, the Panders of Gahlotí, and the Gandhás of Rauní. Darbárí Jats pay special fees to their *mirásís* at weddings. The Dhálíwáls, after the decline of Mihr Matha's family, dispersed and some migrated into the State, where they are mainly found in tahsíls Bhatinda and Bhíkhí, and in stray villages in Sunám, Amargarh and Sáhibgarh. The main Dhálíwál septs are the Maní, Udí, Rúreka, Dína and Rámana. The tribe is chiefly represented by the family of the late Sardár Gandá Singh, C.S.I., Bakhshí of the State, and his son Sardár Hazúra Singh is now an officer in the State forces. A man of note among the Dínákes was Mián Mahtáb Singh of Farídkot, whose daughter was married to Mahárája Mahindar Singh and became the mother of Mahárája Rájindar Singh.

Mán Jats.

The Mán Jats say they migrated from the north, and claim descent from Mándháta, a Rájpút, by a *karewa* marriage. Mándháta settled in Ládowa in Ferozepore and thence in Akbar's reign the Máns migrated into the present *nizámat* of Anáhadgarh, in which they own many villages. Their chief sub-septs in this State are Maur, Sandar, Khawála and Páraga, and they give their names to the villages of Maur, Mánwála, Mán Khera, and Mánsa. They avoid only the one *gôt* in marriages, and form no alliances with the Bhulars or Sher Gils. At weddings they give a rupee to all the *mirásís*, Brahmans and Bhats of the Mán villages, and this ceremony is called *tapa* or *tappa*. The Mánsáhia Jats regard themselves as superior to other Máns. Tradition says they owe their name to the fact that the head of the family paid the revenue due to the emperor punctually. Sardár Harnám Singh *deorhíwála* is the leading man among the Mánsáhia. Mahárája Rájindar Singh was married into this family.

Dhillon Jats.

The Dhillon Jats claim descent from Rája Karn, whose descendant Thal married a Jat wife. The Dhillons are said to have migrated from Delhi under the Mughals, and are now mainly found in tahsíl Govindgarh and in scattered villages in Bhíkhí and Fatehgarh tahsíls. Their chief sub-septs in this State are the Mahna, Bangria, Gát, Jandí, Saráya, Garáh and Mutal. They only avoid the father's *gôt* in marriage and make no alliances with the Dhíndsa and Wal (Wal is a sub-sept of the Sekhons) on account of some old dispute.

Gil Jats.

The Gils trace their origin to their eponym, Gil, who fled from Rájpútána and settled in Bhatinda, where he married a Dhálíwál. Thence, in the time of Sháh Jahán, the Gils migrated to Sáhibgarh and Sunám tahsíls, in which they are now numerous. They are found also in tahsíls Rájpura and Bhíkhí. They have 11 sub-septs, Sher, Kak, Landra, Sihai, Bhádon, Jhagar, Barála, Karora, Kand, Jají and Jhala, the last of which is strongly represented in tahsíl Sáhibgarh, where it holds 11 villages.

Marral Jats.

The Marrals, returned as Jats in the Censuses of 1891 and 1901, are mainly Muhammadan, but a few are Hindus. The Muhammadan Marrals of Samána lay claim to an Iránian origin and say they are descendants of Yazd-i-jard, the last Sassánián king of Persia, who was conquered by the Arab Sa'd-waqás. They migrated from Kábul in the time of Prithwí Ráj, king of Delhi, under Malik Saláh-ud-dín. On the recommendation of the Nawáb of Samána the Malik

[1] Also called *Chaudhrí*, or *Mihr Mitha*.

Marral Jats.

received a grant of villages in that part together with the title of Mande or lord of 100 villages (*mandal*) from Khanda Rao, brother of Prithwí Ráj. In the time of Ala-ud-dín Khiljí, Qutb-ud-dín Marral obtained the fiefs of Samána and Malkána, and the latter, which is a *basti* of Samána, is still held in *jágír* by the Mandals of Karnál. Malik Sulemán Yár Jang, a descendant of Nawáb Arastujah Wazír-i-Azam of Haiderábád, Deccan, also holds a *jágír* in Samána itself. Malik Barkat Ali Khán of Samána is the Assistant Advocate at Patiála.

Dhíndsa Jats.

The Dhíndsas claim descent from Rája Karn. They migrated from Sirsa in the time of the Mughal emperors and settled in Chaunda Mánví, in tahsíl Amargarh, round which place they own a number of villages. They are also found in scattered villages in tahsíls Rájpura, Ghanaur and Patiála, and Ubhewál in Sunám tahsíl is a village of Muhammadan Dhíndsas.

Randháwa Jats.

The Randháwas[1] hold only two villages in Sáhibgarh, and Mímsa village in Amargarh tahsíl, but they offer one or two points of interest. Their ancestors settled at Mímsa, near which, on their migrating thither from Támkot, the axle of one of their carts broke, and its owners took this as an omen that they should settle at the spot. The others went on, and failing to persuade their comrades to accompany them, they uttered a curse upon them that they should be compelled to seek a new home every 12 years. Every 12th year on the 8th Sudí of Asárh they take a cart to the spot and worship it, and an uncle cuts a lock of hair from his nephew's head. On their return home, it is said, the axle of the cart invariably breaks on the road.

Tiwána Jats.

The Tiwána Jats claim descent from Lakkhú, seventh in descent from Tiwána, a Punwár Rájpút. They migrated from Dhára Nagrí in the 13th century, and now hold several villages in Sáhibgarh and two in Rájpura tahsíls. Like Rájpúts, their women observe *parda* and they discountenance *karewa*. Their leading family is that of the Chaudhrís of Chinárthal, and Sardár Sawáí Singh of this family held important posts in the State under Mahárája Narindar Singh. Two Tiwána *chaudhrís*, Majlis Rái and Wazír Khán, were prominent chiefs of this tribe in the Mughal times. There is also a Muhammadan Tiwána village in Ghanaur tahsíl.

Saráh Jats.

The Saráhs or Saráís are mainly found in *nizámats* Anáhadgarh and Karmgarh.

Káleke.

The Káleke Sardárs belong to the Saráe *gót*. They trace their descent from the Bhattí Rájpúts of Jaisalmer, and are named after their ancestor Chaudhrí Kála, who founded the village of Kályánwálí in Sirsa; his grandson Malúka founded Káleka near Dhanaula, where his descendants still hold land. Sardárs Gurbaksh Singh and Haria Singh, brothers-in-law of Mahárája Alá Singh, were fifth in descent from Chaudhrí Kála. Sardár Gurbaksh Singh was Mahárája Alá Singh's Díwán, and accompanied him in all his expeditions. He is best remembered for his services when Mahárája Ranjít Singh came to Patiála to visit Mahárája Sáhib Singh. Máí Fatto, wife of Mahárája Alá Singh, belonged to this family, and Mahárája Karm Singh also married into it.

Pawánia Jats.

The Pawánias are of Shiv *gótra*, like the Mán, Bhular and Her, with the two latter of whom they do not intermarry. They migrated from Hissár and own four villages in tahsíl Sunám.

Ghumán Jats.

The Ghumán Jats also claim Rájpút descent. Migrating in the time of Jahángír from Rájpútána, they settled at Sajuma in the Jínd State and now hold 11 villages near Bhawánígarh, Ghumána in Rájpura, and a village in Patiála tahsíl.

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[1]Or Radháwas.

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Nain Jats.

The Nains[1] claim to be by origin Túr Rájpúts. Their ancestor Mainpál married a widow and his son Nain is their eponym. They hold many villages in the Bángar (tahsíl Narwána), such as Dhamtán Sáhib, etc., and stray villages in the Sunám and Patiála tahsíls. They are said to have migrated from Delhi, where they ruled prior to the rise of the Chauhán dynasty. Their sub-septs are Jája, Bamír and Naráin. Sardár Ude Singh, Nain, was Superintendent of the Palace in the time of Máí Askaur, Díwán and Judicial Minister, guardian to Mahárája Narindar Singh and member of the first Council of Regency. His son, the Mashír-Ala Sardár Bahádur Sardár Gurmukh Singh, is now (1904) President of the Council.

Mángat Jats.

The Mángats are only found in tahsíl Sáhibgarh, where they hold six villages.

Gándhe Jats.

The Gándhes are descended from Gandhú, son of Rája Gopál, Táoní Rájpút, by a Jat wife, and are found in tahsíls Banúr, Rájpura and Amargarh.

Sindhú Jats.

The Sindhús appear to have immigrated into the State from the Mánjha in the 16th century and are found in scattered villages in tahsíls Ghanaur, Rájpura, Amargarh, Bhatinda and Barnála.

Bhular Jats.

The Bhulars are said to have been driven from Márí in Ferozepore by the Siddhús and then to have dispersed. They own nearly the whole of seven villages in Barnála and four in Sunám tahsíls. Their sub-septs are four in number, *viz.*, Kosa, Munga, Dahr and Bhátia.

Garewál Jats.

The Garewál[2] or Girewál is a well-known sept which once held rule over Ráipur and Gujarwál in Ludhiána. Mahárája Narindar Singh married into this family, and one of its members, Sardár Ghamand Singh, became Bakhshí. Sardár Mihmán Singh was father-in-law, and his son Híra Singh brother-in-law of the Mahárája. Sardár Kishan Singh, also of this family, is now *muatamad* to the Punjab Government. They claim descent from Rája Mahán Chand of Chanderí in Indore, a Chanderí Rájpút.

Sekhon Jats.

The Sekhon Jats claim descent from the Punwár Rájpúts. They are named after their ancestor Sekhon, who had seven sons, after whom were named seven *múnhís* or septs. Máí Askaur, mother of Mahárája Karm Singh, whose life sheds a lustre over Patiála history, belonged to this family, and her brother Sardár Díwán Singh was Commander-in-Chief. Two daughters of the family are now married in the Phúlkián States, one to Rája Híra Singh of Nábha and the other to His Highness the Hon'ble Sir Kanwar Ranbír Singh, K.C.S.I., of Patiála. Mahárája Amr Singh made Daria Singh his Díwán. Himmat Singh and Sawáí Singh were Bakhshís, Mal Singh was Adálatí or Judicial Minister, and Sardár Sedha Singh was Díwán. They hold Bakhshíwála (in Sunám tahsíl), Kaulgarh (in Páil), Kishangarh and Kánhgarh (in Bhíkhí), and Karmgarh (in Anáhadgarh tahsíl).

Utwál Jats.

Among the Utwáls the family of Chaudhrí Charat Rám, member of the second Council of Regency, is the most important. His grandson Sardár Sapúran Singh is now Financial Minister of the State.

Mander Jats.

Sardár Bhagwán Singh, Mander, is a Judge of the Patiála Chief Court. His father Sardár Basta Singh held the post of Názim for a long time.

Máhil Jats.

The Máhils trace their descent from the Túr Rájpúts. They came from Delhi. The clan holds Sháhpur Khurd, Sháhpur Kalán and Namol in Sunám tahsíl and Khánpur in Dhuri. Sardár Fateh Singh of this tribe held high posts in the State, and was a member of the first Council of Regency. His son Sardár Mán Singh is Názim of Amargarh *nizámat*.

[1]*Nain* is a Hindí Bháshá word meaning eye. There are said to be Nains in Bikáner also.

[2]The sept is so named because a Chanderí Rájpút settled at Gire, a village in Rúpar tahsíl, and fell in love with a Jat woman whom he kept as his mistress.

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Proverbs about Jats.

The following are some proverbs about the Jat peasantry :—

Chaná na jane báh. Jat na jáne ráh - "Gram does not require much ploughing, and a Jat can do without a path" (*Cf.* Maconachie,[1] No. 1022).

Jat jatán de sále karde ghále mále— "Jats are all brothers-in-law of one another and keep their own counsel (combine to help one another); *i. e.*, Jats are closely related and scheme to protect one another" (Maconachie, No. 938).

Jat, dhattá, bakrá, chauthe bidhwá nár, yih cháron bhúkhe bhale, rajje karen bakár— "A Jat, a bull, a he goat and fourthly a widow are good, if they have an empty stomach, and bad if a full one."

Rajjí bhains na kháe khal rajjá málí chale na hal rajja Jat badháwe kal rajjá mahájan jáe tal— "A full fed she-buffalo does not eat *khal* (oilcake), a full fed he-buffalo does not go well in a plough, a full-fed Jat raises quarrels, and a well-to do *mahájan* becomes meek and quiet."

Jat na jáne gun kará chaná na jáne báh. Jat dá gúrú khansurá chane dá gúrú chhdh— "The Jat is not grateful and gram does not require much ploughing: but shoe-beating can correct the Jat and whey digest the gram" *Cf* Maconachie, No 936, for a more polite version).

Jat ganná na de bhelí de— "A Jat does not give a stick of sugarcane when asked, but gives a *bhelí* (a lump of raw sugar) when pressed."

Tút jehí lakrí nahín je tire na Jat nahín je phire ná tind jehá bhándá nahín je rurhhe ná—"There is no timber like *tút* if it does not split, no caste like that of the Jat if he is true to his word, no utensil like *tind* (Persian wheel pot) if it does not tumble off."

Nat bidyá pái Jat bidyá nahín pái—"The tricks of a Nat (rope-dancer) can be known but not those of a Jat."

Tind our Jat dá kí basáh—"A *tind* and a Jat cannot be trusted"

Rann Jatti hor sab chatti—"A Jat wife for me : all the rest are a mere waste of money." The last proverb shows that the Jat wife is the best and most economical and helps her husband in agricultural pursuits *Cf.* Maconachie, No. 37).

Rájpúts.

Rájpúts in Patiála number 65,296. Though they have beaten their swords into ploughshares, they do not take kindly to agriculture and are far inferior as cultivators to the Jats. The Táonís and Chauháns are the largest sub-divisions of them in this State, but the Bhattís rank highest.

Bhattí Rájpúts.

The Bhattís are Jádú-Bansí and are said to have been converted to Islám by Sayyid Jalál-ud-dín, Makhdúm-i-Jahánián, Jahángasht, in the time of Fíroz Shah Tughlaq. They are now found in scattered groups, but still own some villages in tahsíl Bhatinda.

Táoní Rájpúts.

The Táonís claim Jadú-Bansí descent, thus—

Rája Salváhan of Pattan in Gujrát.

|

Rája Tán (grandson).

|

Uggar Sain (7th in descent from Tán).

Migrated from Agroha in 699 Bikramí and settled in this part of the Punjab becoming king of Burás.

|

Rája Gopál (7th in descent from Uggar Sain).

Dhírpál, or Nawáb Abu'l-Karím, embraced Islám under Shaháb-ud-dín of Ghor after his victory over Prithwí Ráj at Taráin (Taráwarí) in Karnál District in 1193. His tomb is said to be at Banúr, which is a great Táoní centre, for Táonís are numerous in that tahsíl and in Patiála, Rájpura and Ghanaur. The Hindu Táonís hold Bular (in tahsíl Patiála), Lálru, Nagla and Khelan in tahsíl Banúr, and Dhakánsu, Tepla, Banwárí, Pabra and Dhamolí in Rájpura. They have 12 septs, said to be named after the sons of Rája Gopál, *viz.*, Dhírpálí, Ambpálí, Bhátián, Motián, Rái Ghazí, Jaisí, Sarohd, Ajemal, Jhagal and Lagal, the last six being *ráis*.

[1]The references are to 'Panjab Agricultural Proverbs' edited by R. Maconachie, B.A. R.C.S.

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Socially they have 14 *chhats* and 24 *makáns*, the *chhats* in this State being Banúr, Súhron, Ajráwar, Kaulí, Ghanaur Patton, Kherá Guiju, Shámdo, Chamárú, Mánakpur and Jánsla, and in British territory Kharar, Khánpur and Morinda.

Baráh Rájpúts.

The Baráh or Varáh Rájpúts claim descent from Binepál of Bhatinda and emigrated at a very distant period from Udaipur. They have a proverb—*Behá más na chakhde singh, báz, Variáh*, 'the lion, the hawk and the Varáhs never taste stale meat.' Rái Kálu of Kákrá near Bhawánígarh embraced Islám in Jahángír's reign, so that their conversion is somewhat recent, and the Baráhs of Bakhtrí in tahsíl Sunám are still Hindus. They own nearly 30 villages in tahsíls Sunám, Bhawánígarh and Amargarh. Their organization is the usual Rájpút one of *chhats* or villages of the first rank and *makáns* or villages of the second rank, other villages being inferior to these in social status. The Baráhs have 12 *chhats* and 24 *makáns*, the *chhats* in this State being Samána, Talwandí, Kákrá, Bhumsí, Jhal, Jhondan, in Nábha Báena, Badbar, Barágraon, in Jínd Bazídpur, and in British territory Budláda and Moranda. Master Muhammad Khuda Bakhsh, Khán of Haryáú Khurd, was the tutor of Mahárája Mohindar Singh. He also held the post of Canal Agent and that of Director of Public Instruction, Patiála State. His eldest son Muhammad Abdul Ghafúr Khán was a judge in the High Court of Patiála; of his younger sons Muhammad Abdul Majíd Khán is Foreign Minister, Muhammad Abdul Hamíd Khán is Názim of Anáhadgarh, Muhammad Abdul Hakím Khán is State Vakíl at Ambála, and Muhammad Abdul Azíz Khán is Colonel of Infantry.

Mandáhar Rájpúts.

The Mandáhars are found in tahsíl Narwána, and are said to have migrated into the Bangar from Ajudhia 2,000 years ago, and to have taken the ancient town of Kalait from the Chandels. That place and Bata are now held by Hindus, Badsíkrí and Hittho being held by Muhammadan Mandáhars. They call themselves Lachman. Socially they have 12 *tapás* (as they call their *chhats*) and 360 *gáons* or villages, the *tapás* in this State being Dhanaurí, Kalait and Badsíkrí. The Hindus in marriage avoid only their own *gót*. At a funeral they give *pagrís* to their *mírásís*.

Játú Rájpúts.

The Játús give their genealogy as follows:—

Rája Jairath of Pattan, Tunwar.
|
Játú.
|
Assar. — Harpáí.
|
Rána Amr, who migrated from his country and drove the Gujars from Khodána some 400 years ago. The Játús of Kánaud (Mohindargarh) tahsíl, in which they hold 25 villages, are his descendants. Játú was so called because he was born with long hair (*jatán*) on his body. The Játús do not intermarry with the Tunwars, and in marriage only avoid their own *gót*. At a wedding, both at the *phera* or circumambulation, and at the *wadái* or leave-taking, the bridegroom's barber spreads a sheet, called *chhat*, over the bridegroom's head and his father puts into it as much money as he can afford. The Játús also give *tyág* and *lekh* to their *mírásís*. Like the other Rájpúts of tahsíl Kánaud, they are sun-worshippers and fast on Sundays.

Kachwáha Rájpúts.

The Hindu Kachwáhás or Kushwáhás of *pargana* Kánaud, in which they hold seven villages, are called Shaikháwat because their ancestor was born through the benediction of Shaikh Burhán, Darvesh. On the birth of

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a male child they put a blue thread round its neck, and on the bathing day (the third to sixth day after birth) a second thread is put round its neck, a *tágra* round its waist, and *kurta* on its body, all three of a blue colour. They worship the sun by offering water and fasting on Sundays. At a wedding they give *tyág* and *lekh* to a *mírásí*. The Shaikháwat Kachwáhás do not eat *jhatka*.

Kachwáha Rájpúts.

Patháns.

Patháns live chiefly in the towns, and though they own land, rarely handle the plough. Khiljís, Lodís, Mullagorís, Adilzais, Mámúzais and Umarzais are found in the State. Muhammad Námdár Khán, Umarzai, was a member of the last Council of Regency, and his elder son Muhammad Ashraf Khán is now Názim of Karmgarh. His younger son Muhammad Sharíf Khán, B.A. (Cam.), is a barrister-at-law. The Patháns generally marry among themselves and do not practise *karewa*.

Shaikhs.

Shaikhs (23,131) are chiefly found in the towns as traders and shop-keepers, but they own villages in the Sunám, Ghanaur and Rájpura tahsíls. The Shaikhs of Karel in Sunám are the most important family. The social aspirations of converts from Hinduism, who are generally included among the Shaikhs, are expressed in the following couplet: *Sál-i-awwal Shaikh búdam, sál-i-doim Mirza; ghalla chún arzán shawad imsál Sayyid Mísha-wam*—"The first year a Shaikh, the second a Mirza. If corn is cheap this year, I shall be a Sayyid."

Minor agricultural classes: Ahírs.

Other cultivating classes are the Ahírs, Aráíns, Dogars, Gujars and Kambohs, and in the hills the Kanets. The Ahírs, here as elsewhere industrious cultivators, are confined to Mohindargarh *nizámat*. They are divided into two endogamous sub-castes, Jadú-Bansí and Gopál-Bansí, both claiming to be Jádú-Bansí Rájpúts by descent. The former sub-caste comprises 64 *góts*, of which the principal are the Karíra, Bhangar, Chaura, Gatwál, Dewa and Sánp. The latter worship black snakes and do not kill one if they see it. The Ahírs are devotees of Krishna. Their leading representative is Chaudhrí Budh Singh of Nangal Sirohí, whose family has held the office of Chaudhrí since the Mughal times. This family also observes *parda* and discountenances widow re-marriage, which other Ahírs practise. Though usually landowners and cultivators, the Ahírs also take service in the army.

Aráíns.

The Patiála Aráíns belong to the Sirsewál branch and are said to have immigrated hither from Sirsa. All are Muhammadans, except a few in Sanaur and Ajráwar, who are Hindus. Aráíns are numerous in the Sirhind, Patiála and Rájpura tahsíls, where they hold groups of villages and own land which they themselves cultivate. Their more important *góts* are Siyáhí, Naur, Mund, Ghalan, Bhatián and Jatiálí.

Dogars.

The Dogars, who are exclusively Muhammadans, came from Seohna near Lahore in the time of Mahárája Alá Singh. Some of them were in former times Bakhshís of the State, and of these the most famous was Lakhna, Bakhshí of Alá Singh. The Dogars hold a considerable tract of land at Daska in Sunám tahsíl, and one of them, Wazír Muhammad, is a Risáldár in the State service. They bear the title of Malik.

Gujars.

The Gujars are not as numerous as the Aráíns, and are a pastoral rather than an agricultural tribe, bearing much the same character here as elsewhere. They hold many villages in tahsíls Rájpura and Nárnaul. Some of them are Muhammadans and some Hindus. In this State their more important septs are the Bharwál, Lodí, Chíchí, Bargat, Duchak, Katoria, Latála, Jandar, Chandíja, Gorsí and Ráwat, of whom the last regards itself as descended from Jagdeo Punwár, whose son Olan Palan married the fair daughter of Mor Dhaj, Katána Gujar. Males of the Chawára sept are believed to be able to cure pneumonia by touching the sufferer with a piece

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Gujars.

of iron. The Gujars of Rasúlpur (in Rájpura) and Ghel (in Fatehgarh) have considerable influence. Rahím Bakhsh, a Gujar, attained to the position of Bakhshí in the State in the reign of Maháraja Narindar Singh and was appointed a member of the Council of Regency on the death of Maháraja Narindar Singh.

Kambohs.

The Kambohs are rather more numerous than the Khatrís. They are divided into two endogamous groups, Báwaní or the 52 *góts* and Chaurási or 'the 84 *góts*,' and are found in tahsíls Banúr, Ghanaur and Sunám, the Kambohs in the latter being of the Báwaní sub-caste, many of whom embraced Islám in the time of Qutb-ud-Dín, Ibak. The Chaurásís at a wedding give a present to the Kamáchís, a caste of musicians, in remembrance of their having been delivered from prison without being forced to become Muhammadans by Diláwar Khán, Kamáchí, in the time of Shams-ud-Dín Altamah. Their leading families are the Muhammadan Báwanís at Masíngan, an ancient village in Ghanaur tahsíl, the Hindu Báwanís of Hasanpur, and the Hindu Chaurásís of Mohi, Súratgarh and Jalálpur, all in tahsíl Banúr. At the *shánt* rite on the occasion of a marriage the Hindu Kambohs make a goat of *másh* flour, which is sacrificed by the maternal uncle of the bridegroom. The manner of sacrifice is to press it to pieces with the hands. Now-a-days seven cakes of *másh* are made instead of the goat. They celebrate the tonsure under a *jandí* tree.

Sainís.

Sainís are chiefly market-gardeners. They are found in the Banúr and Rájpura tahsíls, and are all of the Gola sub-caste, an endogamous group which avoids four *góts* in marriage and practises *karewa*. Sardár Suján Singh is the leading Sainí in the State.

Kaláls.

Kaláls are found chiefly in the towns, though they sometimes own land. Sardár Bhagwán Singh, Deputy Inspector-General of Police, and Híra Singh of Banúr, *jágírdár* of Govindgarh in the Hoshiárpur District, are leading Kalals.

Kanets.

The Kanets are the agriculturists of the hills as the Jats are of the plains. They claim to be Rájpúts who lost caste by *karewa*. Formerly peaceable and simple-minded, they are now becoming quarrelsome and fond of litigation. They have two divisions, Kanet and Khas, but these intermarry freely. They avoid four *góts* (locally called *khels*) in marriage. A wedding involves 7 *pherás* instead of the usual 4. Marriage ceremonies among them are of two kinds, *biyáh*, in which the bridegroom goes with the procession, and *paryána* in which he stays at home. The Kanets have developed the *karewa* custom into what is called *rít*. A woman who is tired of her husband, leaves him for some one else. The new husband pays the old the value of the woman and nothing more is said. Women frequently change their husbands more than once.

Professional castes :

Brahmans.

Brahmans and Fakírs make up about 7 per cent. of the population Sayyids, Bhats, Bharáís and Mírásís are of lesser importance, while the remaining professional castes in the State, such as Bhánds, Dúmnás, Bangális, Garrís and Kaprís, are few in number. The Brahmans in this State are found mainly in the towns, but some few hold land as proprietors, or trustees of religious endowments, in the villages, and they now own a few *mazrás* or villages, *e.g.*, Brahman, Bhat, Malo and Chhajjú Mazrás, and some villages in Ghanaur, Rájpura, Banúr and Narnaul tahsíls. The mass of the Brahmans belong to the Sársut branch, but the Gaurs are also represented, especially in the Mohindargarh *nizámat* and the Bángar tahsíl.

Brahmans.

The Sársut Brahmans of the towns are usually of Athbans or Chhebans status, and superior to the Bunjáhís, who are found in the villages. Some are employed in the service of the State, or are engaged in trade or agriculture, but the majority are family priests. Their leading representative is Sardár Partáp Singh, now a Special Magistrate, and his father Sardár Jagdís Singh also held a high position in the State. Among the Gaur Brahmans the Maihtás form an important section, whose members do not accept alms or act as family priests, *pádhás*. In Kánaud tahsíl the family of Missar Jawála Singh still enjoys a *jágír* of Rs. 300 granted by the British Government for his services in 1857. Missar Naunidh Rái (Naudha Missar) of Nárike in Dhúrí tahsíl was a great man in the State among the Brahmans. The Sársut Brahmans are divided into *gotras*, named after *rishís*, such as Bhardwáj, Kaushik, Atash, Bashist, Maríchí, Batsa, Mudgal, etc., but in marriages these *gotras* are not, as a rule, taken into account. The unit which is taken into account in marriage is the *gót* or, as it is more usually called, the *al*; in Narnaul this unit is called *sásan*. It takes its name from the original sect of the section, such as Kánaudía, Bhatindía, etc. These *góts* or *als* are frequently split up into sub-sections, thus—

1. Joshí	... ...	(*i*) Malamma. (*ii*) Marúr. (*iii*) Bhárdwájí.
2. Páthak	... ...	(*i*) Khír Khána. (*ii*) Machhíkhána.
3. Bhárdwájí	... ...	(*i*) Ratan. (*ii*) Rúr.

Women of the Joshí section do not wear bangles of country glass, or more than four ear-rings (*dandián*).

Commercial castes.

The Khatrís and Baniás are the most important trading castes. The Baniás (80,764) are nearly five times as numerous as the Khatrís and Aroras combined.

Baniás.

The Baniás are the principal trading caste of the State. They hold a good deal of land on mortgage, and, though only forming strong communities in the towns, are found scattered throughout the rural areas of the State. They also enter the service of the State freely. The [1]Aggarwál branch is most strongly represented, but the Oswáls (or Bhábrás as they are called in the Punjab) and a few Mahesrís are found in Mohindargarh *nizámat* and in the towns generally. The leading Bania family is that of the *Qánúngos* of Sunám, of whom Díwáns Gurdiál and Bishamhar Dás were the chief members. The main Aggarwál *góts* in this State are the Gar, Go'il, Singal, Jindal and Básal, while the Mangals of Sunám hold some posts of importance in its service. The Oswáls have a distinctive custom at weddings. The bride puts on one pair of lac bangles, while a second pair, made of ivory, is

[1]Nánú Mal, an Aggarwál Bania of Sunám, was Díwán of Mahárája Amr Singh and Prime Minister of the State during the minority of Mahárája Sáhib Singh—"Griffin's Punjab Rájás."

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Baniás.

tied up in a corner of her *dopatta*, or shawl, as a memorial of their Rájpút origin. Popular esteem is hardly the Baniás' lot, as the following sayings show—

'*Baya, bisiar, Bániá, bais, bandar, bok, Jo in se rahe niára, soí siána lok*'—'He who keeps clear of a *baya* (a bird), a snake, a Baniá, a crow, a monkey and a he-goat, is a wise man.' '*Yár már Bániá, pachhán már chor*'—'The Baniá injures his friend, the thief only him who identifies him.' '*Jiska mittar Bániá use dushman ki kia lor?*'—'He who has a Baniá for his friend, has no need of an enemy.' '*Jattí da jathera nahín, Bániá da khera nahín*'—'A Jatti (Jat wife) has no *jathera* (literally, 'tribal ancestor,' who is commonly worshipped), and a Baniá no village.'

Khatrís.

The Khatrís form an important element in the towns. Though mainly engaged in trade, they are also largely employed in the State service, while some are landowners, though not themselves cultivators. The sub-divisions of the Khatrís in this State are Kapúr, Khanna, Malhotra and Seth. Of these the Kapúr, Khanna and Seth sub-divisions are exclusively Hindu, Sikhs numbering only 1,695. The main division of the Khatrís is into Bunjáhís and Saríns. The Bunjáhís have four independent sub-sections—Dháighar, Chárghar, Báhrí and Bunjáhí. The first two consider themselves greatly superior to the rest. They avoid one *gót* only in marriage as their circle is very limited. These two sections are interesting as an example of the impossibility of a consistently hypergamous system. When they found their choice of wives was becoming restricted, they began to take wives from the other sub-sections, though still refusing to give their daughters to those they considered their social inferiors. In the year 1874 A.D. an influential committee of Bunjáhí Khatrís was organised at Patiála to bring about equality among their sub-sections and to popularise inter-marriage among them, without restriction. The first step the committee took was to prevent the superior groups from getting wives from the inferior unless they were willing to give their daughters in return. The movement has attained a large measure of success. The most important *góts* are the Seoní, Matkan, Nanchához, Tannan, Purí, Phandí, Budhwár, Duggal and Dháwan (all Bunjáhís). The Khatrís of Páil are an influential body, whose members own land or are employed in the State. Ratn Chand, Dáhriwála of Ranjít Singh's court, was a Khatrí of this place. Dewa Dás Purí is now the largest landowner at Páil. The Khatrís of Sunám were *Qánúngos* under the Mughals and held various posts under Akbar. Ráí Sáhib Lála Nának Bakhsh, Dháwan, is the Indian guardian of the present Mahárája, and his son Lála Gora Lál is a Magistrate at Patiála. The Saríns are mainly represented by the Sodhí and Khosla *góts*, of whom the former hold extensive *mu'áfís* as descendants of the Sikh Gúrús. The Khoslás have long held important posts in the State, and of the sons of Lála Kalwant Ráí, a former Díwán, Lála Shib Sarn Dás is Superintendent of Police, Lála Bhagwán Dás a member of the Council of Regency, and Lála Dwárka Dás Comptroller of the Palace. His younger sons, Lálas Rám Prasád and Shádí Rám, both B. As. (Cantab), are barristers-at-law.

Khatrí customs.

Several Khatrí *góts* have distinctive customs. Thus the Budhwárs send their *parohit* on the day before the tonsure of a son to invoke a bitch and a kite, and on the day of the ceremony feed the bitch and then the kite with a mixture of barley, sugar and *ghí*. It is regarded as a bad omen if the kite refuse this offering. The Purís celebrate the tonsure in the daytime, and the boy's sister, placing hairs plucked from his head on four bits of bread, buries them under an *aunla* tree. In the evening the boy touches a donkey's back with his

Khatrí customs.

feet, and then beats the barber with seven shoes, giving him also some pice. The Nancháhals of Páil reverence Bába Jagla, and the story goes that a woman once gave birth to a son and a snake. The latter was burnt in a *hára* (a small round vessel for heating milk), whereupon the boy also died. Hence the serpent, called Bába Jagla, is still worshipped, the tonsure of the boys being performed at his shrine outside the town. The Kandrús also invoke a kite before a wedding and offer food to it on the day appointed for the ceremony; after the bird has accepted the food the members of the family may eat. On the return of the marriage procession the *jandí* tree is also worshipped. Milk is never churned on a Sunday by Kandrús. The Malhotras send the *parohit* to invoke a kite the day before the *deokáj* ceremony, and on the day itself offer the bird meat. At a wedding the ear of a goat is slit open and a mark made with the blood on the bridegroom's forehead prior to the *phera* rite. The Markins also summon a kite to the tonsure rite and feed it with bread, boiled rice and *másh.* The Kapúrs and Tannans observe the *deokáj* ceremony, and the husband kicks his wife who takes refuge in the house of the *parohit.* The husband then binds a wreath of flowers (*sehra*) on his head and follows her. At the *parohit's* house he eats some boiled rice and milk, and conciliates her with a present of jewellery. Among the Ghátís the *parohit* makes an image of a goat out of *karah parshád* or sacramental food, which is pretended to be sacrificed, on the occasion of a tonsure, the rite being repeated for seven successive days. The Bates avoid the use of the *madháni* (churn) and glass bangles, nor may they weigh *ghí* in scales. The Seonís avoid wearing red clothes or glass bracelets, and must not make *barís*, or *chhappar* of *panní.* The Balotas only celebrate the custom of clothing a child for the first time, *pahní*, in the month of Asauj, after the child is five years of age. The day before the ceremony a *jandí* tree and a kite are selected, and on the day itself they make ready *khichrí* of boiled rice and *dál* under the *jandí* tree and first feed the kite with it. Five yards of red cloth are then offered to the *jandí* and the boy is clothed in a shirt for the first time. The Sahgals have two sub-sections, (*i*) the Bajnás (*bajna,* to ring), whose women must not wear ringing ornaments, and (*ii*) the Bainganís, whose women must not eat *baingans* or brinjal (Solanum Mongena).

Aroras.

The few Aroras in the State are found mainly in the Anáhadgarh *nizámat* and in the capital. Chiefly traders, they also enter the State service, and some few even own and cultivate land. The Utrádhí branch is most largely represented, the chief *góts* in the State being the Mánaktale, Sachdeo, Madan, Kataria, Kaleje, Dhingre and Bate. Sardár Dewá Singh, K.C.S.I., Arora, was President of a former Council of Regency, and his son Partáp Singh was Díwán. The present representative of the family is a minor.

Maniárs.

Amongst the pedlars the Maniárs are found in large numbers, while the Banjáras and Lobánás represent the carrying castes.

Jhínwars.

The Jhínwars are also called Kahárs or, honorifically, Maihrás. They are Muhammadans, Hindus or Sikhs, but all worship Khwája Khizr, the god of water, with offerings of wheat flour, cooked and sweetened, and sacrifices of goats. Hindus and Sikhs also reverence Bába Kálu, a saint to whom they make offerings in kind or cash at weddings and births. Some Jhínwars of either sex and any age wear a *kanthí* or necklace of black wool and so are called Kanthíwáls. These usually marry among themselves. The Hindus have two territorial groups, Deswál and Multání. These two groups usually marry each among themselves, avoiding four

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góts. Some of the *góts* bear occupational names, *e.g.*, the Bánbatas or rope-makers, Jhokas, firemen, Bhatiáras or cooks, who sell viands. Other *góts* are the Khwás, *i.e.*, sons of concubines, Rángrús, descendants of Rája Gopál, a Táoní Rájpút, by his Jhínwar wife, and Telís. Muhammadan Jhínwars earn their livelihood by basket-making and are distinct from the Muhammadan water-carriers who are called Saqqas. These two groups do not intermarry. The Saqqas have again three territorial groups, Sirhindí, Bágrí and Lahorí, which again are said to be endogamous. The Saqqa is a water carrier or menial servant, but the Jhínwar is not only a water-man, but a dolí-bearer and a basket, fan and matting maker, and he will also take to cultivation and service. The Jhínwars have a *pancháyat* system, with *chaudhrís* who settle all disputes. No one can enter the caste by adopting its occupation.

Náís.

Náí is a corruption of the Sanskrit *nápik*, 'one who cuts nails,' and the Náí's chief business is shaving and cutting nails, but he is the principal man among the clients (*lágís*) and like the Brahman *parohit* is entrusted with the arrangement of betrothals, with the distribution of *bhájís* on the occasion of a birth or wedding, and with certain duties on the death of a member of his patron family. At the Diwálí festival he brings *hats* (toys made of grass) as presents to his patrons (*jajmán*), and for these receives his *lág* or dues. Náís are by religion Hindus, Sikhs, or Muhammadans, the latter being termed Hajjám or honorifically *khalífa*. Hindu Náís are similarly entitled *rája*. Sikh Náís are called Naherna Sikhs. The Hindus worship Deví, Sultán and Gugá Pír, and pay special reverence to Sain Bhagat, the patron saint of the Náís, to whom they make offerings in kind at weddings. The Hindu Náís have 3 *kháps* or divisions,—(*i*) the Banbherús, descendants of Ban Bheru, the Náí; (*ii*) the Golás, or descendants of hand-maidens (*goli*); and (*iii*) the Bárís. The latter appear to be those who for practising *karewa* were excommunicated by the Banbherús. Banbherús only are found in this State, and they alone follow the Khatrí caste system, having Dháí (2½), Chár (4), Ath (8), Bárí (12), and Bunjáhí (52) groups, like the Khatrís. They are also following the Khatrís' lead in the matter of social reform. As a rule the Banbherús do not practise *karewa*, but the Kachcha Bunjáhí group of them permits it. Their *góts* are Phúl, Kánkí, Súngare, Lambes, Chhadír, Rajanwál, Bhatti, Lakhanpál, Sindhráo, Beot, Pesí, Manjhu, Kankardán, Balásí, Panju, Bhagrit, Pander, Arjanwál, Piye, Jallan, Káliye, Rikhí, Khatrí, Rala, Seopál, Painsí, Sindhú, Gadaiwál, Bhuram and Rarya. These names show that the caste is one of mixed origin, recruited from various castes. Thus the origin of the Khatrí *gót* is thus accounted for: A Khatrí once went to a shrine for the shaving (*jhand*) ceremony of his son accompanied by his family. A Náí, however, could not be found and the operation was therefore performed by the boy's uncle. When this became known the uncle was excommunicated and called a Khatrí Náí. The Banbherús were Hindus originally, but some of them embraced Islám, retaining however their original caste system. Hindu women wear a *ghagra* (gown), but Muhammadans as a rule do not. The Ghagrail Banbherús are so called because their women wear the *ghagra*. The Turkmán Náís are Muhammadans, so called because their ancestors embraced the religion of the Muhammadans, who were generaly called Turks or Turkmáns. The Goriás as the word denotes are Rájpúts. In this State, Husainí, Bhattí, Goraya and Brah Hajjáms or Muhammadan Náís are found everywhere. The Husainís are Brahmans by origin, and the others Rájpúts. The Bunjáhí, Bárí and Ath groups of the Hindu Náís avoid four *góts* in marriage and the others only one, while Muhammadans follow the Muhammadan Law.

The Hindu, Muhammadan and Sikh Náís have their *pancháyats* and hereditary *chaudhrís*, with the usual powers and privileges. No one can join the caste by adopting the profession. In addition to their proper work they also take to agriculture, service and trade. They frequently practise native surgery. Their women work in their *jajmáns'* houses on ceremonial occasions. The *lágs* are—

Occasion.	Service.	*Lág.*
Rítán ...	To take sweets to the bridegroom's house	Annas 8 to Re. 1.
Mundan ...	Shaving ...	Re. 1 or some pice.
Janeu ...	To ring *jhánj* ...	Ditto.
Betrothal ...	...	An 8 anna piece and pice amounting to Rs. 2½ (Khatrís) or Rs. 4 (Baniás).
Mahdhath ...	...	Some pice.
Sáhachitthí ...	Take letter to the bridegroom's house.	Eight annas.
Bann ...	...	A couple of pice.
Shánt ...	*Mandha bándhna* ...	Annas 4.
Ghorí ...	...	Re. 1.
Tel talái ...	...	Up to Re. 1.
Phera ...	*Bándha* ...	Re 1.
Barí ...	...	Four couple of pice.
Khat ...	...	Rs. 2.
Súhí ...	...	Some pice.
Pagrís ...	...	Some pice or Re. 1.

Chhímbas.

Chhímba, Chhimpa or Chhipa means (cloth) *printer*. The Chhímbas dye as well as print cloth. They are Hindus, Sikhs or Muhammadans. The Hindus and Sikhs worship Deví, Sultán and Guru Rám Ráe, and visit that Guru's *dehra* every year. At weddings they offer a rupee and a *nárial* to the Guru. Nám Dev, the famous *bhagat*, was a Chhímba, and is the patron saint of this caste. At a wedding they make offerings at his shrine. The Muhammadans resort specially to Píran Kaliar and Sadhaura. The Hindu *Chhímbas* are divided into three groups,—Tánk, Rhilla and Dhobí. Those of the Tánk section print cloth, the Rhillas work as tailors, and the Dhobís as washermen. The Tánk being the name of a Rájpút clan claim Rájpút descent. The Rhillas appear to be Rohelas, a Rájpút clan, and some of their *góts* are the same as those of the Rájpúts, but others belong to the Jats, *e.g.*, Mán, Dhillon and Saráo are Jat, and Madáhír-Uthwál and Punwár are Rájpút. The Ráin and Kamboh *góts* must have once belonged to these castes. Intermarriage is confined to the group, and the members of one group do not smoke or eat with those of another. The Muhammadan Chhímbas have three territorial divisions,—Deswáls, Multánís and Sirhindís. The Sirhindís marry in their own group, but the Deswáls and Multánís intermarry. The *góts* of the Sirhindís are :—Guslániye, Sing, Phapál, Jhakkal, Latthe, Sattar, Paintiye, Phutte and Bagícha. The Tánk *góts* are :—Mardle, Mukkar, Bedí, Bharth, Tathgur, Sarjare Karír, Bhat, Dhaunku, Saráo, Ratan, Bhattú, Khurpe, Role, Káyath, Sábo, Parth, Jalla, Rikh Ráo, Pannal, Gúrá, Man, Mohal, Taggar, Brah, Ráin, Khatte, Daddu, Hara, Hattu, Tokí, Ponia, Parví, Banjar, Kong, Bes, Kahtí, Patt and Parothí. The *góts* of the Rhillas are :—Lakhmára, Gandin, Kokachh, Thera Kachhot, Chirwal, Gadíra Kaotan, Nohaiya, Kasab,

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Chúrmaband, Padla, Mi l and Nattha. The Muhammadan Dhobís have five divisions, *viz.*, Lahorí, Sirhindí, Multání, Purbia and Deswál. Only the latter two are found in this State. They do not intermarry. The *góts* of the Deswál Dhobís are:—Goráya, Chauhán and Kanakwál, all Rájpút clans. In marriage the Hindu Chhímbas avoid four *góts*, Muhammadans only one. They practise *karewa*, and the *dewar* (husband's brother) is considered to have a prior claim to the widow's hand In addition to their own occupations they take to agriculture and service. Hindu Chhímbas do not grind turmeric except at a wedding. They do not make *barís* Their females do not wear *kanch* bracelets or use henna. Females of the Muhammadan Dhobís and Chhímbas wear no nose-ring, *laung*, ivory, glass bangles, or blue cloth. Muhammadan Chhímbas do not prepare *achár* and *barís* and will not make a double hearth. No one can enter the caste by adopting its occupation. There is a *pancháyat* system among the Hindu Chhímbas. The *chaudhri* is hereditary and the *pancháyat* settles all the internal disputes in the clan or caste. The *chaudhri* gives *lág* at marriages and gets a rupee and double *bháji* for the performance of his duties.

Sayyids.

The Sayyids who number 8,665 are an important community in the State. They are landowners (though not cultivators) in Samána, Banúr, Rájpura and Narnaul. The important clans are Bukhárí, Múswí, Tirmizí, Rizwí and Zaidí. The most important family is that of the Bukharí Sayyids of Samána described below.

The Khalífas of Samána.

A descendant of Sayyid Jalál-ud-Dín, Bukhárí, settled at Samána in the 15th century. Several members of the family have distinguished themselves in the service of the State. Hakím Sayyid Ghulám Hassan was Court Physician to three Maharájas—Alá Singh, Amar Singh and Sáhib Singh. His son, Sayyid Sa'ádat Alí, was tutor to Mahárája Narindar Singh, and subsequently Foreign Minister. The title of Khalífa, or Tutor's son, has thus become hereditary in the family. Of Sayyid Sa'ádat Alí's six sons, two—Khalífa Sayyid Muhammad Hassan, C.I.E., and Khalífa Sayyid Muhammad Hussain—served in the Mutiny and continued to hold high offices, until the elder died in 1895. The younger, Khalífa Sayyid Muhammad Hussain, Mashír-ud-daula, Mumtáz-ul-Mulk, Khán Bahádur, is the present representative of the family. He was made Foreign Minister in 1870, and his services and those of his brother in connection with the administration and advancement of Patiála have been acknowledged by successive Viceroys and Lieutenant-Governors. The Khalífa is at present a member of the Council of Regency and his son Khalífa Sayyid Hámid Hussain is Assistant Settlement Office of Rájpura. Another important family is that of Mír Taffazul Hussain Judge of the Patiála Chief Court.

Pírzádas.

The Pírzádas of Dharson hold half the village in *mu'áfi*. They are the descendants of Shah Hamza. The Pírzádas of Ajrawár in Rájpura are descended from Makhdúm Abdul Kádir 'Uzairí. The Pírzádas of Sanaur are descended from Pir Abdul Fatteh.

RELIGION.

Hinduism is the prevailing religion of Patiála. Of the total population 55 per cent. are Hindus, 22 per cent. Sikhs, and 22 per cent. Muhammadans. The Muhammadans slightly outnumber the Sikhs.

Gurdwáras.

The principal Sikh *gurdwáras* are—I.—At Dhamtán, where there is a large *gurdwára*. Guru Tegh Bahádur once stayed for a month here in

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or about the year 1675 A.D. (732 *B.*), when he was summoned to Delhi by the Emperor Aurangzeb, and the place is also famous for the Guru Sar Tirath, a famous tank which dates from the era of Rám Chandra, the hero of the Rámáyana. II.—At Talwandí, famous as the Damdama Sáhib. Guru Govind Singh dwelt here for 9 months 9 days 9 *pahrs* and 9 *gharís*. The *gurdwára* is a large building, and a fair is held there on the 1st of Baisákh. It is regarded by the Sikhs as the fifth throne, ranking after Amritsar, Anandpur, Patna and Apchalnagar, and its *mahants* are always consulted in important questions of doctrine. Guru Govind Singh re wrote the Ad Granth here. Some of the *mahants* still make copies of the book. III.—At Sirhind, the place where the two infant sons of Guru Govind Singh were buried alive in 1704 A D. by Bázíd Khán, Súbáh of Sirhind. Two fairs are held at the *gurdwára* called the Fatehgarh or Fort of Victory,—one on the 12th of Poh, the other on the Hola. East of Sirhind near Rauza of Mujaddid Ali-i-Saní is the *darbár* of Máta Gujrí, the mother of Guru Govind Singh. IV.—At Lakhnaur near Ambála is a *gurdwára* of Guru Govind Singh, who lived there for five years as a child. The fair is held at the Dasehra. V.—There is a *gurdwára* at Bhatinda. In 1705 A. D. Guru Govind Singh stayed for a few days in the fort, and to commemorate his stay there a *gurdwára* was built and Bhatinda re-named Govindgarh. VI.—At Bahadurgarh in tahsíl Patiála is a *gurdwára* which commemorates a visit of Guru Tegh Bahádur in the time of Saif Khán in 1675 A. D.

Sikh orders: Sodhís.

The Sodhí Khatrís of Sangatpura are descended from Pirthí Chand, the eldest son of Guru Rám Dás. They possess a book (*pothí*), a *mála* or rosary, and a hat (*top*) of Guru Nának, and hold villages worth Rs. 10,000 a year in *mu'áfi*. There is a *gurdwára* at Sangatpura and a fair is held on the 1st of Baisákh.

Masands.

The *masands* or tithe-collectors of the Gurus were dismissed by Guru Govind Singh on account of their exactions and their oppression of the Sikhs, but other Gurus retained their *masands*, and at Ghurani, in Sáhibgarh tahsíl, the Marwáhe Sarín Khatrís, who are descendants of Bháí Balú of Gondwal in Amritsar, whose shrine is at Dadan in the Ludhiána District, are still *masands* of Guru Rám Rái of the Dehra Dún. Bháí Bálú was appointed by Guru Amr Das, and these *masands* now serve the *gurdwára* in Dehra Dún, and the *darbárs* of Mata Rajkaur at Maní Májra and Bawa Gurditta at Kíratpur.

Nirmalas.

The chief *dera* of the Nirmalas is at Patiála, and its *mahant* is the head or Srí Mahant of the order. This *dera* is called the Dharm Dhaja and was built at a cost of Rs. 82,000 by the munificence of Mahárája Narindar Singh. Attached to it are also two villages worth Rs. 4,100 a year, granted as its *mu'áfi*. The present Srí Mahant is Bháí Udho Singh. There is also an *akhára* dependent on this *dera* at Hardwár, and at this *akhára* the Nirmalas are able to distribute *bhandárá* or alms to pilgrims, as is done by the Bairágís and Saniásís, but which the Nirmalas had no means of doing prior to the reign of Mahárája Narindar Singh. The *dera* of Bháí Sádhú Singh is at Patiála, and is noteworthy as containing the library of Bháí Tára Singh,[1] a well-known Nirmala scholar in Gurmukhí and Sanskrit. The Nirmalas as a body study both these languages. At Barnála Báwa Gándha Singh, Nirmala, has a large *dera*, with a smaller dependent *dera* at Patiála.

[1] The author of a Gurmukhí *kosh* or vocabulary of the Granth.

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The Akálís have the following *deras* at Patiála :—Those of Bhái Molak Singh, Bhái Bishan Singh and Bhái Rám Singh, Amritsaria, in front of the Motí Bágh, and of Bhái Híra Singh Hazúria north of the Mohinder College.

Hindu religious orders :
Díwánas.

The origin of the Díwánas is very obscure. One story is that the order was founded by Bálá and Hariá, sons of Bahbal, a Siddhú Jat. Bálá, who remained celibate, was called *díwána* or the ecstatic by the Guru. Others ascribe their origin to Guru Har Rái, others to Guru Rám Dás, and others again to his grandson Guru Mihrwán, a view which is accepted by the Díwánas themselves. The Díwánas wear red clothes, with a necklace of shells and a peacock's feather round the *pagrí*, and they do not cut the hair. They also carry an earthern cup, called *thútha*. This sect is mainly recruited from the Siddhú Jats, and is mostly found in Anáhadgarh *nizámat*. Its members are generally cultivators. Marriage is usual. Their principal *derás* are at Sangat and Bahman Díwána, and they claim to levy a *thútha* (*lit.* cup) or benevolence of 1¼ *mans* of grain from each village every seventh year. Another *dera* was founded at Hadiáya by Híra, a descendant of Hariá in the time of Mahárája Alá Singh. Híra is said to have remained standing on one leg for twelve years, after which he slept on a bed which is still kept in the *dera* as a relic and is worshipped, as also is his *samádh*. The Díwánas also have a *dera* at Mánsa which is attached to their head *dera* at Pír Kot. It was founded by Bhái Gurdás, who was married in Mánsa and whose *samádh* is also there. A fair is held on the 14th *badí* of Chet. The *dera* of Bába Rám Dás is at Patiála, and a fair is held on the 8th *sudí* of each month at his *samádh*. On the death of a *mahant* the Díwánas distribute *bhandárá* or alms. This they call *bochh*.

Maihma Sháhís.

The head *dera* of the Maihma Sháhís at Lopon in tahsíl Sáhibgarh was founded by a Jat peasant named Mohar Singh who once shot and wounded a deer, but it escaped, and on his pursuing it he saw a *faqír* sitting and washing the wound. He forthwith became his disciple and settled at Lopon, where on his death in 1835 a *samádh* was built to him. At this tomb a fair is held every year at the Holí. The Maihma Sháhí *faqírs* repeat the Sat-nám and have a Granth of their own, but they also follow the Sikh Granth. They wear red clothes and are mainly recruited from the Rám Dásias and Mazhabís.

Bairágís.

The Bairágís have four main sects, Rámánandí or Rámáwat, Nimánandí or Nimáwat, Bishan Swámí and Gúria, of whom the first two are strongly represented in the State. The Rámánandís adore Rám, Lachhman and Síta, marking the trident on their foreheads, while the Nimánandís are devotees of Krishna and Rádhka and use the two-pronged symbol. These two sects combine, as it were, to form a third, the Sukhánandís, who observe both the Rámnaumí, or birthday of Rám Chandra, and that of Krishna, the Janam Ashtmí. The Sukhánandís are numerous in the *jangal* tract, and their stronghold is at Tapa in tahsíl Anáhadgarh. This place was founded by Súkha Nand, a Brahman, disciple of Báwá Mádho Dás. His *samádh* is worshipped here and a fair is held on the 9th *badí* of Bhádon. People also worship the *samádh* of Mái Dátí, a girl who was dedicated to Sukha Nand by her father. In a similar way the Rámáwat sect has, in Mohindargarh, an offshoot in the Niranjní sub-sect founded by Dyál Dás, whose *samádh* is in Dídwána in Jaipur. He imposed *bhagwen* or ochre coloured clothes and the custom of washing bread before eating it on his followers. The principal Niranjaní *dera* is at Narnaul. The chief Rámánandí *deras* are those of Bába Sádhu Rám at Laungowal or Lálgarh, of Budh Rám at Tolewál in Sunám, Jánki Dás at Mánwi

Bairágís.

in Amrgarh, and Biásjí at Bareta[1] in Narwána tahsíls. At the latter offerings are made on the 2nd *sudí* of Bhádon and Chet, and at weddings a rupee is offered by the people. The Nimánandís have a *dera* of Bába Rádhka Dás at Laungowál, to which a small private Sanskrit school is attached. Another offshoot of the Bairágís is the sect of the Nirankárís, founded by Sarjú Dás, whose *samádh* is at Patiála. The Nirankárí *dera* is at Nánge-kí-Kherí, which village they hold in *mu'áfí*. The followers of this sect do not worship idols ; they wear no clothes except a *tágra* of *munj* and a red *langot*, but besmear the body with ashes, and they use wooden shoes called *kharáwán*. They keep the hair uncut (*jatán*).

Saniásís.

Of the ten Saniásí orders, four, Girí, Purí, Náth and Ban, are represented in the State. Their most important centre is Páil, where members of the fraternity have been buried alive at a place called the *Das nám ká Akhára*. There is also a *samádh* here called Báwá Jádo Gir, at which *manní* (a sweet thick bread) is offered on Tuesday or on the 14th *sudí* of the month. There are also Saniásí *deras* at Sunám (of Ganga and Mathra Purís), at Dudián (of Nihál Gir), and at Chhájli (of Nand Ban). All these *deras* are in tahsíl Sunám. At Sirhind is the *samádh* of Hardit Gir, at Narwána that of Báwá Sarsutí Purí, where a fair is held on the *ikádshí* of each month, and at Bhatinda of Guláb Náth, at which a fair is held yearly on the Guga *naumí*. Other *deras* are the large *mat* of Bhagwán Gir at Khánpur Ganda, of Jádo Náth at Chaunda (in tahsíl Amrgarh), and of Lachhman Gir and Parm Hans at Mansúrpur. Besides their orders, the Saniásís have also five *akháras*,—Júna, Níranjaní, Nirwán, Atal and Bohgur. At Ujhána Khurd in tahsíl Narwána is the shrine of Phálo, a Brahman who was a disciple of a Gir Saniásí and a protector of kine, wherefore milk and *ghí* are also offered at his tomb. His bowl (*túmba*) is also worshipped, being filled by peasants with grain at both harvests. Close to his shrine there is a plot of sacred ground kept by his disciples for grazing cattle. At Narwána, Ghaibí Sháh, Saniásí, has a shrine at which *ghí*, and at a boy's marriage a rupee, are offered. In times when disease is epidemic people offer a staff (*sota*) of *kair* wood, 1¼ *sérs* of grain and 5¼ *sers* of *púras* on Sundays. No oath may be taken on this shrine. At Bata is the modern shrine of Báwá Sarsutí, Purí, who settled there in 1759. The offerings are *ghí* and milk. The fair is held on the Asauj *sudí ikádshí*.

Gharíb Dásís.

The Gharíb Dásís, who are followers of the poet Gharíb Dás, are confined to tahsíl Sáhibgarh. They wear red clothes, but no *chotí* or scalp-lock, and burn their dead. They celebrate the Holí at Jandiálí in Delhi at the tomb of Gharíb Dás. Some of the Gharíb Dásís observe celibacy. At Gharáchon in tahsíl Bhawánígarh is the shrine of Báwá Fuqrá Kutíwálá, a native of the Mánjha, who settled there in the Mughal times. He was a Sat Sáhíbía and practised austerities at the place where his shrine now stands. It is visited by people both from the Mánjha and beyond the Ganges.

Udásís.

The ascetic order of the Udásís was founded by Sríchand, son of Guru Nának. The Udásís are always celibate. Some wear red coloured clothes (*bhagwen*), others go entirely naked except for a *lungotí*, but rub ashes on the body. They congregate in monasteries (*deras*) and are divided into four *dhúnas*,—(1) Phúl Sáhib or Mián Sáhib, (2) Bálu Hasna, (3) Almast and (4) Bhagat Bhagwán. There is also a Bakhshísh Sangat Sáhib which was founded by Bhái Pheru with the permission of Gúru Govind Singh. They

[1]To these Rámánandí *deras* may be added those of B. Jamná Dás at Banmauhra, of Lál Dás at Mimsa and Prem Dás at Nárike (all in Dhúrí tahsíl).

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pay special reverence to the Adí Granth. The four *deras* have one *akhára* and the Sangat Sáhib another, so that they are only grouped into two *akháras* in all. The best known *deras* in the State are the *dera* of Bharam Sarúp at Páil; the *dera* of Sukham Dás, whose *samádh* is also revered, at Sirhind; the *dera* of Bhái Náma, whose *samádh* is also worshipped, at Laungowál; the *dera* of Avdhút at Thuléwál; that of Barhám Deo at Kátron; that of Rám Dás at Lada; and that of Báwá Barhám Dás, whose *samádh* is also revered, at Ráesar. At Barnála is the *dera* of Balrám, the *samádh* of one of whose *chelás*, Báwá Dyál Dás, is also worshipped. At Tasaulí (in Banúr tahsíl) is the *dera* of Tahal Dás; at Nábha in this State is that of Sant Dás; and at Banúr that of Santokh Das, where there is also a *samádh* at which offerings are made at the Dasehra. At Tarkhán Májra (Sirhind) is the *dera* of Gursarn Dás, at Kaddon (Páil) that of Tahal Dás, where the *samádh* of Báwá Siddhú Dás is revered. At Akar is the *dera* of Bishan Das. At Patiála is the *dera* of Báwá Magni Rám. The *mahant* of this *dera* is the *Srí mahant* of the Udásís. Báwa Magní Rám was a famous Udásí of the Mián Sáhib *dhúná*, who celebrated a great *bhandárá*. He built a *chhatta*[1] in Patiala, and the street containing it is known by the name of Chhatta Magní Ram. Another Udásí *dera* is that of the *samádhan*, also in Patiála.

Suthras.

The Suthras owe their origin to Guru Har Rái. They follow Guru Nának and keep the Adí Granth in their *deras*. They wear a *selí topi* of black woollen ropes twisted round their heads, a *chhara* (necklace) of the same stuff round their necks, a mark made with lamp-black and red lead on their foreheads, and carry two *dandás* (short staves) in their hands. They do not wear trousers (*paijáma*). Their head *dera* called the *darbár* of Jhangar Sháh is at Lahore. They have 8 sections (*gharánas*), 4 large and 4 small. Out of the four large sections three have their head *deras* (called *gaddís*) in this State. At Patiála is the *gaddi* of Mushtáq Sháh, at Sanaur that of Mahbúb Sháh, and at Sanghol that of Lál Sháh. The fourth *gaddí* is at Máler Kotla. Of the small sections there are two *gaddís* in this State, that of Tanak Sháh at Mulepur, and that of Sangat Sháh at Jarg. There are *mahants* at each *gaddí*. Besides these *gaddís*, there are some small *deras* of this order.

Dádú Panthís.

There are *deras* of the Dádú Panthís at Bhatinda and Patiála. At Nárnaul some Baniás are called Dádú Panthís. They are *ghiristí* (married) and followers of Dádú.

Bhái Múl Chand.

The patron saint of the Maháraja of Patiála is Bhái Múl Chand surnamed the Baggí-bodíwála, 'white-locked,' a Dugal Khatrí, who was born at Bhatinda in 1664 with a lock of white hair. His father having no son had besought Bábá Ganga Rám, a Sársut Brahman, of Bhatinda, to bestow a son on him, and the Bábá foretold that one would be born to him with a lock of white hair. The boy in accordance with his father's vow was given to the Bábá on his birth and became his disciple. The Bábá and Bhái Múl Chand left Bhatinda and settled in Sunám in the time of Maháraja Alá Singh, who founded the village of Bhái kí Pasaur near Sunám and conferred it on the Bhái in *mu'áfí* with some other lands. The Bhái died in 1764 and after his death a shrine was built about a mile from Sunám, which is held in reverence by Hindus and Sikhs. The popular saying runs, *Bhái Múla bachna dá púra*—'Bhái Múla's words were fulfilled.' This shrine is visited by people from considerable distances, to fulfil a vow or obtain some desired blessing, and the offerings are taken by Bábá Ganga Rám's descendants.

[1]When two opposite houses in a street belong to the same person he generally connects them by means of a roof. A street thus roofed in is called *chhatta*.

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Samádh of Bábá Alá Singh.

The *samádh* of Bábá Alá Singh at Patiála and his *chullhás* (hearths) at Barnála are revered and offerings made at them It is also of interest to note that the *samádh* of Bábá Sabbha Singh, brother of the founder of the State, is reverenced by the people. It is at Hadiáya in tahsíl Anáhadgarh.

Other Hindu shrines.

At Sajúma in tahsíl Narwána is the cave of Sukhdeo, son of the sage Viyása (who wrote the Mahábhárata) in which he died after undergoing a long penance. Close to it is a tank called the Súraj Kund, and there is held here an annual fair on the 6th Bhádon *sudí*. At Kalait in Narwána tahsíl is a tank sacred to the sage Kapal Muní, the author of the Sánkh system of philosophy, who flourished in ancient times. At Karáota in tahsíl Kánaud Bhíkam Ahír has a shrine. He was a resident of Khudána and was told by a Mahátma to set forth with a cart and settle wherever it stopped. This it did at Karáota, where he eventually placed himself alive in a *samádh* and waited till life was extinct. His fair is held on the Gúga Naumí of Bhádon. At Mansúrpur in tahsíl Bhawánígarh is the *deval* or shrine of Maghí Rám,[1] who came from the east of the Jumna in the time of Mahárája Amar Singh. Becoming a disciple of Báwá Dit, a Vedántí, he eventually founded the Apo-Ap sect, whose members wear a blue *topa*, a *giltí* or loose wrapper of white cloth, and a *langot*. They keep the head and beard shaved. The sect worships the sun and calls its *mahant* Sáhib or Master, as Magghí Rám himself was called. The *mahant* never leaves his room during his lifetime, in accordance with the rule laid down by the founder. At Ujhána in tahsíl Narwána is the *samádh* of Bábá Khák Náth, a disciple of Sidh Náth. It is said that the Pachádas of Kaithal lifted the kine of Ujhána and refused to return the booty; so the Báwá went to negotiate their ransom. He filled his beggar's bowl (*túmbí*) with water from a well and thus caused all the Pachádas' wells to dry up. The Pachádas seeing this came to the Báwá, who secured the return of the stolen cattle before he allowed the wells to fill again. The people out of fear refrain from swearing or taking an oath (*sugand*) on his name. It is said that he voluntarily gave up his life. He is worshipped on Sundays. At Phaphera in tahsíl Bhikhí is a *samádh* of Bhái Baihlo, Siddhú Jat, at which offerings are made. In the time of Guru Arjan he took a great part in digging the tank of Amritsar. There is a proverb about him—*Bhái Biahlo kamm kare sab se paihlo*, 'Bhái Baihlo is the first to help those who have faith in him.' Between Babiál and Ralla is the shrine of Baland Jogí Pír, the *Jatherá* of the Cháhil Jats. He fought with the Bhattí Rájpúts at Changlí Ghanaurí and was killed. His head fell on the spot, but his body remained on horse-back and fell fighting at a place between Babiál and Ralla, where a shrine was built. There are also tombs of the dog, hawk and horse that were with him. The Cháhil Jats do not use the milk of a cow after calving or the grain of a harvest without first making an offering to the Pír.

Muhammadan orders: The Naqshbandís.

At Sirhind is the shrine of Shaikh Ahmad Mujaddid Alf-i-Sání,[2] a descendant of Shaháb-ud-Dín Farukh Sháh[3] Alfárúqí, the Kábulí, who came to India from Kábul. The family were first settled in Sunám,

[1] So called because he used to eat out of an earthern pot (*magghí*).

[2] 'Renewer of the 2nd thousand,' so called because he was born after 1,000 years had elapsed since the Prophet's death.

[3] His shrine is said to be at Chhat or Lakhnautí, and is popularly supposed to be the tomb of Shaháb-ud-Dín *Ghorí*.

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Muhammadan orders: The Naqshbandís.

but Imám Rafi-ud-Dín took up his abode in Sirhind in the time of Fíroz Sháh. Mujaddid, his descendant in the 6th generation, was born there in 1563. He was a disciple of Báqí Billa of Delhi and founded the Naqshbandí Mujaddadia order in India, introducing the practice of *zikr khafí* or silent prayer. He wrote many religious works, of which the Maktúbát is the most important, and died at Sirhind in 1617 at the age of 64. His tomb is the principal shrine of the Naqshbandís in India, and is a beautiful structure, built in the reign of Sháh Jahán. The *urs* is held on the 27th of Safar and is the occasion of a considerable gathering. Pilgrims from Kábul visit this shrine. The Naqshbandís absolutely forbid music and singing, but they are said to advocate the use of fine clothes and luxurious food.

The Qádrias.

The Qádria order was founded by Sayyid Muhí-ud-Dín Abú Muhammad Abdul Qádir, Gilání. It uses both the *zikr jalí* and *khafí* (loud and silent prayer), but regards the use of hymns in religious services as unlawful. Its members are distinguished by green turbans. The Nausháhís, an offshoot of the Qádrias, have some minor *derás* in the Banúr tahsíl. At Páil is the shrine of Sháh Maula, a Qádria and a disciple of Sháh Daula Daryáí of Gújrát. The Qázís in his time were in power at Páil, and when he fired a rick belonging to them they scourged him, whereupon he foretold that their race would die out, and his prophecy has been fulfilled. Another Qádria shrine at Páil is that of Sháh Ghulám Fázil, a Gilání Sayyid of Sadhaura. At Banúr is the shrine of Lál Sháh, Qádria, a descendant of the well-known Sháh Qumes of Sadhaura. The *urs* is celebrated on the 11th of Rabi-us-Sání. Nabí Sháh, the *mast* or spiritually intoxicated, was a *faqír* of the Qádria order, who smoked *sulfa* (*charas*) and tobacco, lived naked, and did not take food with his own hands, being served by Dittú, a Hindu barber, who eventually murdered him, whereupon a tomb was built in his honour at Sunám in the time of Mahárája Karm Singh. His *urs* is celebrated on the 12th of Safar.

The Jalálís.

The Jalálís, an offshoot of the Suhrwardia order, said to have been founded by S. Jalál-ud-Dín Bukhárí of Uch, are *faqírs* distinguished by their glass bracelets. When epidemic disease breaks out among goats people offer goats to them to stop the evil. They repeat the words 'Panj Tan' and 'Dam Maula.' The Jalálís have a *dera* of Lálan Sháh, a Sayyid of Samána, at Ghanaur. Here lamps are lighted every Thursday. Sháh Nizám-ud-Dín, another descendant of Jalál-ud-Dín, migrated from Delhi and settled at Samána, founding the family of the Bukhárí Sayyids of that place.[1]

Madárís.

At Hájí Ratan, 3 miles from Bhatinda, is the shrine of Hájí Ratan, a large building with a mosque and gateway, and surrounded by a wall on all sides. Outside the shrine is a large tank, now nearly filled with earth, and a grove of *jál* trees. The site of the shrine is now surrounded by hillocks of sand. Ratan Pál or Chan Kaur (*sic*) was the Díwán of Bine Pál, Rája of Bhatinda, and with his aid Shaháb-ud-Dín Ghorí conquered that fortress, massacring the Rája and all his family. Ratan Pál then became a Muhammadan, and made a pilgrimage to Mecca. On his return he became known as Hájí Ratan, and on his death in 1321 this shrine was built by royal command. The *mujáwars* of this shrine are the descendants of Sháh Chand, a Madárí, who came from Makanpur near Cawnpore to Bhatinda in the time of Sardár Jodh. Madárís are one of the *be-shara* or irregular orders of Islám, and owe their origin to Badí'-ud-Dín Madár,

[1] See above, p. 73.

son of Abu Is-háq, the Syrian (Shámí). Besides the above it has a *dera* at Mánakpur in Banúr tahsíl, founded by Hájí Sháh Gharíb Zinda Pír of Makanpur, and the *takia* of Murád Alí Sháh at Banúr. The latter is considered the Mír Dera or chief shrine, and offerings are made there at weddings. At Bhíkhí is the shrine of Gudar Sháh, a Madarí *faqír*, who rode an ass and exhibited miraculous powers. The fair here is held on the 6th *sudí* of Mágh.

Minor Muhammadan shrines.

Among the minor shrines are the tomb of Makkí Sháh, Shahíd, at Pinjaur, and that of Khákí Sháh, Shahíd, at which latter *chúrmás* and *batáshás* are offered on Thursdays. At Samána is the shrine of Imám Alí-i-Walí, believed to be a grandson of the Imám Músa Riza, whose tomb is at Mashhad. He accompanied one of the earliest Muhammadan invasions of India and fell in battle. His shrine, a fine building, is said to have been restored by Shaháb-ud-Din Ghorí. It is believed that a tiger visits this shrine every Thursday night to worship the saint, which is locally known as the Mashhadwálí. Other tombs at Samána are those of Muhammad Sháh Ismáil, or Pír Samánía, the first Muhammadan to settle at that place, which is now falling into disrepair; of Mír Imám-ulla Husainí; of Sháh Nizám-ud-Dín Bukhárí, and of his grandson Abdulla II. These three shrines lie close together. At Patiála itself is the small shrine of Ja'far Sháh, the *majzúb* or distraught, who lived in the reign of Mahárája Karm Singh. At Narnaul is the fine tomb of Sháh Qulí, a Nawáb of Narnaul, who accompanied Humáyún from Badakhshán. Sháh Qulí erected many fine buildings in Narnaul, such as the Khán Sarwar, the *mandí* or market, the Tarpolia Gate and a *sarái*. He died in 1592, and offerings of fried gram and *gur* are made at his shrine on Fridays. At Banúr is the shrine of Shaikh Painda, an Adalzai Pathán, whose ancestors migrated from the Sulemán Khel country in the Mughal period. This saint was a disciple of Nizám-ud-dín of Thánesar, and his spiritual power was such that when he prayed the locks of doors burst open and trees bent to the ground. A Brahman woman used to come to him daily to hear the Qurán, and when she died none could lift her bier, so the saint directed that she should be buried beneath the place where she used to sit, at his feet. Offerings are made at this shrine on Thursdays. At Dharson in tahsíl Narnaul is the shrine of Shaikh Hamza, a descendant of Shaikh Bahá-ud-dín Zakaría of Multán, who died in 1549. Evil spirits are driven out of men and women at this shrine. At Narnaul also is the shrine of Nizám Sháh, a descendant of Ibráhím Adham. His ancestor Hazrat Almastaufí came from Kábul to Hissár in the time of Halákú, and thence Qází Ain-ud-Dín migrated to Narnaul, where Nizám Sháh was born in 1500. He became a disciple of Khwája Khanún Alai Táj Nagaurí of Gwalior, and died in 1588, being a contemporary of Akbar. At his shrine are two mosques, one built by that emperor, the other by his son Jahángír. His *urs* is held on the 27th of Safar. There is a popular saying that '*bád az juma jo kare kám uske kámí Sháh Nizám*' or Sháh Nizám helps those who work after (the prayers on) Friday. And he is supposed to fulfil the wishes of those who remain 40 days at his shrine. At Bhatinda is the tomb of Sayyid Mírán Sháh built in 1738. Between Bhatinda and Hájí Ratan is the shrine of Máma Bhánja or 'The Uncle and his Sister's Son,' said to have been the leaders of Shaháb-ud-Dín Ghorí's army who were killed in the capture of Bhatinda. At Sanaur is the tomb of Roshan Ali Sháh, at which no one may remain after dark. Outside the walls of Barnála is the tomb of Pír Nasáh Walí, at which lamps are lighted every Thursday. It is forbidden to remove pieces

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of brick from this shrine. At Sunám is the shrine of Kází Muizz-ud-Dín, who came there from Mecca some seven centuries ago. In building his shrine milk was used instead of water in the mortar, and the custom still subsists, milk being mixed in the whitewash used for the shrine. At Sanaur in tahsíl Patiála is the shrine of Sháh Wiláyat Mubáriz-ud-Dín Husainí, a descendant of the Imám Husain and a disciple of Háfiz Mahmúd Biábání, who came from Arabia nine centuries ago. His *urs* on the 27th of Rabí-us-Sání is the occasion of a large gathering. It is not permitted to cut even a twig from the trees in the enclosure of this shrine. At Bhatinda there is also a tomb of Surkh Biábání, at which salt is offered on Thursdays. At Kaulí is the shrine of Sháh Husain, famous for its power of curing boils on the knee (*zánuá*). The patient goes to this shrine taking with him a small axe, and in his circuit round the village when he meets some one he throws it down. This person picks up the axe and touches the sore with it. After completing a circuit of the village it is believed that the boil is cured, and the axe is then offered with some sweetmeat at the shrine. Saif Khán, a brother of Fidáí Khán, a famous official of Aurangzeb, had been Súbáh of Kashmír, but he had a quarrel with the Wazír and, resigning his post, founded Saifábád, now called the fort of Bahádurgarh, 4 miles north-east of Patiála, where his shrine is still reverenced. He is said to have been in the habit of paying the workmen on his palace every fourth day with money taken from beneath a carpet spread on a platform, but when the men searched there for his hoard one night they found nothing, and he acquired a reputation for miraculous powers. Sajna Qureshí, called the Ghoránwála, has a shrine near the gate of the old fort at Sunám. He is said to have been a general of Taimúr who fell in battle at this spot, and clay horses are offered at his shrine. But nothing certain is known of this saint's origin or of that of Nizám Sháh Palanwála, which is also at Sunám. The Ganj Shahídán also commemorates the warriors who fell in some battle at Sunám, probably when Taimúr attacked the fortress in 1398 A.D. At Páil is the shrine of Sháh Hasan Sirmast, a Pathán disciple of Qutb-ud-Dín Bakhtyár, Kákí. The *urs* is celebrated on the 6th of Zil-Hij.

Chishtís.

The Chishtí order was founded by Abu Is háq of Shám (Syria), who became the disciple of Khwája Mimshád Dínwárí and at his command settled in Chist in Persia. Muin-ud-Dín, the famous Chishtí saint of Ajmer, first brought the tenets of the order into India, and its greatest organizer in the Punjab was Báwá Faríd-ud-Dín Shakr-Ganj of Pák Patan, whose two disciples Alí Ahmad Sábir and Nizám-ud-Dín Aulia founded the two sub-orders, the Sábiría and the Nizámía, of whom the former wear white and the latter red (*bhagwen*) garments. The Chishtís use music in their devotions and the *zikr jalí* or praying aloud, and should possess the qualities of *tark*, renunciation, *isár*, devotion,[1] *ishq*, love of God, and *inksár*, or humility. Chishtís are permitted to wear coloured clothes. Their chief shrine in this State is that of Míran Bhík at Ghurám, and disciples of Báwá Faríd are also found at Banúr, Narnaul, etc. At Sanaur there is the shrine of Abu'l-Fateh, also of the Chishtí order, son and disciple of Abu'l-Qádir (a Sabzwári Sayyid descended from Sháh Badr-ud-Dín Is-háq), and son-in-law of the famous Bábá Faríd-ud-Dín, Shakr Ganj He was born at Sanaur in 1654 and died there in 1719. The shrine is a fine building erected after his death by his dis-

[1] Or self-sacrifice.

Chishtís.

ciples, and his *urs*, which is called *majlis*, on the 21st of Rabí-us-Sání is the occasion of a great gathering of the common people and *darveshes* who come from long distances. It is said that this saint was so affected by the singing of a hymn that he jumped into a well, but on the hymn being sung again he sprang out of it once more. His descendants are Pírzádas. At Sirhind is another shrine, that of Bandagí Sháh Ismáil Chishtí, an Uvaisí Sabzwárí Sayyid of Tirmiz, descended from the Imám Jáfar, a disciple of Burhán Tandáwarí and a contemporary of Mujaddid-i-Alf-i-Sání. A large fair is held here on the 26th of Shawwál. At Banúr also there is a shrine of Nizám Dast-i-ghaib, a Músawí Sayyid called Roríwálá Pír of the Chishtí order, who came from Ardbíl in the Mughal period. A person suffering from fever takes a piece of brick (*ror*) from the shrine and hangs it round his neck as a specific. Offerings are made here on Thursdays. At Sunám is the famous shrine of Mahmúd Banoí born in 1053, son of Qutb-ud-Dín, a Tirmizí Sayyid, and a disciple of Hájí Sharíf Zind, of the Chishtí order. Having lived in Mecca for twelve years he returned with twelve disciples to India and settled at Sunám, where he died in 1119. The shrine is a fine building, and a great fair is held there on the first Tuesday in Chet *sudí*. Evil spirits, whether of men or women, are cast out at this shrine. Here also is the shrine of Khwája Gauhar, a disciple of Pír Banoí, who accompanied him to Sunám. Sháh Sifti was a Nizámía Chishtí, a disciple of Sháh Husain, who came from Uch and settled at Sunám. He was a drinker of *bhang* and known as Sotánwálá, 'the keeper of the staves,' and staves and *bhang* are offered at his shrine. At Sanaur is also the tomb of Sháh Shafqat, a Sábiría Chishtí, whose *urs* is held on the 14th of Jamádí-us-Sání. At Sanghera in tahsíl Anáhadgarh is the shrine of Shaikh Ahmad Chishtí, a descendant of the famous Pír Jalál-ud-Dín, Jahánián Jahángasht of Uch, whence the saint came in the Mughal period. The *urs* is held here on the 15th of Muharram. At Ráesar is the shrine of Sarmast Sháh Chishtí, at which lamps are lighted on Thursdays, and milk and *chúrí* offered. At Narnaul there is another Chishtí shrine, that of Sháh Turkmán Muhammad Ata, a disciple of Sayyid Usmán Hárwaní, and a spiritual brother of the great Khwája Muín-ud-Dín of Ajmer. This saint came to Narnaul in the reign of Qutb-ud-Dín Ibak and was martyred while praying on the 'Id in 1243. His shrine is a fine building of stone, and an annual fair is held here on the Ashra or 10th of Muharram. Another spiritual brother of the Khwája of Ajmer, Shaikh Sádí Langochí, is also buried at Narnaul. At Samána is the shrine of Abdul Ghaní Chishtí, who died in 1624. The building, which is an imposing structure of marble, is called the *Sháh ká daira*, and it is believed that touching the shrine for a few days is a certain cure for any disease. At night torches are said to be seen issuing from it. At Narnaul is the tomb of Mírán Táj-ud-Dín, '*Sher-sawár aur chábukmár*,' 'the rider of the tiger with a snake for a whip,' a Chishtí and a disciple of Qutb-ud-Dín Munawar, of Hánsí. His grandfather Usmán came from Firmul in Persia, and settled in Narnaul near the Dhosí hill. This saint died about 500 years ago. He is worshipped by people of all sects, including Hindus, and is the patron saint of the Sangí Baniás of Narnaul. Muhammadan bridegrooms before starting on the marriage procession drink water from a cup which has been placed on the slab of his tomb, near which are the graves of a tiger and a serpent. The saint's descendants are called Mírán-pote. He deters any one from attempting to build his shrine.

Mírán.

The cult of Mírán is widespread, especially among the women, as he confers sons and aids his devotees in every difficulty. The ritual at a *baithak* or séance in honour of Mírán is as follows:—On the Sundays and

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Thursdays of the light half of the month a cloth is spread on the ground, a lamp is lighted and 5¼ *sers* of *gulgulás*, sweet balls of flour roasted in oil, with some scent, are laid on the cloth. Dúmnís meanwhile sing *káfis* or hymns in praise of Mírán, and these *káfis* produce ecstacy in the women seemingly inspired by Mírán, who throw their heads about, and, according to the popular belief, whatever they prophecy in this state comes to pass. As a matter of fact, however, there are two Míráns,—one Zain Khán of Amrohá, the other Sadr-i-Jahán of Máler Kotla. The former had a magic lamp, by the light of which he could see the fairies dance at night, and by whose aid he used to call to himself a king's daughter with whom he was in love. The king, however, by a stratagem seized and killed him. Seven fairies called Bíbián, Bíbarián or Uparlián were in attendance on Zain Khán, and they also are worshipped by some women, *dolas*, *guddís* or dolls and new grain being offered to them on the Sundays, in the light halves of Baisákh, Jeth, Kátak and Magghar, on mud platforms built for that purpose. The other Mírán, Sadr-i-Jahán, was an ancestor of the Nawábs of Kotla, who is said to have married a daughter of Bahlol Sháh Lodí.[1]

Superstitions.

Khera, the site of a village, has come to mean the local deity. Hindus in Patiála believe that Khera averts plague and other epidemics. No image is made, but in the niche a lamp is kept burning on Sundays. The method of worship, when epidemics break out, is curious. A buffalo is taken to the site of Khera, where its ear is cut off and offered to Khera. The buffalo is then driven round the village with drums, and a mixture of milk, water, wine and curd is poured out in a continuous stream encircling (*dhár dena*) the village. Khera is also worshipped at the start and finish of a marriage procession. *Sítla*, the goddess of small-pox, is worshipped by all Hindus and many Muhammadans. Every village has a shrine dedicated to her, and called *Mat*. Annual fairs are held in Chet at Chaparsíl and Kapúrí, when offerings of wet gram and flour, yellow and black cotton seeds, and bread made of flour and sugar are presented. Deví-worship is very popular in Patiála. Many of the Hindus make long pilgrimages to the famous shrines of Mansa Deví, near Maní Májra, Naina Deví in Biláspur, and Jowála Mukhí in Kángra. The first eight days of Asauj and Chet are especially sacred to Deví.

Kátak and cow-worship.

The month of Kátak is held sacred by the Hindus. Every morning they bathe, and especially on the last five days of the month. In the evening of the Gopa *ashtamí* festival they feed the cows with flour-cakes and crown them with garlands.

Brahma worship.

Pípal worship is the only form in which Brahma worship obtains. After bathing, the devout water the *pípal* trees which grow near the ponds and rivers in honour of Brahma.

CHRISTIANITY.

Christian Missions.

Patiála lies in the parish of Ambála, and the Chaplain of Ambála pays it occasional visits. There is a small church, capable of holding 35 people. There are 122 Native Christians of all sects. The chief mission is that of the American Reformed Presbyterian Church which was established in 1892 in the reign of Mahárája Rajindar Singh by Dr. Scott, a Medical Missionary. The Mahárája gave him a piece of land 16 *bighás* in area with a number of valuable trees and permitted him to erect a house of his own on the site. Houses have also been built on it for the missionaries. The only other society working among the Native Christians in Patiála is

[1] Shaikh Ahmad, also an ancestor of the Kotla Nawábs, has a shrine at Chhat.

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the American Methodist Episcopal Mission which was established in 1890. In the village of Rámpur Katání in Páil tahsíl an Anglo-Vernacular Primary School has been started by the Revd. Dr. Wherry of the Ludhiána American Mission, and in this 22 Jat and Muhammadan boys receive instruction. There is also a Mission School at Basí, where 12 or 13 sweeper boys are taught, but the school cannot be said to flourish.

FOOD.

Food.

The poorer classes are the first to feel the effects of famine in every part of the State, especially in Sardúlgarh, Narnaul and the Bángar adjoining the Hissár, Gurgáon and Karnál Districts respectively. The people express this fact in their proverbs, *kál vich kaun moá? gharíb*—'who died in famine? A poor man.' Other proverbs contrasting poverty and riches are :— *Jis kí kothí men dáne us ke kamle bhí siyáne*—'He who has grain in his *kothí* though a fool is regarded as an intelligent man': *Pet men payán rotián sabhe gallán motián*—'He whose stomach is full talks loud': *Jinnán kháe unná kamáe*—'He will earn in proportion to what he eats.'

The grains which form the staple food of the people in the State are :— *Bájrá* or millet, gram, *berrá, i.e.* gram mixed with wheat or barley, *jau, makkí* or maize, rice, wheat, *mandwá chíná, másh, múng, moth* and *masar.* The proportion of wheat and rice to other kinds of grain used depends mainly on the means of the family—wealthy or well-to-do people always eat wheat, which the poorer classes cannot afford. Rice is little used except at festivals and marriages. It is grown mainly in the Pinjaur *nizámat*, that produced in the hills being of superior quality. The hill people sell their rice if of good quality, retaining only the inferior kinds for their own use. This is also the case with wheat. The best kinds of rice, eaten by well-to-do people, are imported from Delhi, Amritsar and Bareli. Ordinary villagers in winter eat bread made of ground *makkí, jowár, chíná* or *bájrá* with *múng, moth, urd* (pulses) and green *sarson* or gram cooked as a vegetable (*ság*). *Khichrí* made of *bájrá* and *moth* or *múng* is also eaten for a change. In the hot weather bread made of wheat, *berrá* or *makkí*, with *dál* or gram porridge, is eaten. In the Bángar and Jangal *bájrá* and *berrá*, in Mohindargarh barley and *berrá*, and in the Pinjaur *nizámat makkí*, are generally eaten throughout the year. The regular meals are taken at midday and in the evening. *Zamíndárs* working in the fields generally eat a light meal in the morning. This consists of the previous day's leavings with some *lassí* or butter-milk. After working a few hours a heavy meal is taken at noon. This is generally brought to the fields by the women or children as the cultivators have no time to go home. Well-to-do landholders and townspeople eat pulses and vegetables of all sorts such as *gobí*, 'cauliflower'; *begun* or *brinjal; torí, ghiá,* or *kadú*, 'vegetable marrow'; *karelá* or *shalgam*, 'turnip'; *álú*, 'potatoes'; *matar*, 'peas'; *kakrí*, 'cucumber,' etc., with their bread. Poorer people make free use of *gájar*, 'carrots,' *kakrís*, 'cucumbers,' *kharbúza*, 'melons,' *aria* or *khírá*, *phut, mahras, ber, pílú* and *methá*—especially in times of famine. The *rotís* or loaves eaten by villagers are generally thicker than those made in towns. Meat is but seldom eaten in the villages by Muhammadans and Sikhs as they cannot afford it, but at weddings and the like goat's flesh is eaten. Hindus abstain from meat owing to religious scruples. In the towns meat is generally eaten by Muhammadans and Sikhs. In the Mohindargarh *nizámat* the people generally eat *rabrí* to fortify themselves against the hot winds from the Rájpútána Desert. This is made of barley, gram or *bájrá* flour with *chhāchh* or butter-milk. Flour, *lassí* and water are mixed together and put in the sun, and when the leaven is ready salt is added and the mixture put on the fire till it is cooked. When eaten hot milk can be added, other-

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wise it is cooled by keeping it a whole night, butter-milk being added to it in the morning, and then it is squeezed, pressed through a cloth and eaten. *Sattú* of all kinds is used in the State. It is made from flour of parched grain (wheat, barley, gram, *báthú*, rice and maize), *sharbat* of sugar, *gur*, *shakkar*, *khand* or *búrá* being added to it and stirred in. Parched grain, gram, maize, *ghát*, barley, *jowár*, etc., are also eaten. In the Pinjaur tahsíl *sattú* generally forms the morning meal. As soon as the maize is ripe the hill people roast a year's supply and grind it at leisure or when needed.

The use of *gur*, *shakkar*, *khand*, *ghí*, and spices of various kinds, *dhaniá* 'coriander'; *mirch*, 'red pepper'; *lasan*, 'garlic'; *haldí*, 'turmeric'; *piyáz*, 'onions'; *garam masálá*, condiment, is not unusual, but is commoner in towns than in villages. Hindus generally abstain from eating garlic owing to religious scruples. Punjab rock salt is mostly used in the State except in Mohindargarh, where the Sámbhar Lake salt is used. Sweetmeats *laddú*, *perá*, *jalebí*, *barfí*, *rájásháhí*, *bálosháhí*, *qalákand*, *lauziát* and *sohanhalwá* are common in towns, but to the poor peasant they are a luxury. *Chatní*, *achár* (pickle) and *marabba* (jam) of all sorts, *búndí*, *bhallá* and *ráita* are freely used in the towns, but are regarded as luxuries in the villages. The ordinary drink in the towns is water and in villages water and butter-milk (*lassí*). Milk is generally used in both. The favourite milk in villages is that of buffaloes and in towns that of cows. In the Mohindargarh *nizámat* goat's milk is also used. In the capital well-to-do people use various kinds of *sharbats* and *araks* (such as *banafsha*, *keora*, *nílofar*, *baidmushak*), ærated waters and ice in the hot weather. Wealthy Muhammadans and officials take tea, but the beverage is almost unknown in the villages. Hindu and Sikh Jats who can afford it drink liquor, frequently to excess, though the practice is looked upon with disfavour by all religions. Tobacco is very generally used amongst Hindus and Muhammadans alike. Smoking among women is very rare, but it is in vogue amongst the Hindu women of the capital, who also chew tobacco and take snuff. Only country tobacco is used. Cigars and cigarettes are confined to the official classes. Both Sikhs and Hindus take opium in the form of pills, which are always kept in a small tin-box, *dabbí*, in the turban or pocket (*jeb*, *khísa*). Drinking *bhang* or *sukhkha* is common among Sikh and Hindu *faqírs*, Akális, etc. Hindus and Sikhs generally drink it on the Shib Chaudas in honour of Shíva, but some use it throughout the year, and others again only in the hot weather to ward off the effects of the heat, as it is supposed to have a cooling effect. The drinking of *post*, 'poppy,' and the use of *chandú* and *charas* is practically confined to some Hindu *sádhs* and Muhammadan *faqírs*.

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The fashion of wearing English fabrics is growing daily more common in the villages. In towns clothes made of English material are generally worn by both sexes, in both seasons, and country fabrics are only used by poor people. The dress consists of *kurta*, *paijáma*, *pagrí*, *dopatta* and coat. The *dopatta* is tied over the *pagrí*, both being generally coloured. The coat is worn over the *kurta*. Shop-keepers generally use an *angarkhá*, a kind of frock-coat fastened with loops, in place of a coat, and a *dhotí* in place of the *paijáma*. Well-to-do officials use fine stuffs, and to the above dress they add *choga*, stockings and handkerchiefs which make a *Darbárí poshák*. *Chogas* are generally made of fine muslin, broad cloth, silk and *kamkhawáb*. But the use of coats instead of *angarkhás* is daily becoming more common. *Chogas* are only worn in *Darbár* costume. Students and English-speaking officials generally wear suits in the European fashion. The educated classes also wear clothes made of the best Ludhiána and Gujrát cloth. Officials and well-to-do people wear English shoes, boots and *gurgábís* (court shoes). Shop-keepers generally wear native shoes embroidered with gold cord, and only the lower classes use country shoes (*júta*). The *Darbárí poshák* of an official is gaudy and variegated, consisting of a *kurta*, *paijáma* and a coloured or uncoloured *pagrí*, *dopatta*, *sadrí* of *kamkhawáb* or embroidered silk, *angarkhá* made of *kamkhawáb* or a coat instead of the latter, a *kamkhawáb* or embroidered *choga*, stockings and handkerchief. The old school of officials also wear a *kamarband* or waist cloth, but the fashion is now disappearing. The dress of women in towns is like that in villages, but it is made of English fabrics of various colours, and among the higher classes it is of still better quality. Hindu widows weare a white *chádar* only. Hindu women when cooking or bathing often substitute a *dhotí* for the *paijáma*. Women when at home wear their ordinary dress and add a *ghagrá* to the *paijáma* when they go out. At weddings and other festive occasions, though the cut

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being made of two halves of a piece of superior muslin (sewn together lengthwise), often coloured. They also wear a coat (made of thin or thick English cloth, according to the season, over the *kurta*) and a *paijáma*, 'trousers.' Muhammadans wear, instead of a *dhotí*, a *tehband* or *lungí*. In winter they have a *khesí* or *khes* (a sheet of very thick cotton material woven double), a *kambal* (woollen blanket), and a *dohar* or *chautahí*. A woman's dress consists of *sutthan* made of *súsí* (coloured cotton material), a *kurta* and *chádar* and a *phulkárí* (flowered silk coloured cloth worn over the head and shoulder). It is made of *gáhrá* or *dhotar* (thick or thin cloth) according to the season. When going out a woman wears a *ghagrá* (petticoat) over the *paijáma* and a *cholí, angia* or bodice of coloured cloth. Muhammadan women wear a *paijáma, kurta* and *chádar*, but not a petticoat. At a wedding a somewhat better dress of various colours ornamented with *gotá* is worn. In Mohindargarh *nizámat* and the Bangar, an *angia, ghagrá*, and *chádar* (or *orhní*) generally of a blue colour, are worn by the women, and among the lower classes they fix small pieces of country-made mirrors to the *orhní, angia* and *ghagrá*. They also wear country shoes, but women of the higher classes wear country-made slippers. In Mohindargarh a *sáhrí* is also substituted for the petticoat and a *tilk*, a kind of *pashwáz*, is also worn by the women of such classes as the *Telís, Dhobís, Lohárs* and *Maniárs*. The Jangal Jats wear very long turbans or *sáfás*. In the hills the men wear a *topí, kurta* and *langotá*, while the women wear coloured *paijáma*, a *kurta* and a *dopatta*. In addition to these the men have a blanket made of home-spun wool (*pattú*). Among the higher classes the clothes of both sexes are usually made of English stuffs. At festivals and fairs women generally wear a *sadrí* (waistcoat) over the *kurtí* and carry umbrellas and handkerchiefs in their hands.

The fashion of wearing English fabrics is growing daily more common in the villages. In towns clothes made of English material are generally worn by both sexes, in both seasons, and country fabrics are only used by poor people. The dress consists of *kurta, paijáma, pagrí, dopatta* and coat. The *dopatta* is tied over the *pagrí*, both being generally coloured. The coat is worn over the *kurta*. Shop-keepers generally use an *angarkhá*, a kind of frock-coat fastened with loops, in place of a coat, and a *dhotí* in place of the *paijáma*. Well-to-do officials use fine stuffs, and to the above dress they add *choga*, stockings and handkerchiefs which make a *Darbárí poshák*. *Chogas* are generally made of fine muslin, broad cloth, silk and *kamkhawáb*. But the use of coats instead of *angarkhás* is daily becoming more common. *Chogas* are only worn in *Darbár* costume. Students and English-speaking officials generally wear suits in the European fashion. The educated classes also wear clothes made of the best Ludhiána and Gujrát cloth. Officials and well-to-do people wear English shoes, boots and *gurgábís* (court shoes). Shop-keepers generally wear native shoes embroidered with gold cord, and only the lower classes use country shoes (*júta*). The *Darbárí poshák* of an official is gaudy and variegated, consisting of a *kurta, paijáma* and a coloured or uncoloured *pagrí, dopatta, sadrí* of *kamkhawáb* or embroidered silk, *angarkhá* made of *kamkhawáb* or a coat instead of the latter, a *kamkhawáb* or embroidered *choga*, stockings and handkerchief. The old school of officials also wear a *kamarband* or waist cloth, but the fashion is now disappearing. The dress of women in towns is like that in villages, but it is made of English fabrics of various colours, and among the higher classes it is of still better quality. Hindu widows weare a white *chádar* only. Hindu women when cooking or bathing often substitute a *dhotí* for the *paijáma*. Women when at home wear their ordinary dress and add a *ghagrá* to the *paijáma* when they go out. At weddings and other festive occasions, though the cut

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of the garments is the same, the texture and colour are conspicuously different, and they wear light or deep coloured muslin or silk,—a *dopatti* bordered with *pattha* (silver or gold lace) and perfumed, a *kurta* of equally bright material, ornamented with gold and silver flowers, a jacket with gold lace, a very tight *paijáma* made of fine stuff, and a silk *ghagrá* over the *paijáma*. Their persons are adorned with jewellery of all kinds. Muhammadan and hill women do not wear *ghagrás* at all. Women of respectable Muhammadan families when going out generally wear a *burqa* or mantle. Both Hindus and Muhammadans, as a rule, wear the hair short, but Hindus keep the scalp lock or *chotí*. Students and others who follow English fashions often wear the hair very short, and are adopting the habit of shaving the beard. The hair is washed with curds, soapnut and *sarson* or *khalí*. Women generally wash the hair with *lassí* (butter-milk) and *multání mattí* or *gájní*. Men anoint their hair with *masáledár* oil, made of *sarson*, or *pholel*, made of *til* and flowers. Women generally use *ghí*, but in towns oil is often substituted for it. Women do not usually cut their hair, and it is customary to plait it. In the Jangal, Bángar and the Mohindargarh *nizámat* Hindu women wear high *chúndas*, the hair being braided on the top of the head.

DWELLINGS.

Houses.

The houses in the towns are nearly all built of burnt brick, and in some places of stone, with two or more storeys. The walls are wide and the foundations deep, to withstand heavy rainfall and ensure durability. Some few houses have under-ground cellars (*teh khána* or *sardkhána*) to protect their inmates from scorching heat and hot winds (*lú*) during the summer, and for the storage of property and valuables in troublous times. But the use of cellars is dying out, and the use of *pankhás* and *khas tattís* is on the increase. The new type of building is more commodious, better ventilated and higher than the old, but the materials used are generally inferior and less durable. Both Hindu and Muhammadan houses are built on nearly the same plan, and are surrounded by high walls to secure privacy for the women. They comprise a *deodhí*, 'porch,' leading into the street, a *sahan*, or *behra*, 'open courtyard,' a *chauka* or *rasoí*, 'cooking house,' a *dalán* and several *kothrís*, 'rooms'.[1] The *baithak* or men's apartment is separate from that reserved for the females, and has generally two entrances, one inside the *deodhí* and the other with windows opening into the lane. In it outsiders are received and entertained, as the female apartments can only be entered by members of the family and relations, and the *baithak* is generally better furnished than the female apartments. The official classes have their receiving rooms furnished in European style. Both portions are, as a rule, kept clean; and in a Hindu house the utmost cleanliness is scrupulously observed in the *rasoí*, 'cooking house,' and with regard to all articles used in cooking. The houses are built closely together, the streets and thoroughfares being generally narrow and crooked. The cattle are generally kept in the *deodhí*, but the well-to-do classes use *tawelás* or stables for this purpose. The tops of the houses are approached by steps or wooden ladders, and in summer the inmates generally sleep on the roof in the open air with fans in their hands. The roofs are generally enclosed by *parda* walls built like lattice work in order to secure both ventilation and privacy. Latrines are generally built on the highest roof. *Kíkar*, *sál*, *faráns*, *shísham* and *deodár* timber are used for building purposes, and the use of *deodár* is becoming more common, iron girders and rails being reserved for the dwellings of the well-to-do. The old *chádar chhat*, 'ceiling cloth,' is being gradually replaced by painted ceilings.

[1] With sometimes a *chaubára* or *bálákhána* on the upper storey.

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In villages a few rich people and money-lenders live in *pakká* brick houses, but the peasantry and artizans live in houses made of sun-dried bricks. The houses in a village are built close together, the doorway of each opening into one of the narrow, crooked lanes which traverse the village. Unlike the town houses the village houses are generally spacious, but this depends on the area of ground owned by the builder. All the people live inside the village except the Chamárs and Chúhrás, who have their houses a little way apart from the rest facing outwards. The houses of the peasantry are generally oblong in shape. The *deodhí* leads into the lane, and on one side of it the cattle are tied and fed at mangers; on the other side are the beds of the inmates, or if there is plenty of room inside, cart gear is hung on the walls. The *deodhí* is also used when it rains. The *sahan* is used as a sitting place by the inmates and for tying up cattle. The *dalán* is really the dwelling-house, and at one side of it is the *rasoí, chauka* or *jhuláni*, where food is cooked. In some places the *jhuláni* is separate and roofed, and at the other side of the *dalán* is an earthen *kothí* or *kuthla*, 'store-room.' The *kothrís*, 'rooms,' are only used for storing grain, vessels, etc. In some houses there is no *deodhí*, and the courtyard is merely surrounded by walls into which the *kothrís*, 'rooms,' open generally without a *dalán*. In crowded villages the tops of the houses are much used, and for getting up to the roof a wooden ladder is kept in the lane outside the door against the wall. *Charrí*, stacked for fodder, and fuel are often stored upon the roof. In a village house there is an outlet in the roof called *mogha*, which serves the purpose of a sky-light and acts as a chimney to let out the smoke. In every village there is at least one *chaupál, hathái, paras, dharamsála, bangla* or *takia* which is used as a place of meeting. In big villages each *patti* has its own *chaupál* or *hathái*. These are all used as resting places for travellers and as sitting places for the villagers. The gates of the village are also used as *hatháis*. They consist of a roofed platform with pillars open towards the road and form very comfortable places for shelter and rest, where the people sit, smoke and chat. They also are used by the travellers. The Muhammadans call such places *bangla, díwán khána* or *takia*. A *takia* is generally outside the village, and is in charge of a *faqír*, whose duty it is to keep a *huqqa* always ready for use. Hindus call these places *hathái* or *dharamsála*, the latter being in charge of a *sádhu*. In Muhammadan villages there is always a mosque or *masjid* and in Hindu villages a temple or *mandar*. Outside and close round the village are generally a number of small pens or hedged enclosures called *bára, gohára, gwora, bákhal* and *bagal*, in which the women make cowdung cakes, *oplás, páthián*, or *gohe;* here cattle are tied and fodder stored in *kups* or *chháurs*. In some villages the waste land adjoining the village site is used as a *pirh* or threshing floor. Round the village site there are *bar* or *pípal* trees, generally near the tanks, where the people sit and sleep in hot weather afternoons, and where the cattle also find shelter in that season. The village ponds, *tobás, chhappar, dháb, johar*, are excavations from which the clay has been dug from time to time to build the houses. During the rainy season the water from all round runs into them, carrying impurities with it, and the water so collected is used by the cattle, while a separate *johar* or *dháb* is dug to supply drinking-water. In tracts where water is scarce the same pond is used both for bathing and drinking. *Pípal*[1] and other trees are found round these ponds. In crowded villages the drinking wells are generally inside the village, but in most villages they are made outside. Unlike

[1] *Pípal, bar* and *ním* when artificially planted and grown together are called *Tri-baini* (*i.e.*, a combination of three trees) which the Hindus regard sacred and often water. It is found near temples, wells, paths and ponds, both in towns and villages.

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the towns the villages have no latrines. Men and women invariably go outside the village to answer the call of nature, which they colloquially call *jangal jáná* or *báhir jáná*. In villages a *kachchá* house is called a *ghar* or *makán* and a *pakká* one a *havelí*: if it has two storeys it is called *márí* or *atárí*. A house with a thatched roof is known as a *chhappar* and a shelter without walls as *chhan*, *jhúngí*, or *jhoprí*. In the villages are found *agwárs* or *nohras*, 'stalls,' attached to the houses and generally built of *pakká* or *kachchá* bricks. These are used for the cattle as well as for sitting in. In the *nizámat* of Mohindargarh near the low hills there are thatched houses, the walls being made of the rough stone easily obtainable in the vicinity, but otherwise they are made of mud (*ladáo* or *gáchí*). There is generally a *ním* or *pípal* tree in every courtyard. The houses of the peasantry in the Pinjaur tahsíl, situated as they are in the hills, lie scattered, unlike the villages in the plains, in picturesque isolation. They are oblong in shape and built of stone, sometimes with two storeys. The outside walls are plastered with light red earth, and the upper roofs invariably gabled, thatched or slated. Slates are now the more common because they are safer and more durable. The houses are usually kept pretty clean. The inmates occupy both the storeys. On one side of the cottage is a shed for the cattle called an *obra*. In the hills *kelo* or deodár timber is generally used for building. Every year in the *naurátra* (September) the inside and outside is replastered by the women, while in the plains this is done at the *Díwálí* festival.

Furniture and cooking utensils.

In towns the furniture is much like that of the adjoining British Districts, and many well-to-do house-holders and officials have European furniture. In the houses of the middle classes are beds, chairs, *darís*, mattresses, small carpets, cushions, reed stools covered with cloth or leather, *takhtposh* (Indian couch), floor cloth (if a printed *gáhrá* cloth it is called *jájam* and if made of long cloth *chándní*), chiks, *safs* or date matting, lamps, pictures on the walls, boxes and portmanteaux. Shop-keepers generally fix a *khárwá* or border cloth on the wall behind their sitting place to lean against. In village houses the furniture is simple and consists of the barest necessaries, such as bedsteads made of *munj* or cotton cord, stools (*píhrís*), spinning wheels (*charkhas*), cotton rollers (*belná*), hand-mills (*chakkí*) for grinding corn, wooden boxes for keeping clothes, round reed boxes covered with leather (*patiár*), *safs* or *chatáís* (made of date leaves), churn (*madhání*), small reed stools, or *múhrás* made of sugarcane, *tatthás* (pressed sugarcane), *chhalnís* (sieves) made of iron or bamboo, *chhaj* or *súp* (a winnowing apparatus), *jhárnás* (strainers), *takrí* (weighing scale), iron or stone weights (*bats*), *ukhlí* (wooden or stone mortar), *músal* (wooden pestle), *kúndí* (mortar), *sota* (pestle), *sil* and *battá* (grinding stone), *dátí* (scythe), *chákú* (knife or scissors), *dhunkí* (bow for cleaning cotton), *ateran* (reel), *kuhárí* (hatchet), *gandásá* (chopper for cutting fodder), *khurpá*, *gharonchi* (wooden stand for pitchers), *chaunkí* or *patrá* (wooden stool), *díwat* (country lamp stand), *díwás* (earthern or brass lamps), baskets (*tokrá*, *bohiá*, *chhábá*, *changer*), earthern *kothí* made of mud or *bukhárí* (a small room half sunk in the wall) for storing grain and keeping dishes and valuables, and *kuthla* or *bharolá* (large cylinder of mud used only for storing grain, with an opening a little above the ground through which the grain is allowed to run out when required). In the hills the following articles are to be found: *kiltá* (conical basket for loads), *killá* for manure, *khaltú* or *khalrú* (leather bag), and a *kothí* for storing grain called *bárá* or *khandá* made of wood. *Kothí* also is called *pechhrí* in the plains. The bed clothes in summer consist of a *dorá*, *chotahí* (four-fold cotton covering), and

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Furniture and cooking utensils.

bachhoná (bedding) or *darí*. In the winter a *lef*, *khindrí* (quilt), and a *razái* or blanket are used. The *khindrí*, *lef* or *godrí* is made of rough home-spun cotton cloth stuffed with cotton. If the house-owner keeps fowls and pigeons he has a fowl-house (*khuddá*) in the *sahan* and a pigeon house on the roof. The cooking and other utensils of Hindus are almost all made of brass and bell metal, the only ones of earthenware being the cooking pot (*taurí*) for *ság* vegetables and *khichrí*, and the water jars or *gharás*, which if small are called *matká*, if big *chátí* or *mon*, if made of brass *baltohí*, *tokní*, *kujrá*, *gágar* or *kalsá*. A list of the utensils is the following:—*Parát* and *bátí* (big basins for kneading flour), *gadwá* or *lotá* (brass pot), if with spout *gangáságar* ; *thálí* (tray from which food is eaten); *katora*, *belwa* or *chhanna* (a big cup from which water or milk is drunk), if smaller *katorí*, *pendí* or *kaulí* ; *degchí* or *degchá*, *dahindí patílá*, *patílí* (cooking pots) ; *dhakní*, *sarposh* (cover for covering cooking pots) ; *karchhí* (spoon) if large, *chamchá* if small, *doí* if made of wood ; *gilás*, *gilásí*, *bhabká*, *túnbí* (tumblers) for drinking water ; *tawá* (baking iron) for baking bread ; *chimtá* (fire tongs) ; *sandásí* for lifting cooking pots, etc., off the fire ; *karáhí* (a large cup shaped like a frying pan), if small *londá* ; and *dol* (iron bucket) for drawing water from wells. In towns *pándán* (betelnut-box), *chilmchí* (brass washing basin), *ugáldán* (spittoon), tub, bucket, *dabbá*, *katordán* (brass food dish), *tukkas* (utensils of various size fitting into each other), *tokná* or *baltohá* (large brass pitcher), and *tapái* or teapoy (wooden or iron tripod), are also found. The Muhammadans use earthernware cooking pots (*hándí*), *kunálí* (basin for kneading flour), *tabáq* (tray for eating), (cloth and *chhábá* also serve the same purpose), and *payála* (cup) for drinking purposes. The tinned copper dishes are :—*Thálí* (tray), *katora* (cup), *gadwa* or *lota*, both of copper or earthernware. *Tavá* is a flat circular iron-bake like that of the Hindus. The use of the *mashak* (skin) is common enough in the towns, but in the villages water is always carried in *gharás* by women and the *mashak* is only used by the servants of a well-to-do Muhammadan family. In the Jangal, Bángar and Mohindargarh, where water is scarce, men on a journey or going to their fields often provide themselves with a *kíneá* or *kúhná* (kid's skin *mashak*) or with an earthern *jhajjar*, *suráhí* or *kunjí* (goblet). The earthern vessels used for milk are as follows:—*Didhorí*, *dohá*, *dohará* (used for milking into), or *kárhní* (boiling pot), *taulá* or *jhakrá* or *jamaoná* (for curdling milk), *rirkná*, *baloní* (churn), *madhání* or *rái* made of wood (churning apparatus). Brass pots are also used for milking cows. *Hárá* (mud fire-place) is used for boiling milk.

BURIAL CUSTOMS, ETC.

Burial customs: Hindus.

A Hindu child under 4 is buried, and lepers are always buried. In Mohindagarh an infant under 6 months is buried in an open plain, and a cup of milk put to mark the spot. When a man is dying he gives a *dán* of a cow and some grain to an Acháraj. This is called *Baitarní Dán*, and renders easy the passage of the giver across the stream of Baitarní which leads to Dharm Ráj, the god of justice. The dying man is laid on a white sheet which is spread on the ground, over a couch of cow-dung and grass, with his head to the north and his feet to the south. Ganges water and a *Tulsí* leaf are put in his mouth and a *Tulsí* leaf on his breast, while "*Rám Rám*" is chanted in his ears. A white shroud is given to a young man or a widow, a red one to an old man, while that of a wife is ornamented. When the deceased has left grandchildren a shawl is thrown over the body, the *birádarí* follow with

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Burial customs of Hindus.

music and gongs, and silver flowers are thrown on the corpse. All the sons but especially the eldest, shave their hair, beard and moustache. The bearers walk bare-footed. On their way home the mourners break a straw and throw it over their heads to show that they have broken off all connexion with the deceased. Many are the rites subsequently performed, but they are not peculiar to Patiála. To die on a bed is considered unnatural. In that case the *kiria karam* must be performed at Pehowa 45 days after death. When a child dies the mother stays at home for three days and may not stand upright before another married woman.

Muhammadans.

The Muhammadans are content with a far simpler ritual. The body is buried after a prayer has been read. For three days no food is cooked in the house, but a near kinsman gives a supper which is called *Bhattí múnh tuk* or *kaure watte de rotí*. A *mullá* or *háfiz* is appointed to read the Korán at the tomb for either three or forty days. At the *kul khwání* ceremony, which takes place three days after death, the *kalama* is recited 125,000 times. The Korán is also recited, and food given to *mullás*, *fakírs* and the brotherhood. The *dastár bandí* or formal recognition of the heir takes place on that day. Cooked food is distributed to *fakírs* on the 10th, 20th and 40th days. Food is distributed to holy men at various intervals after the death.

OCCUPATIONS.

Occupations. *Table* 17 *of Part B.*

Of the whole population 53·6 per cent. is dependent on agriculture, and the State has no important industries beyond those that are carried on in villages to meet the ordinary wants of an agricultural population.

AMUSEMENTS.

Amusements.

Amusements are few. The life of the Jat is one continuous round of work and sleep. In the villages *mírásís* are popular when there is time to listen to them, and in the towns dancing girls and *rabábís* (professional singers) perform to the accompaniment of tambourine and guitar. Boys play at hide and seek (*luk machái*), prisoner's base (*kaudí bádí*), tip cat (*gullí danda*), cricket (*phind torí* or *gendballa*), and other games. Kite-flying (*patang bází*) is popular with men and boys in the towns. In the hot weather men and boys are fond of swimming. Hawking is confined to the rich, as hawks are expensive. Wrestling by professionals is common, especially at fairs, while Indian clubs (*mugdar* or *mugdarián*) are often seen in the villages. Cock and ram fighting are reserved for special occasions. Chess and cards are common in towns. Strolling acrobats (*nat*) and jugglers (*madárí*) are very popular.

Fairs and festivals.

Fairs and festivals are very numerous. Fairs are generally held in connexion with some shrine, but Hindus and Muhammadans frequent each other's. Cattle fairs are held at Karáota and Dharson twice a year. Nearly 20,000 head of stock change hands every year and purchasers come from the United Provinces as well as the Punjab. The *Jhakrí* festival, to procure long life for children, and *karwa* for the long life of husbands, are celebrated by women only.

NAMES AND TITLES.

Names and Titles.

Jats of good position use the Sikh title of Sardár. The Tiwánas are called Chaudhrí or Mián. Hindu Rájpúts are called Chaudhrí in Patiála Proper, Thákur in Mohindagarh, and Thákur or Mián in the hills. Brahmans are addressed as Pandit, Jotshí, Pádhá, or Missar; Khatrís are called Lála or Seth. Among the Muhammadans the Rájpúts are called Chaudhrí or Khán Sáhib, Sayyids, Mír Sáhib or Sháh Sáhib; Khokhars, Chaudhrí; and Marrals and Dogars, Malik; Aráíns are called Mehr.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

CHAP. II, A. — Economic. AGRICULTURE.

IT is impossible to give such detailed information on this subject as has been collected in British Districts in the Punjab. The Patiála State covers no less than 5,792 square miles of country, and includes such widely diversified tracts as the Himálayán tahsíl of Pinjaur on the one hand, and the arid plains of the Narnaul *nizámat* on the other. No regular settlement of the State had been attempted previous to that recently commenced, and none of the information regarding agricultural conditions, such as is collected in the course of a scientific settlement, has yet been tabulated and recorded. The subject can therefore only be dealt with in the most general way.

Soils.

The Patiála loam may be sub-divided into hard, light and sandy. The first of these is termed *dákar*, the second *rauslí* and the third *bhur*. High land is called Bángar (Punjábí *Dhaiá*) and low land Bet or Khádar. The land round the village site is *niái*. In the hills the soils are *bangar* or *changar*, *katúl* and *kúl*, the former being unirrigated and the two latter irrigated land. First class *bangar* is called *lehrí* and stony soil *rara*.

In the present settlement the terms will be those in use in the adjoining British Districts, and in future the returns will be kept according to the directions of the Settlement Department by *patwáris*. At present these terms are not strictly adhered to.

Comparison of different soils.

The Pawádh and Bángar tracts contain much *dákar*, while *rauslí* and *bhur* predominate in the Jangal and Mohindargarh. The *dákar*, being hard, requires much ploughing and good rain, while the *rauslí* needs little ploughing and readily retains moisture. *Dákar* gets as much rain as it needs in the kharíf, but not enough in the rabí. *Rauslí* being capable of retaining moisture is the best soil for *báráni* cultivation. *Bhur* is very poor land, but it requires little ploughing as the sub-soil retains whatever moisture it receives. Sometimes it produces a fine crop, but heavy rainfall is prejudicial to it.

General agricultural conditions.

There are few reliable statistics for the rainfall throughout the State.[1] The rainfall decreases gradually in proportion to the distance from the Himálayás and also becomes more capricious. Fortunately a very large portion of the country lying to the south-west of Patiála, and consequently beyond the belt of good and sufficient rainfall, is irrigated by the Sirhind Canal. The Hissár Branch of the Western Jumna Canal has also rendered secure a large portion of the Narwána tahsíl. In the Banúr and Rájpura tahsíls a small inundation canal[2] from the Ghaggar serves a number of villages. The flood water of the Ghaggar gives moisture to considerable areas in the Banúr, Ghanaur, Bhawánígarh and Sunám tahsíls, and occasionally renders the raising of a rabí crop possible in the outlying portion of the Bhatinda tahsíl in the neighbourhood of the village of Sardúlgarh. But the Ghaggar seems to be growing more and more capricious and elusive every year. There are a few wells in the tahsíls of Patiála and Rájpura, and in parts of Dhurí and Bhawánígarh. Sirhind and Páil are sufficiently protected by wells, and

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[1] See above, page 44.

[2] This canal used to irrigate some villages in Ghanaur tahsíl also, and may do so again, as a scheme for its improvement and extension is under consideration.

CHAP. II, A.
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Economic.

AGRICULTURE.

though they have no canal irrigation, these two tahsíls are perhaps the richest and most productive in the State. They have, however, been heavily assessed and the people are by no means wealthy.

General agricultural conditions.

There are no reliable statistics regarding cultivation except for a few tahsíls in which settlement operations have reached an advanced stage, and it is impossible to generalise for the whole State from these. The most recent figures, which are given for what they are worth, show that of a total area of 3,737,457 acres, 2,964,711 acres are cultivated and 467,604 more are fit for cultivation. There are considerable areas of grazing lands and extensive tracts of State property in the Pinjaur tahsíl (comprising the hill territory of the State), and on the banks of the Ghaggar, as well as in Chanárthal thána (Sáhibgarh tahsíl), not far from Patiála. There is a good deal of land which has not been broken up for cultivation.

In the hill tracts cultivation mainly depends upon small streams or *kúls*, some of which, leading from permanent springs, irrigate all the year round. In the higher hills both autumn and spring crops are raised on *báráni* lands. These generally receive all the rain they require. In the lower hills and in the Dún the early cessation of the rains frequently renders the raising of a rabi crop on *báráni* lands impossible. There are considerable *báráni* areas in the Banúr and Rájpura tahsíls, and owing to the dry and porous character of the soil and the comparatively rapid slope of the country, which carries the water off into ravines and drainages, the absence of rain in September means a failure of the rabi crops. In this area not less than 30 inches of rain are required in the year, of which, to produce a really bumper harvest, at least 5 or 6 inches should fall in January and February. The more arid tracts lying to the south-west of Patiála are, as above explained, largely protected by canal irrigation. At the same time a good and timely rainfall is of the utmost importance. In the Bhatinda tahsíl a rainfall of 15 or 16 inches in the rainy season, distributed evenly between the months of July, August and September, and a couple of inches of rain in January, or early in February, mean a bumper harvest over a very large area, and a great access of wealth to the people. In the Narwána tahsíl, which constitutes the southern extremity of the State, the soil requires more water than in Bhatinda. It will be seen therefore that owing to the quality of the soil more rain is required for *báráni* crops in those tracts where the rainfall is heaviest and less where it is lightest. This roughly speaking holds good throughout the State between the extremes indicated above. In the sub-Himálayán region 30 inches are not more effective than 15 in the southern and western extremities and in the intermediate region the rainfall varies inversely with the distance from the Himálayás. In the outlying Sardúlgarh thána, attached to the Bhatinda tahsíl, irrigation from the Sirhind Canal is impossible owing to the intervention of the Ghaggar. Further north the Nailí tract on either side of the Ghaggar is very insecure. A good harvest is occasionally raised on the *sailáb* of the Ghaggar, but the process which has led to the gradual shrinkage of the Ghaggar for many years past seems to be still in operation. In the Narnaul *nizámat* a fair kharíf crop can be raised with some 12 or 15 inches of rain well distributed through the autumn months. There are a certain number of wells which are worked in the winter months, but the rabí harvest is, generally speaking, inconsiderable, and in many villages sowings are never attempted.

Agricultural calendar.

The agricultural year begins with the *nimání ikádshí* in the month of Asár. Accounts are cleared up or renewed, lands are newly rented, and general agricultural operations then begin, though cane and cotton have been sown long before. The rains are due on this day, as the proverb says—*adhe hár bairí ke bár*—' Rain falls in the middle of Asár even at an enemy's

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door." The monsoon generally breaks towards the end of Asár, and another proverb celebrates its coming—*Sáwan áyá he sakhí ghar ghar hoí tíj; unká Sáwan kyá kare, jis ghar bail na bíj*—" Sáwan is hailed by every one, but what good is it to a man who has neither bullock nor seed " ?

Agricultural calendar.

In the month of Asauj the rabí crops are sown. In the month of Kátak the kharíf harvest is cut, and cotton picking begins. The reaping of the rabí crops commences from the middle of Chet and ends in Baisákh. Sugarcane is sown in Phágan and the boiling of the juice commences in Maghar andends in Mágh. Cotton is sown before the kharíf sowings: *bárí tu kyún roí, main Sáwan men kyún boí*—" Cotton, why are you weeping? Because I was sown in Sáwan." Pickings finish in Magar. The following proverbs show the months in which rainfall is advantageous or the reverse :— *Je mính pía Dewálí jaisa phúsí*[1] *jaisa hálí*—" With rain at Dewálí, the good and bad cultivator are on equal terms." *Barse Phágan náj chuágan*—" The falling of the rain in Phágan increases the grain four times. *Barse Chet ghar na khet*—" If in Chet, nor house nor field remain."

The following calendar shows the ordinary round of the agricultural work of the year :—

No.	Name of Hindí month.	English month.	REMARKS.
1	Chet ...	March-April ...	Cane planting, irrigation for wheat, ploughing of kharíf crops, and reaping of *sarson* and barley.
2	Baisákh ...	April-May ...	Reaping and threshing of rabí crops. Cotton is sown and cane is watered.
3	Jeth ...	May-June ...	Completion of threshing and storage of rabí crops, grain and fodder. Cane watering and cotton sowing continue.
4	Asár ...	June-July ...	Cotton sowings finished; sowing of *bájra* commenced; commencement of rain, and rabí ploughing.
5	Sáwan ...	July-August ...	Kharíf sowing completed; ploughing for the rabí continued.
6	Bhádon ...	August-September ...	Ploughing for the rabí crops; watering and hoeing of cotton and maize.
7	Asauj ...	September-October ...	Ploughing for and sowing of rabí crops.
8	Kátak ...	October-November ...	Rabí sowing completed; harvesting of kharíf corps; picking of cotton.
9	Maghar ...	November-December	Threshing of kharíf crops; cotton picking and cane pressing.
10	Poh ...	December-January ...	Cotton picking completed; cane pressing and watering of rabí crops.
11	Mágh ...	January-February ...	Watering of rabí crops; pressing of cane completed; ploughing for cane and rabí.
12	Phágan ...	February-March ...	Watering of rabí crops.

Area under plough.

The area that a bullock can plough varies largely. Where the cattle are poor and the men few, a plough covers little ground. In the Pawádh a pair of bullocks can cover 50 *kachchá bighás* and in the Jangal 70 or more.

[1] *Phúsí* (or *phádí*), lit, means ' laggard.'

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Throughout the State bullocks are generally used for ploughing, but in some parts of the Jangal and in the Mohindargarh District camels are also used. Only one camel is yoked to the plough.

Irrigated lands are ploughed after flooding. For wheat and maize the fields are ploughed after 4 or 5 waterings, and for cane after 6 or 7, but sugarcane fields are generally ploughed with the aid of the winter rains. The unirrigated lands are always ploughed after the first rain. After ploughing the surface is levelled with the *sohága*, so that they may retain the moisture. For some crops the fields are only ploughed once or twice. With regard to ploughing there is a proverb: *Sáwan báhí sáwaní, Bhádon kí bhadwár, Assú men báhí ná báhí bargí ján*—"Ploughing in the month of Sáwan produces an autumn crop, in Bhádon *bhadwár* grass, and in Asauj, plough or not, it's all the same." There is another proverb showing the number of ploughings required for certain crops: *Pachís báhí gájrán, sau bah kamád, jún jún báhwe kanak nún tún tún páwo sowád*—"25 ploughings are required for carrots, 100 for sugarcane, and the more you plough the wheat field the better will be the crop." The first ploughing is done by the Hindus after consulting Brahmans, and sometimes the advice contained in the following proverb is followed: *Budh bakái, mangal dátí*—"Sowing on Wednesday, on Tuesday the sickle."

Hoeing.

Hoeing is called *gudái* or *nidái* if done by hand. It is done in a sitting posture with the *khurpa* or *ramba*, but in the Bángar and Mohindargarh it is done standing with the *kasola*. The irrigated crops are generally hoed after every watering. The cotton and cane require a large number of hoeings: *Jo guddí nahín dopattí, tu kyún chugne ái kapattí*—"If you did not hoe your cotton earlier, why have you come to pick cotton, O bad woman?" In the *Bet* cane is hoed by the *kasola* and *khurpa* Hoeing is very good for crops; the grass and weeds are uprooted and the earth round the plant is loosened. Hoeing is confined to irrigated lands, except in the hills, where the land is hoed for all kharíf crops.

Hedging.

In some places where sugarcane is largely grown, hedges are put round the fields, the branches being tied with *tatthás* (pressed cane) to make the fencing strong. This is done in the Bet, in the Páil and Basí tahsíls, and is called *baté wálí bár*. In the Mohindargarh District these fences are generally built of mud and in some places branches of trees are stuck up round the field. Fences are generally made of *kíkar, berí* and *malla*, or any other available material.

Reaping, stacking and threshing.

The reaper reaps in a sitting posture, laying by the handfuls he cuts. These he afterwards binds into sheaves and stacks (*lán*) in the field. The sheaves are then taken to the threshing floor (*khalwára*), a piece of hard ground chosen for the purpose. The place is swept clean and the crop is spread out there in a heap 2 or 3 feet high; the thresher or *phálá* is drawn round and round by two bullocks driven by a man or a boy. By this process the straw is broken up fine and the grain is separated from the grain and husks. Winnowing follows and requires a wind. The mixed straw and grain is tossed in the air with a *tanglí* and thus the grain is separated from the straw. Afterwards it is put in the winnowing sieve (*chhaj*) and allowed to fall gradually from above, the wind blowing away the remaining straw from the grain. Every kind of grain except maize is treated thus. In the case of maize the *chhatlís* (*kukrís*) are cut and piled up and then beaten with rods and the grain separated from the *chhatlís*. In the Bet the maize is threshed.

Agricultural implements and appliances.

The implements of the agriculturist are few in number and very simple. The common plough (*hal*) is used in all parts of the State; it opens the soil to a depth of 8 or 10 inches and produces a fine tilth. The plough

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contains the following parts: beam (*halas*), share (*phálá*), coulter (*cháo*), block (*munna*) and handle (*hathail*). The beam is fixed to the *panjáli* (a kind of yoke) which passes over the heads of the bullocks. A bamboo stick with a big iron nail at the end of it called *práni* or *paini* is used to goad the bullocks. *Por* is a hollow tube of bamboo, with a leather mouth through which the seed is drilled. In Mohindargarh and the hills seed is sown broadcast (*chhitta* or *bakher*). Maize and wheat are sown broadcast everywhere. *Sohága* (roller) is a broad beam of wood to which the cattle are yoked. A man stands on it and drives them. It is used to preserve moisture as well as for crushing clods. A *sohága* with wooden teeth is called *gáhan*. *Jandra* is a rake without teeth, used for parcelling land into *kiárás*. A *kara* or iron rake worked by bullocks is used for levelling very hard soils. The *kahí* or mattock is generally used in making irrigation channels. The *ramba* or *khurpa* is a trowel with crooked handle and is used for hoeing (*gudái*). In the Bángar and Mohindargarh tracts it is done by a *kasola*. The blade of a *kasola* is like that of a *khurpa*, only somewhat broader, but the handle is a long one of bamboo, and the labourer works it standing. *Dátrí* (sickle) or *dáchi* as it is called in the hills is used for reaping crops. *Phala* or *jelí* is used for threshing and *tanglí* for winnowing. *Tanglí* is also used for collecting fodder. *Salanga* (a pitchfork) or *uchain* is used for making hedges. *Gandása* or *gandási* (chopper) is used for chopping fodder and *gandála* for making holes for hedging. The cotton is ginned by *belna* (a hand cotton press). The sugarcane mill is known as *kulhárí*, *belna* or *charkhí;* and *dál* is a word for a basket used to lift water from below. It is worked by two men. Small carts are used to carry the harvest from the fields and for manure. In the Simla hills the *dách* is used for cutting wood, the *jhan* for breaking stones, the *jhabal* or *mend* for turning stones. The *adú*, an iron nail, is used in breaking stone. The *ramba* or *khilní* is used for breaking clods. The yoke (*panjálí*) is called *chawáyan* in the hills. The agricultural implements in the Mohindargarh *nízámat* merit special mention as the names, and sometimes the implements themselves, differ from those in use in the main portion of the State. The *sohága* or leveller is called *mech*, and the *jandra* or toothless rake used for parcelling the field into *kiárís* is replaced by the *dantálí*, a rake with nine or ten teeth and a handle of *ber* or bamboo wood. A list of the more common agricultural implements in the Phúlkián States is given below for reference:—

Adú, an iron-nail used for breaking stone (Simla hills).

Bangrí, a trowel (in the Bet), like the *ramba* or *khurpa.*

Bel, the collection of three pans for boiling sugarcane juice.

Belna, a hand cotton-press. The sugarcane mill is known as *kulhári*, *belna* or *charkhí*, and *bel* is the collection of three pans for boiling juice.

Cháo, the coulter of a plough.

Charkhí, a sugarcane mill.

Chawáyan, hill name for *panjálí* (*q. v.*)

Dách, a hatchet used for cutting wood (Simla hills).

Dál, a basket used in raising water, worked by two men.

Dantálí, a wooden rake with 9 or 10 teeth and a handle of *ber* or bamboo wood (Mohindargarh).

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Dátrí or *dátí*, a sickle used for reaping crops: called *dáchí* in the hills.

Gahan, a *sohága* (*q. v.*) with wooden teeth.

Gandála, for making holes for hedging.

Gandásí, a chopper.

Gundása, a chopper used for chopping fodder,—*cf. gandási.*

Hálas, the beam of a plough.

Hathail, the handle of a plough.

Jandra, a rake without teeth.

Jhabal or *mend* for turning stone (Simla hills).

Jhan, for breaking stones.

Kahí, a mattock, generally used in making irrigation channels.

Kara, an iron rake worked by bullocks for levelling very hard soil.

Kasola, a trowel,—*cf. ramba.*

Khilní, an implement for breaking clods,—*cf. ramba* (Simla hills).

Khurpa, a trowel,—*cf. ramba.*

Kohárí, or common axe for cutting wood.

Kulhárí, a sugarcane mill,—*cf. charkhí.*

Mech, a leveller (Mohindargarh),—*cf. sohága.*

Munna, the block of a plough.

Painí, a goad for driving bullocks,—*cf. práni.*

Phála, a ploughshare.

Phala, used for threshing,—*cf. jeli.*

Por, a tube of bamboo hollowed for ploughing.

Prání, a goad for driving bullocks,—*cf. paini.*

Panjálí, yoke of a plough.

Ramba, a trowel with crooked handle, used for hoeing, *guddí* (Bángar and Mohindargarh),—*cf. kasola* and *khurpa.*

Ramba, used for breaking clods,—*cf. khilní* (Simla hills).

Salanga, a pitchfork, used for making hedges,—*cf. uchain.*

Sohága, a wooden beam used as a roller.

Tanglí, for winnowing, also used for collecting fodder.

Uchain, a pitchfork, used for making hedges,—*cf. salanga.*

Rotation of crops.

The *dofaslí dosála* system obtains on unirrigated lands, that is to say, a rabí crop will be sown in land which has just borne a kharíf crop, and when the rabí has been harvested, the land will lie fallow for a year, and then bear its two successive crops as before. The same system is carried out on inferior irrigated land, but good irrigated land bears two crops every year (*dofaslí harsála*). Sugarcane and cotton exhaust the soil and are not planted in the same land in two successive years. The subject of crop rotations however is not really understood, and there is none of the intricate sequence and alternation which obtains—for example—in a rice-growing country. The most frequent crop admixtures are wheat and gram, and barley and gram. These are grown together partly with a view to increasing the yield, and partly because one or other crop is likely to succeed even if there is too much rain for gram or too little for wheat or barley. Barley of course requires less rain than wheat, and in the extreme south-west wheat is rarely seen even on canal-irrigated lands.

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Manure.

In the Bángar tract, which corresponds to the Narwána tahsíl, the people are singularly careless about manure, and large supplies accumulate in and around the village site. Elsewhere the available supply is made full use of, though in the plains it is used largely as fuel, and the fields only get what is left.

Implements, model farms and fruit culture.

No new agricultural implements have found their way into the State, nor are there any model farms or experimental fruit gardens. There is a small amount of fruit culture in the Himálayás.

Number of agriculturists.

According to the last Census (1901) 429,731 males and 896 females have a direct interest—permanent or temporary—in land and its cultivation. Besides these, there are 551,406 persons dependent upon their labour.

Partnerships.

Well lands generally, and sometimes unirrigated lands, are cultivated by agricultural partnerships or *lánas*, if the owner is poor or cannot cultivate his land single-handed for lack of oxen or some other cause. These partnerships are of different kinds. Thus the *jí ká síri* is the man who contributes his personal labour only, and the *ek hal ká síri* one who contributes a whole plough. In the Bángar *lánas* are common on unirrigated lands, and the associated partner receives a share of the produce based on the nature of his contribution to the partnership. Thus if the partner cultivates single-handed with the owner's bullocks, he receives half. If two or more men help the owner and provide the seed, each paying his quota of the revenue according to his share of the *batái*, the owner finding the bullocks, they receive ⅓rd. If the partner merely assists in ploughing, he receives ¼th. If the partner be a woman or boy who merely watches the crop, grazes and waters the cattle, or renders such lighter service, his or her share is from ⅒th to ⅕th of the gross produce.

Farm labourers.

Large landowners employ one or two permanent *kámás* or farm servants. These get a fixed wage in cash and kind—one rupee a month, some clothes, and a fixed share of the produce, varying with the crop. The *síri* or sharer is a grade above the *káma*. These two classes returned themselves as farm servants in the Census. Field labourers (*mazdúr zaráati*) are employed by most, if not all, cultivators at seed time and harvest. Landless Jats, Núngars, Chúhrás and Chamárs are thus employed. In the Census they returned themselves according to their caste and not as farm labourers and hence the small number of labourers shown in the Census Report, working out at an average of three to each village. Nábha has an average of under three, and Ludhiána of less than five. There are 1,100 villages in Pinjaur tahsíl, where no farm labourers are found. If these are deducted, the average for the State will be five to a village. In the hills much of the field labour is done by the women. Throughout the State women are largely employed in cotton-picking.

Crops.
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In the hill tracts potatoes, ginger, turmeric and rice are the most valuable crops, but a good deal of Indian corn is raised for food. In Páil and Sirhind a fair amount of sugarcane is cultivated, as also in parts of Patiála, Dhúrí and Bhawánígarh. Cotton is grown in all but the sandier tracts, such as the Barnála, Bhíkhí and Bhatinda tahsíls, and forms the staple produce in Narwána. A certain amount of rice is cultivated in Rájpura, Banúr, the Sutlej Bet and in Pinjaur tahsíl. In Narnaul the main crop is *bájra*. Wheat is the principal rabí crop in the north-western half of the State, and barley and gram, or mixtures of the two, are

the most important rabí crops in the south and west. In years of good rainfall there is always a considerable amount of *sarson* exported from the south and west.

Cotton.

Cotton is generally sown in irrigated lands in the Bángar and Jangal tracts. In the Pawádh it is also sown in unirrigated lands. It is sown in the *dákar* or *rauslí* soils, the land being generally ploughed three or four times, commencing in Mágh, and the seed sown during Baisákh and Asár. Whether it be sown on well or canal lands irrigation is necessary before sowing, unless there has been sufficient rain. The crop requires watering and on well lands it is watered every 10 or 15 days unless rain falls. It is sown broadcast, 5 *sers kachchá* of seed to a *kachchá bigha*, and 4 or 5 hoeings are given. The picking commences in Kátak and ends in Maghar. This work is generally done by women and the cotton is separated from the seed by the *belna* (hand gin). Some seed (*barewen*) is kept for sowing and the remainder given to the cattle. It is a favourite food for milch-cows and buffaloes in the cold season. Only ordinary country cotton is sown every year.

Sugarcane.

Sugarcane is generally sown on well lands, but in the Bet it is sown in *sailáb* and also on *báráni* lands. It is sown near wells, as during the hottest months it requires more frequent watering than any other crop. *Chan* or *dholu* are the kinds of cane generally sown. The land is ploughed 8 or 9 times or even 20 times, commencing in Maghar. All the manure available is spread on the fields and ploughed in. The planting is done from the beginning of Chet to the middle of Baisákh. The seed consists of *porí* having *ánkh* (cuttings with eyes) cut from the last year's crops and kept in a pit for the purpose. In planting one man drives the plough and the other follows him laying down the joints in the furrows at intervals of 6 or 7 inches. After this the whole field is rolled with the *sohága*. About 4 or 5 canes spring from the eyes (*ánkh*) of the cuttings. The field is watered every seventh or eighth day, and hoed generally after every other watering. The hoeing (*anhí gudáí*) is done with a *kasolí* and a straight *khurpí*. The cane grows to a height of 8 or 10 feet. The juice is extracted during the months of Magar, Poh and Mágh. All the cultivators have shares in a cane-mill. The canes are cut at any time of the day, and tied in bundles, after stripping each cane and removing the flag (*gaula*). Afterwards the canes are carted to the *belna* or cane-mill. The mills used are of two kinds, one of iron, the other of wood, the former requiring fewer men than the latter, but as the cane has to be passed through it in small pieces it is rendered useless for any purpose. The pressing is done by two horizontal rollers, and when the bullocks move round, the juice (*ras*) runs into a jar, whence it is taken to a boiling shed and boiled in pans. In some parts two pans are used, and in others three, the three pans being called a *bel*. In the Bet only one pan is used. For boiling and turning the juice into *bhelí* (lumps) of *gur* or *shakar* they generally employ Jhínwars, a sweeper only being engaged to keep up the supply of fuel. In the Bet the produce when boiled assumes the form of *ráb* mixed with some liquid. *Bels* and iron mills are hired, the rate of hire for a mill varying from Rs. 28 to Rs. 32, and for a *bel* from Rs. 5 to Rs. 8. The wooden mills are made or repaired at the joint expense. *Ponda* sugarcane is grown in the villages near some of the towns in the State, and is generally sown by Aráins. It requires a great deal of manure and constant attention, but on the other hand it fetches a high price.

Wheat.

Wheat is sown in irrigated and sometimes in unirrigated plots. It is generally sown *sánwí* (*i.e.*, once a year) and sometimes in land which has

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borne a maize crop. The land is ploughed at least 4 or 5 times, commencing in Bhádon, and the seed is sown in Kátak, 5 *sers* of seed going to a *kachchá bigha*. It is watered 4 or 5 times on irrigated lands, and hoed 2 or 3 times. It is reaped up to the middle of Baisákh. There is a proverb, *kankí kunjín mehna je rahen baisákh*—"It is a great stigma for wheat to remain unreaped and for the cranes (*kúlans*) to remain in the plains after Baisákh" (the cranes generally migrate to the hills before Baisákh). There are several varieties of wheat sown in the State. The *lál* or bearded red is grown everywhere. The *sufed* (white) or *dúdí* is generally used for flour (*maida*). *Kankú* has a thicker and harder grain. *Kunj* wheat is also sown in some parts. The bearded red wheat being cheaper is consumed by the mass of the people, the *kankú* and *sufed* being used by the richer classes. The grain is eaten or sold and the surplus straw also sold. In the hills it is sown after the middle of Asauj and garnered from Jeth to the middle of Asár.

Maize.

Maize is generally sown in irrigated lands, but in some villages of the Pawádh and in the Bet it is also sown in unirrigated lands. If the rains are good it does not require much labour, few waterings suffice, and it ripens very soon. The *sánwí* crop gives a good return. After 4 or 5 ploughings the seed is sown during the first half of Sáwan. In the hills it is sown in Jeth. It requires 2 or 3 hoeings and 3 or 4 waterings, provided there has been good rain. The crop generally takes 2½ months to ripen and is reaped in Kátak. There are generally from 2 to 4 cobs (*chhallís*) to a stalk. In the hills it is gathered from the middle of Bhádon to the middle of Asauj. The *zamíndárs* generally live on maize for the greater part of the year and the bullocks subsist on its straw. The hillmen prepare *sattú* for a whole year at a time and eat one meal of it every day. The seed generally sown in the State is yellow in colour. In the Mohindargarh *nizámat* and the Bángar tahsíl maize is only grown in small quantities.

Barley.

The cultivation of barley (*jau*) is like that of wheat, but it is sown later and ripens earlier. It is reaped in the month of Chet.

Gram.

Gram is sown after one or two ploughings in *rauslí* and *dákar* soil after the middle of Asauj. The seed required for a *kachchá bigha* is 4 *sers*. It is not irrigated from wells, nor is it hoed. It is reaped from the middle of Chet. The outturn is 7 to 10 *kachchá mans* a *kachchá bigha*. The crop entirely depends on the rains in Sáwan. In most places mixed gram and barley, or wheat and gram, are sown. This combination is called *berra*. Rape-seed (*sarson*) is generally sown in addition to or mixed with gram, *berra* or wheat, and is reaped first. *Sarson* is also sometimes cultivated in irrigated plots as a separate crop. It is used for oil. *Rái* and *tárámíra* are also sown mixed with gram or on the ridges (*ádán*).

Bájra.

Bájra is the most important kharíf crop in all the more sandy parts of the State and is largely grown in the Mohindargarh *nizámat*, where it is also sown in irrigated lands. It is sown as soon as the rain falls in Asár, about two *sers* going to a *bigha*. In the Mohindargarh *nizámat* it requires 4 or 5 ploughings as well as a hoeing in Sáwan, but in other parts of the State it requires only one or two ploughings and is not hoed at all. It is reaped in Kátak, with the stalk in Mohindargarh and without it in the rest of the State. It yields 7 *mans* a *bigha* in Mohindargarh.

Joár.

In the Mohindargarh *nizámat joár* is the main kharíf crop and is sown in irrigated as well as in unirrigated lands, but in other parts it is generally sown on *báráni* lands and used for fodder. It is sown

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Joár.

in Asár after 5 or 6 ploughings, about 2½ *sers* of seed going to the *bigha*. For fodder 4 *sers* per *kachchá bigha* are sown. It is hoed as well as loosened by ploughing. It is reaped in Maghar. The average yield per *bigha* amounts to 5 *mans*. The fodder yield per *bigha* is 15 *mans kachchá*.

Kharíf pulses.

The kharíf pulses are *moth, múng, másh* and *guára*. These are sown alone (*narohe*) as well as mixed with *joár*. *Bájra* and *múng* are also grown mixed with *másh*. *Moth, cháwala, múng* and *guára* are generally sown in the *rauslí* and *bhur* soils, but *másh* is sown in *dákar* or *rauslí* and sometimes on wells. These pulses are sown in Sáwan and reaped in Kátak. In the hills *masar* is grown as well as in Khádar plots in the spring. *Til* is sown in *moth, múng* or *joár* crops, but it is generally sown round a cotton crop. *Guára* is sown alone in the Jangal. An occasional field of *alsí* (linseed), *hálon* and *metha* is to be seen everywhere.

Rice.

Common rice is grown everywhere and the best rice in the hills. *Satthí* and *dhán* are sown and *zírí* is planted. It requires a low land full of water (*dabrí* and in the hills *kiárí*). The soil is ploughed 4 or 5 times, commencing in Poh. At the time of sowing the land is ploughed with a plough which has a wooden share, and is levelled 3 or 4 times with the *gahan*. When the water becomes clean it is sown from Baisákh to Sáwan, about 4 *sers* going to a *bigha*. It is hoed once or twice, but *zírí* requires more hoeings. It is reaped in Kátak and yields from 1½ to 3 *mans* a *kachchá bigha*. *Zírí* is planted in Sáwan and reaped in Kátak. *Zírí* yields 5 *mans* a *kachchá bigha*. In the hills *begam, zírí* and *jhinjhan* are sown in *kiárís* from the middle of Asár to the middle of Sáwan and cut in Kátak. Rice is not sown in the *parganas* of Jabrot and Kaimlí.

Other crops.

There are no other crops which call for detailed mention. *San* is produced for agricultural purposes and sown in Asár. It is cut in the beginning of Kátak and steeped in a village pond for 5 days, after which it is taken out and dried and the fibre separated from the stick. *San* and *sankukra* are generally sown round cotton and cane crops. Indigo is grown in the Bhawání-garh, Patiála, Narwána, Sirhind and Páil tahsíls, the green crop being steeped in water and the dye made into balls after the usual native method. The poppy is grown in some villages of the Sirhind, Banúr and Páil tahsíls, and to some extent in the hills for *post* only. *Kangní* and *chína* are usually grown on a small scale, but in bad years or when the price of grain is high they are more freely sown. Tobacco is grown on well lands. Chillies are planted in Aráín villages and are largely grown in the Sirhind, Patiála and Ghanaur tahsíls. The yellow and red kinds are generally sown. The seedlings are planted in Asár, and picking continues from Kátak to Poh. The yellow coloured *mirch* is largely exported and the red consumed locally. Garlic and onions are also grown. *Saunf*, coriander and *ajwáin* are also grown by the Aráíns. Fine water-melons are produced in the Jangal tract. In towns and in villages near towns, vegetables of all sorts, *kharbúzas* and sweet potatoes (*shakar-qandís*) are grown on well lands. Potatoes and *arbís* are grown in the hills and the latter also in the plains, both to a smaller extent. *Sanghárás* (water-nuts) are sown in ponds. In the Mohindargarh *rizámat pála*, a thorny-bush, grows spontaneously on *báráni* lands, the average produce being from one to two *mans* a *bigha*. It is an excellent fodder for cattle and fetches a good price. In the Jangal tract *chúra* (trefoil) is sown in Asauj for fodder only. Cattle are grazed on it during the months of Mágh, Phágan and Chet.

Small crops.

Mandwa or *koda* is sown in Baisákh after one ploughing in Bángar soil and is cut in Kátak. In the hills, and indeed everywhere, poor people make *chapátís* of it. *Báthú* is sown like *mandwa*.

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Hill crops.

Kulthí is sown mixed with wheat. Ginger, turmeric and *kachálú* are sown on *kúls* in the month of Jeth in all *parganás* except that of Harípur. They require water every 5 or 6 days if rain does not fall. They are ready for digging in Maghar. *Oghla* is sown in Jabrot in Bángar soil in the month of Asár. It is hoed twice and reaped in the middle of Kátak. The hillmen make *chapátís* of *oghla* flour. It is also eaten on fast days by Hindus in the plains and called *phalwár*.

Extension of cultivation.

The prospects of extension of cultivation are not encouraging. The apparent waste of agricultural resources is due to the marked inferiority of the soil and in the case of the Nailí tract on the Ghaggar to the want of a steady and reliable rainfall. The State is already well served by railways, and there is little scope for the development of irrigation.

Calamities of season.

Agricultural calamities may be grouped under three heads: (1) scarcity of rain which causes famine; (2) occasional pests; (3) animals and insects which destroy the crops. (1) A history of the famines is given in Section H below. (2) *Agast* or *agath* or *jhola* is a northerly wind which blows for a day or so about the 22nd of Bhádon and breaks maize stalks, cane and cotton. Frost (*pála*) injures *sarson*, cane and cotton very largely. Blight (due to cold winds from the north or west) causes great damage to wheat and barley when the grain is forming in the ear. Hail (*ola*) injures pulses, wheat, barley and gram. Lightning does occasional harm to cotton, pulses, gram and *san*, and sandstorms in the month of Phágan do great injury to the gram. Both indeed injure any crop when ripe or nearly so. (3) Black buck, pig and jackals do great injury to the crops, especially sugarcane. Locusts (*tiddí*) generally appear in Bhádon and Asauj. *Sundí* is a green caterpillar which attacks the gram and *sarson* stalks; good rains in the cold season destroy this insect, otherwise its ravages among the unirrigated crops are severe. Young cane plants are destroyed by *kansua* and full grown by *tela* and *pukhí* (black and white insects). White-ants (*seonk*) eat the roots of unirrigated rabi crops. Rain is fatal to all these insects. When clouds follow rain *kungí* appears on the wheat and barley heads, but a few days of sunshine remove it. Field rats also cause some damage. Rice is destroyed by *katrú* and *bádha*; a red insect destroys kharíf crops, while the *máhú* destroys pulses by an oil which it excretes.

Animals and insects.

Zamíndárs arrangements to protect their fields.

The cultivators have various devices to protect their crops from destruction. They erect platforms resting on trees (*manha*) on two-forked sticks struck in the ground and there they sit watching their fields, shouting and shooting mud pellets from their *gopíás* (slings). They also make scarecrows (*darna*) to frighten the animals and they light fires along their fields to keep away the pigs. *Rákhás* (watchmen) are also kept.

Live-stock.

No accurate figures are available showing the number of live-stock in the State. Every one tries to conceal his cattle in order to make out his condition to be worse than it is. As there is not much public grazing land cattle are not generally bred by the *zamíndárs*. In some villages big landowners have taken to cattle-breeding and in the Jangal tract fair stock is raised. The Bángar tract is suitable for cattle-breeding, but on account of the scarcity of grazing lands the people of the Bángar are growing poor. Though the people of the Jangal and Bángar use home-bred cattle for agricultural purposes, still large purchases are made from outside. The Mohin-

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Live-stock.

dargarh District is noted for bullocks and goats; bulls for breeding are imported. There are two big cattle fairs where 20,000 bullocks are sold every year. Draught and plough cattle are generally purchased from local dealers or the nearest markets. The draught and plough bullocks cost from Rs. 30 to Rs. 80 each. In the Jangal and the Mohindargarh District they generally cost from Rs. 50 to Rs. 80 and even Rs. 100. Camels are generally kept in the Jangal and the Mohindargarh District. They are used for draught, ploughing and riding. Plough camels cost about Rs. 60 each. Milch cows are generally kept by Dogars and Gujars. In villages and cities buffaloes and cows are kept for their milk. The cultivators make the milk into *ghí* before selling it. The Bángar was formerly noted for its cattle, but the supply from the Bángar is decreasing. The best cows cost from Rs. 40 to Rs. 60, and buffaloes from Rs. 80 to Rs. 100: ordinary cows only cost from Rs. 15 to Rs. 25, and buffaloes from Rs. 50 to Rs. 60. The goats and sheep are kept in almost every village for milk and wool respectively. Donkeys and mules are kept by potters and brick-makers. Pigs are kept in many villages by sweepers and Dhánaks. Fowls are also kept by sweepers. In the time of the Mughal emperors the Jangal produced fine horses and was famous for them, but now-a-days horse-breeding does not exist except in the Motí Bágh Stud at Patiála.

Diseases.

The prevalent diseases among the cattle are (1) *wabá* or *marí*, an epidemic disease, which spreads among cattle. The majority of those affected die the day after the appearance of the symptoms. (2) *Galgotú* is a swelling in the throat, very fatal in its effects. The animal gives up taking food. *Morkhar, rora* or *chapla* is the foot and mouth disease. It is an infectious disease, and though not fatal, it makes the cattle useless for a long time. For this disease the people bind *kíkar ká kas* on the feet of the animal and make him eat a loaf of *másh* flour plastered with oil. Paralysis (*ogú*), diarrhœa (*mok*), choking (*patta lagná*) are other common diseases. (3) *Nikála* is a kind of boil which sometimes causes death. *Gur*, wine, the bark of the *kíkar* tree and pepper juice are given.

Defects in cattle.

Almost all Hindu and a good many Muhammadan *zamíndárs* avoid purchasing cattle if they are (1) black, (2) *sat dánta* (having 7 teeth), (3) *dhál talwár* or *hánk pukár* (having one horn upside down), (4) *dhaul jíbh* (white tongued), and (6) *ek mandla* (wall-eyed).

Horse-breeding.

There is a breeding stud in Patiála belonging to the State. In 1903 the stock consisted of 5 horses, 1 pony, 3 donkeys and 25 mares. At the beginning of the year the young stock consisted of 23 fillies, 23 colts and 22 mules; during the year 19 foals were dropped. The stock disposed of during the year included 11 horses sold at a total of Rs. 2,985, and 16 mules sold for Rs. 4,760. One hundred and twenty-two mares from the Districts were covered during the year, and covering fees realised Rs. 218. The actual cost of the stud for all charges amounted to something under Rs. 22,000.

Irrigation.

Irrigation is effected by canals and wells, both *kachchá* and *pakká*. Masonry wells are worked with a bucket or Persian wheel, Jats using generally the bucket and Aráíns the Persian wheel, while some Kambohs and Sainís of the Banúr tahsíl use the *dhíngli*.

Irrigation by wells is carried on in the Pawádh and the parts of the Jangal tract adjoining it. In the Jangal, where the water is far below the surface, irrigation by wells is impossible. In the Mohindargarh *nizámat* wells are also used, though not on a large scale. The water of the Pawádh and Jangal wells is generally sweet and useful for cultivation. In Mohindargarh some of the wells are sweet, but others are brackish and

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only useful after rain. Wells are usually from 15 to 40 *háths* deep; those of the Jangal being sometimes 130 *háths* deep. They generally have one or two *bidhas* or *kohirs*, but there are some with 3 or 4 *bidhas*. The cost of construction varies according to the depth and size of a well. It may be estimated at from Rs. 250 to Rs. 800. In most villages buckets (*charsa*) are used for raising water. These are worked by 4 men and 2 pairs of bullocks. The bucket is fastened to one end of a rope and the other end of the rope is attached to the yoke of the bullocks. The rope (*lás*) works over a wooden wheel or pulley (*bhauní*), raised a little above the well on a forked stick; when the bucket rises to the top, it is emptied into a reservoir (*khel*) by a man standing there for the purpose, repeating *Bagge líle jorí wáliá sohniá bhái bírá, belí terá Rám aur Rabb hai*—"O, beloved brave brother, with a pair of blue-white oxen, God is thy protector!" and other similar chants to warn the driver against the risk of loosing the rope from the yoke too soon. They can work for 3 or 4 hours at a stretch. The *charsa* costs nearly Rs. 30. It is very difficult to judge how much area can be irrigated by a well. It depends on the depth and capacity of the well and on the supply of water. The *zamíndárs* say that a single bucket well can irrigate 4 or 5 *bighas* (*kachchá*) in one day. In the villages where sugarcane is largely grown and Aráíns are cultivators there the Persian wheel (*rahat*) is generally used. Each requires 2 or 3 men and a pair of bullocks. A Persian wheel will irrigate a smaller area than a bucket well, but it is not so troublesome. The wheel costs about Rs. 25.

Persian wheels.

Canal irrigation.

The opening of the Sirhind Canal has greatly mitigated the effects of droughts in the Jangal. The area irrigated by this canal naturally varies with the rainfall. The Western Jumna Canal irrigates 100 villages of the Narwána tahsíl. A detailed account of canal irrigation in the State is given below.

CANALS.

Canals: Sirhind Canal.

The idea of irrigating Patiála territory from the Sutlej river originated with Mahárája Narindar Singh in 1861, and a survey was made by Captain (afterwards General) Crofton in 1862 at his desire at the cost of the State. The project was however dropped for a time as the cost was considered prohibitive for the irrigation of such a limited area. A partial estimate for a combined British and Native States system was submitted by Captain (Colonel) Robert Home in 1869 and sanctioned by the Secretary of State in 1870. The closure of the account after construction took place on 31st March 1889. The three Native States—Patiála, Jínd and Nábha—were associated in the construction, under the terms of an agreement executed on 18th February 1873. The Sirhind Canal was first estimated to command 4,027 square miles in British territory and 4,450 in that of the Native States, 2,970 square miles of the latter being in Patiála. This estimate was subsequently corrected on the completion of the system to 5,322 square miles in British territory and 2,998 square miles in the Native States, and on this the charges were debited in the proportion of—

	Per cent.
British	64
Native States	36
Total ...	100

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Each State contributed the cost of the construction of its own distributaries, and other charges were distributed amongst the States as under :—

	Per cent.
Patiála	83·6
Nábha	8·8
Jínd	7·6
Total ...	100·0

These proportions are still adhered to. The total cost to the Patiála State up to the end of 1901 was Rs. 1,14,61,277. The water is shared between the British and Native States Branches in the proportions of 64 per cent. and 36 per cent., the 36 per cent. received in the First Feeder at Mánpur, in Patiála territory, being divided between the three States in the same proportion as given above, *viz.*—

	Per cent.
Patiála	83·6
Nábha	8·8
Jínd	7·6
Total ...	100·0

The canal was originally designed as a navigable waterway. The main line of the Native States Branches from Mánpur to Patiála is at present navigable. The Choá Branch from Rauní Regulator (6 miles 1,430 feet above Patiála) was to have been made navigable and continued on to meet the Western Jumna Canal. Fortunately the locks and extension were never constructed. Irrigation began on the Patiála Distributaries in the rabí crop of 1884-85. The Native States Branches take off at mile 39 of the Main Line, on which there is no irrigation. The feeder lines are in length approximately—

	Miles.
I Feeder	18
II Feeder	14
III Feeder	9

the total length being 39 miles 4,514 feet. From the first feeder the Lisára Rájbáhá takes off, and at Bharthala, the end of the first feeder, the Kotla Branch takes off. This is 98 miles 188 feet in length, and ends in a reservoir at Desu. There is a British Rájbáhá (Dabwálí) at the tail entitled to the escape water. The Patiála Distributaries on this branch are the Máhorána, Sheron, Barnála, Longowál, Jagú Kotdunna, Bhíkhí, Bhainí, Ghuman, Talwandí, Jodhpur, Bangí, Rághowálá and Pakka. At the beginning of the second feeder the Rájbáhá Bhagwánpura takes off and at the end, at Rohtí, the Ghaggar Branch.

On the Ghaggar Branch the Patiála State Rájbáhás are the Bhawánígarh, Newáda, Nidámpur, Ládbanjára, Khariál, Sunám, Kotra, Diálpura, Arkbás and Bohá. This branch tails into the Ghaggar Nála. At Rauní, the end of the third feeder, the Choá Branch and Patiála Navigation Channel bifurcate. On the Choá Branch the working rájbáhás of the Patiála State are the Samána and the Karamgarh. This branch tails into the Ghaggar Nála. The Navigation Channel has one rájbáhá taking off, known as the Báradarí Rájbáhá. It principally irrigates gardens around Patiála. The total length of the Patiála Distributaries as constructed is (in 5,000 feet miles)—

Major.	*Minor.*	*Total.*
705	879	1,584

A large drainage line, known as the Sirhind Nála, is syphoned under the first feeder through 9 arches of 25 feet span. The present maximum discharge of the first feeder is 3,000 cusecs, about 60 per cent. more than originally designed. A feature of the Sirhind Canal is the large extent of the distributary channels, the idea being to bring the water within the boundaries of each village in a Government channel. Under this system hardly any village water-courses pass through the lands of another village. The system greatly increases the canal officer's powers of control over the distribution. The minors were originally designed to run in groups, half at a time. For this reason double the number of pipes for a given area was allowed. This has lately been altered on the Patiála Distributaries. The discharging capacities of the rájbáhás have been increased so as to allow the minors to run all together, and when there is not sufficient water in the branches to supply all the rájbáhás at once, the rájbáhás are run in groups.

The fixing of permanent outlets has now been begun. When they are all fixed, the irrigated area should become more regular, though the predominating cause of fluctuations of area is, of course, the rainfall, both as regards quantity and time of year. As noted by Mr. Higham, in the completion report of the Sirhind Canal, there is never likely to be the constant and intense demand on the Patiála Branches that has arisen below the 50th mile of the British Branches, except on the tail rájbáhás of the Kotla Branch. A line drawn from the 50th mile of the Abohar Branch to the tail of the Ghaggar Branch just divides the Sirhind Canal into the two sections of fair and intense demand, owing to the nature of the country. Nearly all the enormous increase of irrigation on the British Branches has taken place below this line. The maintenance of the minors has up to now been in the hands of the *zamíndárs*. This it was hoped would lead to economy, but the *zamíndárs* hopelessly neglect the channels, and they have now been taken over by the State Canal Officers and should in future be far more efficient, as regards carrying capacity. An increase of irrigation, from this cause, may be hoped for. There is very little lift irrigation done. The average *zamíndárs* prefers trusting to luck for sufficient rainfall to lifting water. The *zamíndárs* are good cultivators, but quite incapable of arranging matters to the best advantage as to the distribution from their outlets amongst themselves. A man will take water when he can get it and put it in his field, though the crop may not want the water, and be damaged, rather than let another cultivator have it. The great hope for the Patiála Distributaries is a steady increase in high class kharíf crops, such as maize, sugarcane and cotton, and a steady increase of kharíf irrigation. The supply is at

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times so low in the rabí season that the rájbáhás barely get a ten-day turn per month. In consequence, when the season's rains are also unfavourable, a crop sown with a constant supply during sowing time cannot be brought to maturity and a large amount is ruined. A statement showing progress made in the increase of revenue is appended (A), another showing cost and income (B), and a copy of a report on the possible extension of irrigation to at present unirrigated tracts with a list of the bridges on the navigable portion of the canal (C). The State also receives irrigation from the British channels in the Bhatinda, Ludhiána and Ferozepore Divisions. A statement (D) shows the British Rájbáhás and the villages irrigated by them.

he Banúr undation anal.

There is one inundation canal in the Patiála State. This was constructed in the time of Mahárája Karm Singh, and much improved in the year 1915 in the time of Mahárája Mohindar Singh. It takes off from the right bank of the Ghaggar river about 5 or 6 miles above the old town of Banúr, from which it takes its name. It used at times of heavy flood to run (some 25 miles, as the crow flies) as far as Bahádurgarh Fort. But for some years it has not run below the 12th mile. In all probability its alignment might be improved. There is only one channel, and village *khánds* or water-courses take off from it. Little irrigation is done in the kharíf as in years of ordinary rainfall the country is mostly flooded; while in the rabí the supply falls so rapidly that the crops sown are difficult to mature, though, fortunately owing to the proximity of the hills and general flooding in the rainy season, crops do not need many actual waterings. Both flow and lift irrigation are used.

(A).

Areas irrigated and revenue realized, Sirhind Canal.

Statement showing areas irrigated and net revenue realized from Patiála State Sirhind Canal.

	Area irrigated, in acres.	Gross Revenue (collections).	Working Expenses.	Net Revenue.
		Rs.	Rs.	Rs.
To end of 1883-84 (1940) ...	...	...	...	...
" 1884-85 (1941) ...	...	5,479	28,072	−22,593
" 1885-86 (1942) ...	4,341	8,405	77,119	−68,714
" 1886-87 (1943) ...	47,920	26,504	1,71,390	−1,44,886
" 1887-88 (1944) ...	77,981	1,33,190	2,72,504	−1,39,314
" 1888-89 (1945) ...	121,901	1,89,933	3,97,035	−2,07,102
" 1889-90 (1946) ...	131,841	3,40,014	3,67,537	−27,523
" 1890-91 (1947) ...	184,545	5,16,342	3,67,742	1,48,600
" 1891-92 (1948) ...	191,362	6,49,945	3,29,563	3,20,382
" 1892-93 (1949) ...	114,859	6,84,520	3,59,437	3,25,083
" 1893-94 (1950) ...	102,073	3,26,989	3,03,160	23,829
" 1894-95 (1951) ...	95,293	4,14,683	2,55,812	1,58,871
" 1895-96 (1952) ...	227,996	4,39,305	2,58,528	1,80,777
" 1896-97 (1953) ...	321,066	9,95,033	2,94,646	7,00,387
" 1897-98 (1954) ...	279,798	11,81,263	4,25,546	7,55,717
" 1898-99 (1955) ...	304,515	10,18,525	4,27,621	5,90,904
" 1899-1900 (1956) ...	372,599	13,06,705	3,85,864	9,20,841
" 1900-01 (1957) ...	199,081	11,48,244	3,94,527	7,53,717
Total ...	2,777,151	93,85,079	51,16,103	42,68,976

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conomic,

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pital outlay, hind Canal.

(B).

Statement showing Capital Outlay, Sirhind Canal, invested by Patiála State.

	Direct Capital Outlay during the year.	Direct Capital Outlay to end of the year.	Simple Interest Charges at 4 per cent. on Capital Outlay to end of previous year plus ½ outlay during the year.	Net Revenue (as per column V of Statement No. IV).	Simple Interest less Net Revenue.	Net Revenue less Simple Interest.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
To end of 1883-84 (1940) ...	...	89,42,530	19,67,356	...	19,67,356	...
" 1884-85 (1941) ...	4,29,358	93,71,888	3,66,288	− 22,593	3,88,881	...
" 1885-86 (1942) ...	5,49,116	99,21,004	3,85,858	− 68,714	4,54,572	...
" 1886-87 (1943) ...	8,23,171	1,07,44,175	4,13,304	− 1,44,886	5,58,190	...
" 1887-88 (1944) ...	3,24,044	1,10,68,219	4,36,248	− 1,39,314	5,75,562	...
" 1888-89 (1945) ...	50,286	1,11,18,505	4,43,734	− 2,07,102	6,50,836	...
" 1889-90 (1946) ...	− 6,754	1,11,11,751	4,44,505	− 27,523	4,72,028	...
" 1890-91 (1947) ...	3,49,526	1,14,61,277	4,51,460	1,48,600	3,02,860	...
" 1891-92 (1948) ...	− 8,965	1,14,52,312	4,58,630	3,20,382	1,38,248	...
" 1892-93 (1949) ...	− 17,706	1,14,34,606	4,57,738	3,25,083	1,32,655	...
" 1893-94 (1950) ...	63,231	1,14,97,837	4,58,649	23,829	4,34,820	...
" 1894-95 (1951) ...	46,574	1,15,44,411	4,60,865	1,58,871	3,01,974	...
" 1895-96 (1952) ...	8,589	1,15,53,000	4,61,948	1,80,777	2,81,171	...
" 1896-97 (1953) ...	28,819	1,15,81,819	4,62,696	7,00,387	...	2,37,691
" 1897-98 (1954) ...	1,922	1,15,83,741	4,63,311	7,55,717	...	2,92,406
" 1898-99 (1955) ...	88,060	1,16,71,801	4,65,111	5,90,904	...	1,25,793
" 1899-1900 (1956) ...	3,693	1,16,75,494	4,66,946	9,20,841	...	45,895
" 1900-01 1957) ...	24,386	1,16,99,880	4,67,507	7,53,717	...	2,86,210
Total ...	...	1,16,99,880	9,53,234	42,68,976	66,59,153	13,95,995
Balanceinterest Chatges outstandi g.	...	...	...	...	...	52,63,156
Total ...	...	...	...	...	...	66,59,153

(C).

List of Regulators and Bridges, etc., from Mánpur to Patiála Navigation Channels.

Distance from Head.		Name of work.	Regulators, Fall, Rapids or Bridges.		Remarks.
Canal miles.	Feet.		Number of spans.	Width of spans.	
		I, II AND III FEEDERS.			
...	...	Mánpur Regulator ...	...	...	
3	2,340	Foot Bridge, Maksúdra ...	2	45	
4	2,700	Road Bridge, Rámnagar	3	33	
5	2,020	Foot Bridge, Ráno ...	2	45	
7	1,366	Foot Bridge, Dhamot ...	2	45	
7	3,850	Dhamot Syphon ...	...	...	Total area of water-way = 278 square feet; width of each barrel = 10 feet.
8	1,400	Road Bridge, Dhamot ...	3	33	
9	2,484	Foot Bridge, Jandálí ...	2	45	
11	1,800	Lisára Syphon ...	...	...	Total area of water-way = 314 square feet; width of each barrel = 15 feet.
11	4,850	Road Bridge at Jargarí ...	3	33	
13	4,982	Foot Bridge at Sirthla ...	2	45	
15	1,700	Sirthla Syphon ...	...	...	Total area of water-way = 108 square feet; width of barrel = 10 feet.
15	4,514	Regulator for II Feeder...	2	28	Kotla Branch takes off here.
19	940	Bhagwánpur Cart Bridge	2	29	
21	984	Mohlgwára Foot Bridge	2	45	
21	1,612	Mohlgwára Syphon ...	...	...	Total area of water-way = 250 square feet; width of barrel = 10 feet.
23	800	Ghanáwal Foot Bridge ...	1	50	
24	1,190	Bhore Cart Bridge ...	2	29	

CHAP. II, A.
Economic.
AGRICULTURE.
Regulators and Bridges, etc., Sirhind Canal.

List of Regulators and Bridges, etc., from Mánpur to Patiála Navigation Channels—concluded.

Distance from Head. Canal miles.	Distance from Head. Feet.	Name of work.	Regulators, Fall, Rapids or Bridges. Number of spans.	Regulators, Fall, Rapids or Bridges. Width of spans.	Remarks.
		I, II AND III FEEDERS—*concluded.*			
26	1,590	Sirhind Nullah Syphon ...	...	...	Total area of water-way = 1,962 square feet; width of barrel = 25 feet.
28	624	Road Bridge, Kotlí ...	2	29	
29	2,140	Foot Bridge, Bhojo Májra	1	50	
31	1,650	Third Feeder, Head Regulator.	1	30	Ghaggar Branch takes off here.
32	1,614	Foot Bridge, Rohtí ...	1	45	
35	2,180	Road Bridge, Rakhra ...	1	30	
36	580	Rakhra Syphon ...	...	...	Width of barrel = 7 feet.
38	3,376	Kallián Syphon ...	...	...	Total area of water-way = 390 square feet; width of barrel = 13 feet.
38	4,599	Foot Bridge, Kallián ...	1	45	
		PATIALA NAVIGATION CHANNEL.			
...	350	Road Bridge, Rauní ...	1	26	
3	2,110	Road Bridge, Ablowál ...	1	30	
4	3,550	Foot Draw Bridge ...	...	...	
4	4,600	Girder Cart Bridge ...	1	39·5	Built by Patiála State.
5	1,903	Railway Bridge, North-Western Railway.	1	39·6	Rájpura-Bhatinda line.
5	2,780	Road Bridge, Lahorí Gate	1	30	
5	4,750	Road Bridge, Sirhindí Gate.	1	30	

(D).

Statement showing British Rájbáhás irrigating Patiála State villages and their lengths in the State.

Name of Division.	Name of Distributary.	Length lying within State.				Number of villages irrigated.	Average annual irrigation done from each Distributary.		
		From	To	Difference of length.	Total length of each Distributary.		Kharíf.	Rabí.	Total.
		Miles. Feet.	Miles. Feet.	Miles. Feet.	Miles. Feet.				
Bhatinda Division.	SAHNA MAJOR DISTRIBUTARY.								
	Direct	Head	3 4,688	3 4,688	7 3,171	2	...	...	328
		15 4,242	15 4,732	0 490					
		16 395	16 1,588	0 1,193					
		16 3,765	16 3,985	0 220					
		16 4,249	16 4,452	0 223					
		18 4,768	19 1,758	0 1,990					
		19 3,400	20 1,777	0 3,377					
		20 2,756	21 13	0 2,257					
		21 971	22 4,704	1 3,733					

Statement showing British Rájbáhás irrigating Patiála State villages and their lengths in the State—continued.

Name of Division.	Name of Distributary.	Length lying within State. From		To		Difference of length.		Total length of each Distributary.		Number of villages irrigated.	Average annual irrigation done from each Distributary. Kharíf.	Rabí.	Total.
		Miles.	Feet.	Miles.	Feet.	Miles.	Feet.	Miles.	Feet.				
	SAHNA MAJOR DISTRIBUTARY—*concld.*												
Division—*contd.*	Minor No. 4	7	245	8	4,042	1	3,797	3	960	2	...	...	42
		8	4,870	9	515	0	645						
		9	935	9	1,670	0	735						
		9	4,217	11	0	1	783						
	Minor No. 4 Branch	1	1,907	3	2,000	2	93	2	93	1	...	...	154
	Minor No. 6	2	600	3	3,698	1	3,098	2	2,332	3	...	...	359
		4	230	4	4,464	0	4,234						
	Minor No. 7	2	4,735	3	3,000	0	3,265	0	3,265	2	...	...	83

Bhatinda

Minor No. 8...	0 1,870	0 3,920	0 2,050	5 212	4	...	...	932
	1 1,180	1 2,475	0 1,295					
	2 710	3 1,497	1 787					
	4 4,420	8 500	3 1,080					
Minor No. 8 Branch	Head	0 1,733	0 1,733	0 1,733	...	...	...	...
Minor No. 9...	Do.	0 120	0 120	1 4,439	3	...	...	376
	0 352	1 4,671	1 4,319					
Minor No. 1-A.	Head	2 2,000	2 2,000	2 2,000	3	...	...	271
Total ...	...	...	...	25 1,405	...	...	...	2,546
BHADAUR MAJOR DISTRIBUTARY.								
Direct	Head	9 3,900	9 3,900	17 2,713	9	...	...	2,099
	19 4,606	27 3,419	7 3,813					
Minor No. 1	Head	Tail	6 1,500	6 1,500	3	...	...	963
Minor No. 2	Do.	Do.	1 4,500	1 4,500	2	...	...	636
Minor No. 3	Do.	4 1,453	4 1,453	4 1,453	2	...	...	665
Minor No. 4	Do.	Tail 5 1,006	5 1,006	5 1,006	2	...	...	1,223
Minor No. 4 Branch	Do.	Tail	1 235	1 235	1	...	...	16
Minor No. 7-A.	Do.	Do.	2 4,000	2 4,000	1	...	...	1,129
Minor No. 8	4 1,040	4 1,532	0 492	0 492	...	...	...	...
Minor No. 9	Head	Tail	4 2,500	4 2,500	2	...	...	1,680

CHAP. II. A.
Economic.
AGRICULTURE.
British Rájbáhás irrigating Patiála State villages.

***Statement showing British Rájbáhás irrigating Patiála State villages and their lengths in the State*—continued.**

Name of Division.	NAME OF DISTRIBUTARY.	LENGTH LYING WITHIN STATE.				Number of villages irrigated.	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRIBUTARY.		
		From	To	Difference of length.	Total length of each Distributary.		Kharíf.	Rabí.	Total.
		Miles. Feet.	Miles. Feet.	Miles. Feet.	Miles. Feet.				
Division—*contd.*	BHADAUR MAJOR DISTRIBUTARY—*concld.*								
	Minor No. 9 Branch	Head	Tail	1 1,500	1 1,500	1	...	...	46
	Minor No. 10	Do.	1 4,114	1 4,114	1 4,114	1	...	...	119
	Minor No. 11	Do.	0 1,345	0 1,345	0 1,345	1	...	...	40
	Minor No. 12	Do.	1 1,061	1 1,061	1 1,061	1	...	...	282
	Newar Branch	Do.	4 4,115	4 4,115	4 4,115	3	...	...	560
	Minor No. 1	Do.	Tail	1 133	1 133	3	...	...	184
	Minor No. 2	Do.	Do.	2 4,500	2 4,500	3	...	...	541
	Total ...	...	...	...	57 167	...	...	...	10,183

British Rájbáhás irrigating Patiála State villages.

Bhatinda	**DHIPALI MAJOR DISTRIBUTARY.**								
	Direct	Head	1 4,000	1 4,000					
		8 3,357	11 618	2 2,261	4 1,261	2	...	...	487
	Badhata Minor	0 4,638	1 1,260	0 1,622					
		1 1,353	1 1,888	0 535	1 3,687	1	...	...	290
		1 1,970	2 3,500	1 1,530					
	Minor No. 1	1 800	4 3,500	3 2,700	3 2,700	3	...	...	881
	Minor No. 2	2 1,043	4 1,592	2 549	2 549	2	...	...	502
	Minor No. 3	Head	0 1,250	0 1,250	0 1,250	1	...	...	125
	Total ...	...	...	...	11 4,447	...	...	...	2,284
	PHUL MAJOR DISTRIBUTARY.								
	Direct	Head	2 3,969	2 3,969					
		2 4,230	2 4,390	0 160					
		3 4,173	4 1,929	0 2,756					
		4 2,850	4 4,450	0 1,600					
		12 534	12 1,995	0 1,461	13 1,629	10	...	...	3,137
		12 2,172	12 2,762	0 590					
		12 4,804	13 2,000	0 2,196					
		15 550	15 860	0 310					
		15 3,373	17 2,388	1 4,015					
		24 1,567	31 1,139	6 4,572					

Statement showing British Rájbáhás irrigating Patiála State villages and their lengths in the State—continued.

Name of Division.	Name of Distributary.	Length lying within State. From	To	Difference of length.	Total length of each Distributary.	Number of villages irrigated.	Average annual irrigation done from each Distributary. Kharíf.	Rabí.	Total.
		Miles. Feet.	Miles. Feet.	Miles. Feet.	Miles. Feet.				
Division—*contd.*	PHUL MAJOR DISTRIRUTARY—*concld.*								
	Minor No. 1	Head	2 1,240	2 1,240	2 1,240	1	...	...	799
	Minor No. 5	2 2,700	4 2,625	1 4,925	1 4,925	1	...	...	275
	Minor No. 6	0 3,540	2 3,000	1 4,460	1 4,460	1	...	...	609
	Minor No. 7	Head	Tail	2 1,000	2 1,000	2	...	...	891
	Minor No. 12	Do.	Do.	4 2,500	4 2,500	2	...	...	947
	Minor No. 13	Do.	Do.	3 2,000	3 2,000	5	...	...	867
	Minor No. 14	Do.	Do.	3 3,000	3 3,000	2	...	...	1,050
	Minor No. 15	Do.	Do.	2 1,000	2 1,000	2	...	...	940
	Mehráj Branch.								
	Minor No. 5	5 597	7 3,300	2 2,703	2 2,703	1	...	...	323

CHAP. II, A. Economic.
AGRICULTURE.
British Rájbáhás irrigating Patiála State villages.

Bhatinda

Tungwálí Branch	1 1,577	1 4,530	0 2,953	2 4,203	4	...	...	1,023
	6 1,750	8 3,000	2 1,250					
Minor No. 3	Head	Tail	2 4,000	2 4,000	3	..	...	620
Phúsmandí water-course	Do.	Do.	0 4,150	0 4,150	1	...	...	217
Total ...	...	...	...	44 1,810	...	...	...	11,700
KOT BHAI MAJOR DISTRIBUTARY.								
Direct	22 2,732	22 3,236	0 504	0 504	...	...	...	...
Díwán Branch	2 1,370	3 1,488	1 118	1 118	1	...	...	250
Sibián water-course	0 2,826	0 3,000	0 104	0 104	1	...	...	355
Total ...	...	...	...	1 726	...	...	...	645
BAIHMAN MAJOR DISTRIBUTARY.								
Direct	1 3,397	1 4,196	0 799					
	2 348	18 464	16 116	23 2,586	14	...	...	5,723
	18 4,532	26 1,203	7 1,671					
Minor No. 1	Head	Tail	4 500	4 500	1	...	...	969
Minor No. 2	Do.	Do.	2 0	2 0	2	...	...	711
Niyá Pind Branch	Do.	Do.	6 0	6 0	5	...	...	1,616
Ballúána Branch	Do.	Do.	9 4,000	9 4,000	5	...	...	1,410
Ballúána Minor	Do.	Do.	1 3,000	1 3,000	1	...	...	494
Total ...	...	...	...	47 86	...	...	...	10,924

British Rájbáhás irrigating Patiála State villages.

Canals.

Statement showing British Rábjáhás irrigating Patiála State villages and their lengths in the State—continued.

Name of Division.	Name of Distributary.	Length lying within State. From	To	Difference of length.	Total length of each Distributary.	Number of villages irrigated.	Average annual irrigation done from each Distributary. Kharíf.	Rabí.	Total.
		Miles. Feet.	Miles. Feet.	Miles. Feet.	Miles. Feet.				
	Bhatinda Major Distributary.								
	Direct	3 1,798	18 1,195	13 4,397	13 4,397	8	...	...	3,582
	Bhatinda Minor	1 3,250	4 0	2 1,750	2 1,750	1	...	...	594
	Jai Singhwála Branch	Head	Tail	4 1,000	4 1,000	4	...	...	716
	Mehta Branch	Do.	Do.	12 2,000	12 2,000	8	...	...	1,395
	Total ...	...	...	...	32 4,147	...	...	...	6,287
Division—*concld.*	**Teona Major Distributary.**								
	Teona	Head	0 1,000	0 1,000	7 4,136	4	...	...	1,614
		5 1,614	12 4,750	7 3,136					
	Mithrí Branch	Head	0 508	0 508	1 883	2	...	...	273
		1 0	2 375	1 375					

AGRICULTURE.

British Rájbáhás irrigating Patiála State villages.

Bhatinda

Bajak Branch	Head	Tail	6 0	6 0	4	...	...	597
Domwálá Branch	1 3,732	16 1,972	14 3,240	14 3 240	7	...	...	2,877
Minor No. 2, Domwálá Branch ...	Head	Tail	4 3,000	4 3,000	3	...	...	398
Minor No. 3, ditto ...	Do.	Do.	5 4,000	5 4.000	4	...	...	722
Minor No. 4, ditto ...	Do.	Do.	1 4,000	1 4,000	1	...	...	194
Jangírána Minor	Do.	Do.	6 3,000	6 3,000	3	...	...	1,540
Total ...	...	...	...	48 2,259	...	...	...	8,210
LALBHAI MAJOR DISTRIBUTARY.								
Direct	Head	2 4,828	2 4,828	2 4,828	2	...	...	892
Minor No. 1	Do.	0 179	0 179	0 179	1	...	...	154
Total ...	...	...	...	3 7	...	...	...	1,046
LAINBI MAJOR DISTRIBUTARY.								
Direct	Head	2 3.470	2 3,470	2 3,470	2	...	...	695
Mán Branch	Do.	0 3,430	0 3,430	0 3,430	1	...	...	71
Total ...	...	...	...	3 1 900	...	...	...	
Total Bhatinda Division ...	...	...	...	272 1,754	84	...	...	54 594

Statement showing British Rájbáhás irrigating Patiála State villages and their lengths in the State—continued.

Name of Division.	Name of Distributary.	Length lying within State. From	To	Difference of length.	Total length of each Distributary.	Number of villages irrigated.	Average annual irrigation done from each Distributary. Kharíf.	Rabí.	Total.
		Miles. Feet.	Miles. Feet.	Miles. Feet.	Miles. Feet.				
Ferozepore Division.	Ráota Major Distributary ...	17 3,230	22 4,840	5 1,610	5 1,610		638	808	1,446
	Minor No. 7, Márí Distributary ...	3 2,625	4 4,700	1 2,075	1 4,630	3	116	187	303
		5 3,325	6 880	0 2,555					
	Total Ferozepore Division ...	...	...	...	7 1,240	3	754	995	1,749
	ABOHAR BRANCH.								
	Pakhowál Major Distributary ...	Head	2 2,280	2 2,280	2 2,280	2	...	...	126
	BHATINDA BRANCH.								
Division.	Dehlon Major Distributary ...	0 250	0 650	0 848	0 848	1	...	...	32
		0 4,820	1 268						

CHAP. II, A.
Economic.
AGRICULTURE.
British Rájbáhás irrigating Patiála State villages.

Ludhiána	Raikot, Minor No. 6 ...	...	0 2,420	Tail 4 0	3 2,580	3 2,580	2	...	...	820
	Do., Minor No. 8 ...	...	0 4,675	1 125	1 2,184	1 2,184	2	...	...	137
			7 579	Tail 8 2,613						
	Kalás Major Distributary	...	1 2,160	Tail 13 15	11 2,855	11 2,855	8	...	...	1,866
	Kalás Rájbáhá, Minor No. 1	...	Head	Tail 0 4,000	0 4,000	0 4,000	2	...	...	274
	Ditto, Minor No. 2	...	Do.	1 2,000	1 2,000	1 2,000	2	...	...	642
	Ditto, Minor No. 3	...	Do.	0 3,000	0 3,000	0 3,000	2	...	...	561
	Kalián Major Distributary	...	2 50	Tail 20 4,110	18 4,060	18 4,060	9	...	...	2,734
	Kalián, Minor No. 1 ...	...	Head	Tail 2 3,000	2 3,000	2 3,000	3	...	...	748
	Do., Minor No. 2 ...	...	Do.	Tail 4 2,000	4 2,000	4 2,000	5	...	...	955
	Do., Minor No. 3 ...	...	Do.	Tail 2 0	2 0	2 0	3	...	...	212
	Do., Minor No. 4 ...	...	Do.	Tail 4 2,500	4 2,500	4 2,500	4	...	...	701
	Do., Minor No. 5 ...	...	Do.	Tail 8 1,500	8 1,500	8 1,500	5	...	...	1,253
	Do., Minor No. 6 ...	...	Do.	2 2,125	2 2,125	2 2,125	3	...	...	238
	Do., Minor No. 7 ...	...	Do.	Tail 2 3,000	2 3,000	2 3,000	2	...	...	533
	Do., Minor No. 8 ...	...	Do.	Tail 3 0	3 0	3 0	2	...	...	167
	Karúr Branch of Kalián...	...	Do.	Tail 12 4,500	12 4,500	12 4,500	10	...	...	2,754
	Karúr, Minor No. 1 ...	...	Do.	Tail 4 4,000	4 4,000	4 4,000	3	...	...	381

Statement showing British Rájbáhás irrigating Patiála State villages and their lengths in the State—concluded.

Name of Division.	NAME OF DISTRIBUTARY.	LENGTH LYING WITHIN STATE. From	To	Difference of length.	Total length of each Distributary.	Number of villages irrigated	AVERAGE ANNUAL IRRIGATION DONE FROM EACH DISTRIBUTARY. Kharíf.	Rabí.	Total.
		Miles. Feet.	Miles. Feet.	Miles. Feet.	Miles. Feet				
Ludhiána Division—*concld.*	BHATINDA BRANCH—*concld.*								
	Karúr, Minor No. 2	Head	Tail 3 2,000	3 2,000	3 2,000	2	...	...	480
	Do., Minor No. 3	Do.	Tail 4 3,000	4 3,000	4 3,000	6	...	...	924
	Do., Minor No. 4	Do.	Tail 2 3 000	2 3,000	2 3,000	2	...	...	188
	Do., Minor No. 5	Do.	Tail 3 0	3 0	3 0	2	...	...	313
	Do., Minor No. 6	Do.	Tail 6 2,000	6 2,000	6 2,000	6	...	...	735
	Total Ludhiána Division ...	...	...	...	108 1,432	49	...	...	17,774
	GRAND TOTAL ...	...	...	...	387 4,426	136	...	...	74,117

NOTE.—Totals by Divisions given in column 7 show the actual number of villages irrigated in each Division, and not the correct totals of figures given against each channel in that column, as a village irrigated from more than one channel is taken as a separate village against each channel.

CHAP. II, A.

Economic.

AGRICULTURE.

Famine Protective Schemes.

Agricultural conditions in Nárnaul closely resemble those of Sirsa. If the Sirsa Branch of the Western Jumna Canal could be extended to Nárnaul, this outlying tract of Patiála might be rendered secure. At present many wells in Nárnaul have run dry, owing to the prolonged drought with which the last century closed. There are also possibilities of tank-storage in Nárnaul, though Mr. Farrant is inclined to mistrust them. Speaking of Famine Protective Schemes in general Mr. Farrant writes—

There are several small tracts in the Patiála plains that require to be considered in connection with this subject of famine protection; but of these there are only two for which co-operation may be expected (and could be asked) from the Government. These are (*a*) the Nárnaul tract and (*b*) the portion of the Narwána tahsíl that is situated east of the Ghaggar river and adjoins the Sirsa Branch irrigation. The other portions are small and isolated and could only be dealt with locally.

With regard to the Nárnaul tract, it is evident from an examination of the map that any schemes for irrigation from a canal would have to form part of a project for the irrigation of the adjacent Districts of Rohtak and Gurgaon. Such a project would have to be on a considerable scale, and would either consist of an extension of the existing Western Jumna Canal (which is improbable), or of a new canal from the Jumna river taking out above Delhi. As to whether such a scheme is possible, having regard to the physical features of the country, it is not possible to say here; but any such canal could only hope for a supply of water during the flood season, as there are already three canals fed from the Jumna—the Eastern and Western Jumna at Dádúpur, and the Agra Canal with its head-works at Okla below Delhi. It is evident then that any scheme for the protection of this tract by a monsoon canal would have to form part and parcel of a much larger scheme to be carried out by the British Government.

Nothing has been said about irrigation from tanks and wells, because these are after all only minor works in which the only assistance required of the Government would be in the matter of professional advice perhaps. Something will be mentioned further on regarding storage tanks and wells.

The only other matter requiring reference to the Government with a view to assistance is the possibility or otherwise of extending the irrigation of the Sirsa Branch to the tract of land lying between the northern boundary of the present irrigation and the Ghaggar river. There is also a small tract lying between the southern irrigation boundary and the boundary of the Jínd State which is unprotected so far and to which it may be possible to extend the irrigation.

Besides the tract of Patiála territory referred to in the two preceding paragraphs, there are other small patches which feel the pinch of famine, but they are situated close to canal-irrigated country and are not in such urgent need for works of amelioration. At any rate such works would be local and such as would not depend upon the co-operation of the Government for their execution.

There is first the Sardúlgarh tract situated on the left bank of the Ghaggar river, which thus cuts it off from irrigation by the Sirhind Canal. It is doubtful whether any irrigation could be done from wells except in the immediate neighbourhood of the Ghaggar, as the spring level is probably too low. This is, however, a matter for enquiry. Further, any project for damming up the Ghaggar and storing water, besides being very costly, would meet with disapproval from the Government, and would raise thorny questions regarding the rights of the villages lower down, especially as canals have been taken out of this river near Sirsa. Then again the Ghaggar here runs in a fairly deep channel, and the greater portion of the water dammed up would be useless for irrigation as it could not command the country. The cost of a bye-wash to pass flood waters would alone be a very costly item.

The best way to irrigate this tract, if the levels permit, is to carry the water of the Boha Rájbáhá across in an iron tube syphon; if the levels permit this will be not only much less costly than any scheme for storage, but a *perfectly sure* preventive of famine, which a storage tank would not be.

The next tract is that situated between the Ghaggar river and the irrigation boundary of the Ghaggar and Choa Branches of the Sirhind Canal. This is liable to inundation not only from the Ghaggar river itself but from the Choa nullah, is sparsely populated, and so close to irrigated country that it can never feel the pinch of famine very severely. Water for cattle can be had at no great distance—a very great advantage.

CHAP. II, A.

Economic.

AGRICULTURE.

Famine Protective Schemes.

Extensions could be made from the Karmgarh Rájbáhá into a portion of this tract, but no irrigation would be done in years of good flood, and the channels would be liable to be damaged. The circumstances are not so urgent as in the preceding case; and extensions of the canal system would have to be cautiously made.

For the country on the left bank of the Ghaggar and situated between it and the Sirsa Branch, if nothing can be done from the Sirsa Branch Canal as suggested above, it is possible that it may be supplied with water from the Karmgarh Rájbáhá, but levels would require to be taken. Even if the levels are favourable the scheme would be costly and would only be taken up after careful study of the whole question. Much might be done in the meantime to ameliorate the condition of the people by improving village tanks, taking care that there is sufficient catchment area for each.

The area near Patiála City and lying between the Patiála nullah and the Ghaggar is irrigated partly from the Banúr Canal and partly from cuts made from the Ghaggar. The wells are not deep either, and the country is safe. But the condition might be improved by improving the Banúr Canal alignment and taking the canal on to the watershed instead of passing it into the drainage line as has been done below Banúr. The canal could then serve more country.

To return now to Nárnaul. If this cannot be irrigated by a canal from the Jumna, either direct or from an extension of the Western Jumna Canal, recourse must be had to wells, wherever these are possible under the conditions or storage tanks. These cannot be undertaken without careful surveys and unless the conditions are favourable. These conditions are dealt with in the accompanying short note on storage tanks. It is probable that in the near future artesian wells will be tried for such tracts as this, but they will be costly, are always more or less speculative in character, and unless experts are employed in sinking them the result is sure to be disastrous.

To touch on some other points mentioned in Khalífa Sayyid Muhammad Hussain's notes. Nothing can be done with the Sirhind and Choa nullahs except perhaps improve their outfall and make them more effective as natural drainages. The country traversed by them below the feeder line at any rate is already irrigated by canals, and they are occasionally called upon to act as escapes for the canal.

With regard to the Sarsúti, correspondence is already pending with the Government on the subject, and nothing further need be said here.

Irrigation in the hills is already carried on extensively by means of ingeniously devised *kúls;* and any system of pipe irrigation is altogether too costly to be thought of until the demand for it is shown to be really urgent.

Rainfall.

As the greater portion of the water due to light falls of rain is absorbed into the ground, and is rapidly lost by evaporation, it is unnecessary to take into consideration for storage purposes any rainfall outside the monsoon months, July, August and September. The average for these months cannot be obtained for Nárnaul itself, but for adjoining tracts the following have been taken from the Weather Reports of the Government of India :—

Sirsa ...	... 12·01	average 1st June to 30th September.	
Bikáner ...	... 9·26	ditto	ditto.
Delhi ...	... 24·75	ditto	ditto.
Average	... 15·34		

Assume that 12 inches is the average for Nárnaul.

Catchment.

The catchment area will depend on the proportion of rainfall running off. In Mysore, where the monsoon rainfall is about 10 inches, the proportion of run off is assumed to be 0·25 (Molesworth). Mr. Binnie's observations for small rainfalls gave much smaller proportions for the Central Provinces. It is only possible to make a rough guess and to assume that for Nárnaul the ratio of run off will be one-sixth. That is, 2 inches will be available out of the 12 inches of rainfall for storage purposes.

One square mile of catchment then will yield 640 × $\frac{1}{6}$ equals 106·67 feet acres of water; or put in another way, 6 acres of catchment are required to give 1·0 depth of water per acre of the tank.

A foot acre is simply a large unit of measurement and is equivalent to one acre covered one foot deep, equals 43,560 cubic feet.

Assuming different depths of water in the storage tank, we have the following table:—

Depth of water in storage tank.	Catchment required per acre of tank.
10 feet	60 acres.
15 "	90 "
20 "	120 "
25 "	150 "
30 "	180 "
35 "	210 "

For a storage tank of one square mile (640 acres) and 20 feet deep, the catchment area required will be 640 × 120 acres, or 120 square miles. This question of catchment it will be seen imposes a limit on the size of the storage tank which must be adapted to the available area on which it is possible to collect the rainfall. In fact larger collecting areas will be necessary as the rainfall will be distributed over three months or so, and as there will be loss by evaporation and absorption in the tank and consumption of the water for irrigation purposes, it will readily be understood that smaller capacities in the reservoir will suffice.

Evaporation and absorption.

This brings us to the question of the loss by evaporation and absorption. In Molesworth the loss of water in tanks in Rájpútána is given as 0·027 feet (average) per day all the year round. These depths appear to be very small according to experience on the Punjab Canals. On the other hand, it must be remembered that practically impervious soil is selected for building storage tanks on, and that to build one on more or less porous ground would be waste of money. Measurements in the hospital tank at Patiála gave the rate of sinkage at 0·1 feet per day, or from 3 to 4 times the above rates. In the escape channel at Patiála the rate was 0·2 to 0·3 feet per day. No one would think of constructing a storage tank on soil like this. In old established tanks the small rates of sinkage are doubtless accurate; but for present purposes a rate of sinkage of 0·1 feet per day or 3·0 feet in the month should be allowed. Even this rate will probably be exceeded for some time in a new tank.

Now it is evident, the loss from evaporation and absorption being so heavy, that the stored water should be used as quickly as possible. But here the difficulty that presents itself is this. In a good year of average monsoon rainfall there will be a full tank, but no demand for irrigation. The water will have to be kept till September or October for the rabí sowings and the loss will be very great. In a year of scanty rainfall the tank will not be full at any time perhaps, and certainly dry until good rain falls. If the rain is late no kharíf could be sown, and the water would have to be stored for the rabí sowings. If the rains ceased early, on the other hand, the water stored could be used in maturing the kharíf crops. In both these latter cases, however, the stored supply would be short. These three cases then will be considered—

(1) Rainfall normal in quantity and distribution.

(2) Rainfall late.

(3) Rainfall ceases early.

CHAP. II, A.

Economic.

AGRICULTURE.

Famine Protective Schemes.

The next point to settle is the distribution of the 12 inches of rainfall. This may be assumed to be practically as follows:—

June—	10 days	...	1·00 inches
July—	31 "	...	4·50 "
August—	31 "	...	4·50 "
September—	20 "	...	2·00 "
	92 days	...	12·00 inches

and further that in case (2) above the rainfall will be 5·5 inches in the first two months and in case (3) above 6·50 inches in the last two months.

Now in the case of normal rainfall (1) where the water must be stored for use in rabí sowings as the loss will be 9·0 feet vertical before the water is brought into use, and another 3 feet at least while irrigation is going on, or 12 feet in all, it would not be much use in having a *catchment* that will give a less depth than 20·0 feet gross, or 11 feet net. In this case the ratio $\frac{\text{water used in irrigation}}{\text{water collected off catchment}}$ equals $\frac{8}{20}$ equals $\frac{2}{5}$ths. A storage tank 11·0 feet deep would be required then with a ratio of 120 to 1, the calculation being as follows:—

Month	Day.	Received from: Catchment, feet depth	Loss by: Evaporation, feet depth.	Balance in tank stored, feet depth.	Total depth in tank at end of month.
June	10	1·66	1·00	0·66	0·66
July	31	7·50	3·00	4·50	5·16
August	31	7·50	3·00	4·50	9·66
September ...	20	3·33	2·00	1·33	11·00
Total ...	92	20·00	9·00	11·00	...

In the above calculation it should be remembered that a catchment of 120 acres has been allowed *per acre* of storage tank. Similarly if double this or 240 acres of catchment *per acre* of storage were allowed the gross depth collected would be 40·0 feet and the net depth 49 equals 31 feet. That is to say, with this ratio of catchment the storage tank would have to hold 31 feet of water.

In the 11 feet tank above, with 8·0 feet used for rabí sowings, 3 feet acres of irrigation would be done, or 1 foot acre for every 15 acres of catchment.

The deeper the tank the more the irrigation done, but on level country it would seldom be possible to get any great depth in a tank and still command the country. Another difficulty. In hilly country, on the other hand, the catchment area would probably be limited, and a very costly dam would be necessary to store any large quantity.

In this case of normal rainfall water stored for rabí sowings (which is all that could be attempted) a tank 1 square mile in area to hold 11 feet water net would require a catchment area of 120 square miles, and the area sown, allowing 0·75 depth (for irrigation and waste), will be 640 × 8 × $\frac{4}{3}$rds equals 6,800 acres roughly. The crop would still be liable to failure if the winter rains were unfavourable. The cost of the bund, &c., would be about Rs. 3,00,000. Assuming 4 good years in 7, and a rate of Re. 1 per acre, the return would be $\frac{4 \times 6,800}{7}$ equals Rs. 3,900 about, or say Rs. 2,900 at most after deducting maintenance charges, equivalent to 0·67 rupee per cent.

In the other two cases the quantity stored with the same ratio of catchment to tank, *viz.*, 120 to 1, would be still less, *viz.*—

Rains late	5·83
Rains stop early	5·16

and the further losses before using the water being taken at 3 feet at least, the area irrigated would be 2·83 and 2·16 feet acres per acre of tank, or 1 foot acre for every

CHAP. II, B.

Economic.

RENTS, WAGES AND PRICES.

Famine Protective Schemes.

42 and 55 acres of catchment respectively. The returns will of course be proportionately less.

To sum up, the assumptions are that—

Rainfall	12 inches, distributed as stated.
Ratio of "run off"	One-sixth.
Loss by evaporation and absorption	One-tenth feet depth per day.
Ratio of catchment to tank area ...	120 to 1, *i.e.*, 120 acres of catchment per acre of tank.

Then the following depths may be stored:—

	Feet.	
(*a*) Normal year	11·0	the conditions being favourable as regards command;
(*b*) Rains late	5·83	
(*c*) Rains cease early	5·16	

and the following areas may be sown, on an average of seven years:—

$4 \times 8 \times \frac{4}{3}$ equals $\frac{128}{3}$ equals 42·67.

$3 \times \frac{5}{2}* \times \frac{4}{3}$ equals 10·00.

* Average for (*b*) and (*c*) $2\frac{1}{2}$ feet acres, and 1 acre for every 17 acres of catchment.

Total for 7 years equals 52·67 acres per acre of tank, or average equals 7 acres, say, per acre of tank.

In a tank of 1 square mile area (640 acres) the catchment will have to be 120 square miles, the cost of a bund will be about Rs. 3,00,000, the average area irrigated per year will be 4,480 acres, bringing in Rs. 4,480 gross revenue, or say Rs. 2,500 net, and a return of about 0·8 rupee per cent. In fact it is doubtful whether the working expenses would be met as it is doubtful whether any crop sown could be matured. If this were the case, taking a 4 per cent. interest rate, it would mean that Rs. 12,000 a year were being given to the tract sown to enable it to try and raise a crop.

Section B.—Rents, Wages and Prices.

Rents.

Cash rents are very rare throughout the State. Even the tenants whose occupancy rights have been recognised generally pay kind rents at the same rates as tenants-at-will. These rates are much the same in ordinary villages held on the *pattidári* or *bhaiáchára* tenures as they are in *zamindári* villages, except that in the latter rents are raised by the imposition of various cesses. The landlord's share of the produce is sometimes as low as $\frac{1}{5}$th, but for the whole State $\frac{1}{3}$rd may roughly be said to be the average. One-fourth is common in the remote "Bángar" and "Jangal" tracts, lying to the south and west of Patiála. In the central region $\frac{1}{3}$rd is the prevailing rent rate, and in the sub-montane strip of country to the north and east of Patiála $\frac{1}{2}$ is common. Lands irrigated from wells generally pay at the higher rates, except in the dry areas to the west and south, where the soil is inferior, and the expenses of working wells very heavy.

Wages of labour. *Table 25 of Part B.*

Wages.—In towns wages are paid in cash and in villages in both cash and kind. A coolie in Patiála may get as much as 6 annas a day, while in a village he would get 3 annas only. A carpenter earns from 8 to 12 annas a day in Patiála as against 4 to 5 annas and some food in the villages. Reapers are paid in cash or kind, or both. Cash wages now vary from 6 to 12 annas according to the seasons. Wages in kind consist of a bundle of the cuttings—straw, grain and husk, weighing about 3 *kachchá* or $1\frac{1}{4}$ *pakká* maunds.

Retail and wholesale prices. *Tables 26 and 28 (a) of Part B.*

Prices.—Prices seem to have risen 11 or 12 per cent. since Sambat 1847.

CHAP. II, C.

Economic.

FORESTS.

Prosperity of the peasantry.

On the whole the agricultural population of the State is well off. Their mode of living is simple, their food plain. The houses are kept in good repair, and the plough and well cattle look healthy and fairly well fed. There are parts of the State—the Mohindargarh *nizámat*, the Narwána, Rájpura, Ghanaur, and Pinjaur tahsíls, and the *pargana* of Sardúlgarh—with no canal-irrigation and very few wells, where at times of scarcity there is a considerable amount of privation. But increased communications and the proximity of more favoured tracts has taken away from famine half its terrors. The improved condition of the peasantry is entirely the growth of recent years, and is due largely to the introduction of canals and railways, to the establishment of large grain marts, and to the better prices for agricultural produce that have followed the improvement in communications. The Jat of the Jangal is perhaps the most prosperous man in the State. His revenue is light, his land is newly irrigated, and his prosperity shows itself in *pakká* houses (a modern idea) and a profusion of jewellery. The Bángar Jat again is comfortably off. The Western Jumna Canal has transformed him from a shepherd and cowherd into a farmer. He avoids meat and alcohol, but is prone to greater extravagance on occasions of marriages and funerals than the Jat of the Jangal. The Pacháda and Bágrí Jats, who are Muhammadans, have suffered from bad seasons and famine. The Pachádas are notorious for cattle-lifting and extravagance, while the Bágrí Jats, who emigrated from Bikáner in the famine of Sambat 1905, are honest and hardworking. The Jat of the Pawádh has to work unceasingly to make a living out of his waterless land. The assessment here (now under revision) is comparatively heavy. The Rájpút is not so well off as the Jat. He relies more on the money-lender; he is lazy and his women do no work in the fields. It is quite uncommon for a Rájpút to keep a stock of grain. When he threshes his grain he hands it over to the *bania* and borrows it back from him as he wants it. The general rise in prosperity has been accompanied by a rise in the price of cattle and agricultural implements, but this hardly discounts the rise in the selling price of corn. Litigation is increasing, and the expenditure on marriages and the like is extravagant. In the hills the standard of living has always been lower, but here too it is rising, and the Kanet is fairly prosperous. He does a great trade in grass and firewood, while the hill stations provide him with a variety of occupations at a handsome wage.

Section C.—Forests.

Forests.

The forest area in the State is 109 square miles, of which 72 are classed as first class demarcated forests and 37 as second class forests. These lie entirely in the hills, ranging from 8,000 feet above the sea to the foot-hills which rise from the Ambála plains at Rámgarh. The Dún extends from Ambála to Nálágarh. The country is broken and scored by ravines, while reckless denudation has reduced the forest trees to scrub and low jungle. The hill tracts proper are in contrast to the Dún. The smaller tract, which is about 9 square miles in extent, is an island in the middle of Keonthal State, lying to the south of the Phágú-Mahású ridge close to Simla. It is well wooded with oak (*quercus dilata* and *semicarpifolia*), deodár and pine. The larger hill tract extends over about 300 square miles to the south of the

CHAP. II, E.
Economic.
ARTS AND MANUFACTURES.
Forests.

Dhámí and Bhajjí States till it merges in the Pinjaur Dún. Parts of this tract are bare, parts covered with low scrub, and parts well wooded with oak (*quercus incana*) and pine. To the east of the Asní river, round Cháil, a good sized mixed forest of pine, oak and deodár stretches across the upper slopes. There are forests of *chíl* (*Pinus longifolia*) on the ridges between Dagshái and the Dún, and also between Solon and Kasaulí; while the Thádúgarh Hill to the south of Kasaulí is covered with a valuable stretch of bamboo.

History.

The State forests have suffered severely from neglect. Until quite recently the villagers had full use of the forests without check or hindrance. The Dún has been entirely stripped, and it is only the comparatively late colonization of the Simla Hills that has saved the forests on this side. Even here large areas of forest were sacrificed by the peasantry to form grass *rakhs* whose produce they sold at great profit in the various cantonments near. The question of maintaining the sources of the fuel supply, both for the people and the hill stations, received attention in 1845 and probably earlier. In 1860 Lord William Hay directed the attention of the State to the urgent necessity of protecting its forests and husbanding their produce. Since that time the matter has never been entirely lost sight of. In 1861 a forest protective establishment was instituted. The forests were placed under the Civil *nizámat*, and between 1861 and 1870 many changes in the control tending to more effective management were carried out. British officers of the Forest Department made reports on the fuel supply in 1876 1878 and 1888. On receipt of a letter from the Punjab Government in 1879 the State took action, appointed a Superintendent of Forests, and introduced the Conservancy Rules proposed by Mr. Baden-Powell. This was really the first step towards effective management. In 1885 the present Názim of Forests, Pandit Sundar Lál, who had passed the Forest Ranger's test in the Imperial Forest School at Dera Dún, was appointed, and he at once stopped the reckless cutting for lime burning, charcoal making, &c. In 1890 a Forest Settlement was carried out by Mr. G. G. Minniken, who also prepared a Working Plan which was accepted by the Darbár. Besides the forests proper the State owns 12,000 acres of *bír* in the plains. Considerable quantities of *kíkar* and *dhák* flourish in these *bírs*, which are under the control of the Názim of Forests.

Section D.—Mines and Minerals.

Mines and minerals.

An account of the mineral resources of the State will be found on page 2 under the heading " Geology."

Section E.—Arts and Manufactures.

Principal industries and manufactures.

The figures in the margin show the distribution of the whole population into agriculturists, non-agriculturists and partially agriculturists. No statistics of manufactures in the State can be given. Patiála produces little of artistic interest. Silver cups are made at Patiála and Nárnaul, and gold and silver buttons at Nárnaul. Gold and

	Actual workers.	*Dependents.*	*Partially agriculturists.*
Agriculturists ...	381,003	475,870	4,873
Non-agriculturists	312,678	487,141	...
Total ...	693,681	963,011	4,873

CHAP. II, F.
—
Economic.
COMMERCE AND TRADE.
Principal industries and manufactures.

silver wire is made from bars of silver (*kandla*) moulded in the State mint. Thin sheets of gold are wrapped round the silver to make gold wire, while for silver wire pure bar silver, with an alloy of copper to stiffen it, is used. The wire is then used in the manufacture of gold and silver lace (*gota*) which is said to be superior to that made in Delhi, though it is not so light as the best quality. Flattened wire (*bádla*) is woven with silk thread to make *gota* and twisted with it to make *zarí*. Then again *zarí* and silk thread are woven to make *katún*. Ivory bracelets, *surmedánís* (boxes for collyrium) and combs are made to a small extent. Páil is famous for carved door-frames. At the capital there is a large manufacture of brass and bell-metal ware and it is noted for its *phúl ke kaul* (light cups). There is a large market for handsome bedsteads woven with cotton string. The silk *azárbands*, *daryái* (silk cloth) and *chúría* (striped silk) of Patiála are well known, and though the two last materials are inferior to those made in Amritsar, the first is quite as good. Bhadaur manufactures good bell-metal cups and brass ware, and is noted for its *tukkas* (sets of cups). Kanaud also manufactures these wares, as well as iron pans and spoons. Sunám excels in cotton *pagrís*, *khes* and *chautahís*, a gold lace *chautahí* costing from Rs. 50 to Rs. 100. *Súsí* is manufactured at Patiála and Basí, the latter being very fine in quality. At Nárnaul country shoes, silver buttons and nut-crackers (*sarota*) are manufactured, and at Nárnaul and Samána *páyas* (legs) for beds are made. Páil makes elaborate country shoes. At Ghurúán and Chaunda iron *dols* (buckets) and pans are made, and at Rauní and Dhamot iron *gágars* or water-pots. Coarse cotton and woollen fabrics are manufactured throughout the State, and at Pinjaur baskets, stone *kúndís* (pestles), *ukhlís* (mortars), *chaunkís* and *sils* (curry-stones). At Sanaur neat fans of date palm leaves are made. Country carts, *baihlís*, *raths*, and wheels are also made in some places, and raw sugar (*gur* and *shakkar*) in the Pawádh villages. In the Bet *khand* is manufactured. One pan only is used there, and the work is carried on on a small scale. *Sajjí* is made in the Anáhadgarh *nizámat*. There is a State workshop at Patiála, where repairs of every sort are done, and furniture and carriages are made. Iron work and painting is well done. There is a cotton-ginning factory at Narwána near the railway station. It was started in Sambat 1954 by Lála Kanhaya Lál. It is worked by steam, generally in the cold weather, as cotton is obtained in these months. This factory exports nearly forty thousand maunds of cotton annually, the seed being consumed locally. In some parts of the State saltpetre is manufactured. There is a press called the Rajindar Press at Patiála, where a Vernacular paper ("*Patiála Akhbár*") is issued weekly. Some of the official printing, English and Urdu, for the State is done here, although most of it is done outside.

Section F.—Commerce and Trade.

The surplus grain of the State, consisting of wheat, gram, barley, *sarson*, millet and pulse, is taken to the nearest railway station or market for export or sale. There is a considerable import of *khand*, *shakkar* and *gur* from the United Provinces. Cotton is exported from Narwána to Bombay. Red chillies are exported to Hathras and loaded at the nearest railway station. Country cotton yarn is also exported. *Ghí* is

exported from Narwána to the adjoining British Districts, but the amount produced is not sufficient to meet the requirements of the State. *Kalí* (whitewash) and *chúna* (lime) are exported from Narnaul and Pinjaur. The grain marts in the State are Patiála, Dhúrí, Barnála, Bhatinda and Narwána, but grain is also carried to the adjoining British marts and to Nábha.

CHAP. II, G.
—
Economic.
MEANS OF COMMUNICATION.
Commerce and trade.

Section G.—Means of Communication.

Railways.

Four lines of rail pass through the State. The Rájpura-Bhatinda line belongs to the Patiála State, but is worked by the North-Western Railway. The agreement was that "All costs, charges and expenses incurred by the North-Western Railway in connection with the maintenance, management, use and working of the Rájpura-Bhatinda Railway and the conveyance of traffic thereon properly chargeable to Revenue Account shall be paid out of the gross receipts of the amalgamated undertaking and so far as possible out of the gross receipts of the half year to which they are properly attributable, and in each half year there shall be deducted from the gross receipts of the Rájpura-Bhatinda Railway 55 per cent. of such gross receipts and the balance after making the said deduction shall be paid over to the Patiála Darbár." By a later agreement the amount to be deducted was reduced to 52 per cent. of the gross receipts. The principal stations are Rájpura, Patiála, Dhúrí, Mansúrpur, Barnála, Tapa and Bhatinda. The Ludhiána-Dhúrí-Jákhál Railway has stations at Dhúrí and Sunám, while the Southern Punjab line passes through the south of the State with stations at Mánsa and Narwána. Bhatinda is a large junction, connecting with Ferozepore, Sirsa, Delhi, Samasata and Bikáner. The main line of the North-Western Railway goes north from Rájpura, leaving the Patiála State at Sirhind. The Mohindargarh *nizámat* is traversed by the Rewárí-Phulera Railway.

Roads in plains.

There are 184¼ miles of metalled roads as detailed below, maintained by the State:—

1. Patiála to Sunám, 43 miles, with branches to Sangrúr at mile 24 and to Samána at mile 4.

2. Patiála to Rájpura, 16½ miles, joining the Grand Trunk Road at Rájpura at mile 10; a branch takes off to the Kaulí railway station. The only bridge of importance is over the Patiála Nálá at mile 2.

3. Basí to Sirhind, with branches to Bárá Sirhind, Ámkhás, Gurdwára Sáhib, Bazár Basí and circular road round Basí, 9 miles. At mile 2 is an old bridge (bridge arches) built in the time of Muhammadan kings over the Sirhind Choá.

4. Patiála to Bhunnarherí, 8½ miles. This road is chiefly maintained for shooting, but is also in line with the direct road to Kaithal. It is also largely used for grass and wood traffic from the surrounding villages and *bírs* going to Patiála.

5. Patiála to Majál, 4½ miles. This branches off from mile 3 of Patiála-Bhunnarherí Road. This road is also for shooting parties, and for grass and wood traffic.

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Economic.
MEANS OF COMMUNICATION.
Roads in plains.

6. Patiála to Sanaur, 4 miles. There is a large bridge in mile 1 over the Patiála Nálá. This road carries heavy passenger and grain traffic.

7. Nábha to Kotla Road. Total length 18 miles, of which 8 miles lie in Patiála State.

8. Barnála-Dhanaula Road. Total 6½ miles, of which 3½ miles lie in Patiála. This is a feeder road to the railway.

9. Patiála-Nábha Road, 13 miles. This is at present maintained for the State by the Irrigation Department.

10. Ablowál Road, 4½ miles. This is a road from the railway station to Ablowál bridge, parallel to the south bank of the Patiála Navigation Channel. It is an alternative road to the one running parallel to the north bank of Patiála Navigation Channel, as the road on one bank is not able to cope with the traffic.

11. Nábha-Bhawánígarh Road. Of this road 5 miles lie in Patiála State. It is a feeder line from *nizámat* Bhawánígarh to Nábha.

12. Branch road from mile 4 of Sunám-Samána road. This is 14 miles in length, total distance to Samána being 18 miles.

13. Kotla-Sangrúr Road, 11 miles, which lies in Patiála State.

14. Barnála-Hadiáya Road, a feeder road, 4½ miles in length.

15. Patiála City Roads, 10 miles.

16. Patiála Civil Station Roads, 15 miles.

17. Patiála Cantonment Roads, 3½ miles.

18. Motíbágh and sides, 1 mile.

19. Báradarí-Rájbáhá Road, 3 miles.

20. Ablowál bridge to Báradarí, 1½ miles.

21. North-Western Railway Approach Roads, 2 miles.

Besides, the following roads are now being metalled:—

1. Basí-Alampur Road, 5 miles. This continues through British territory to Rúpar. Government is also metalling the portion in its own territory.

2. Jákhal-Múnak Road, 4 miles. Feeder road to Jákhal railway station.

3. Bhatinda-Mandí Roads, 3 miles.

CHAP. II, G. Economic. MEANS OF COMMUNICATION. Roads in plains.

The following unmetalled roads are maintained by the State :—

(*a*) Múlepur Road, 5 miles. Joins Grand Trunk Road at Serái Banjárá and leads to Múlepur.

(*b*) Tangaurí Road, 12 miles. Forms part of the District road from Ambála to Rúpar.

(*c*) Banúr-Rájpura Road, 9 miles. This is now being bridged, and eventually it is intended to metal it.

(*d*) Ghanaur Road, 8 miles, from Sambhu railway station to Ghanaur.

(*e*) Chaparsíl Road, 3 miles. Branches off from the Patiála-Rájpura Road in mile 6 to Chaparsíl, where a fair is held annually.

(*f*) Alampur Road, 5 miles. Now being metalled.

(*g*) Ghurúán Road, 3 miles.

(*h*) Khamánon Road, 9 miles.

(*i*) Ghagga-Samána Road, 15 miles.

(*j*) Hadiyáya-Bhíkhí Road, 16 miles.

(*k*) Jákhal-Múnak Road, 4 miles.

(*l*) Nárnaul to Kánaud, 13 miles.

(*m*) Kánaud to Basí, 11 miles.

Total 113 miles.

In the hills, the metalled road from Ambála to Simla, which is maintained throughout by the Punjab Government, runs for great part of its length through the Patiála State.

Roads in hills.

The following roads in the hills are maintained by the Patiála State :—

1. Kandeghát-Cháil, 22½ miles. Crossing the Asní river in mile 8, a large bridge of one span 110′ clear is now under construction. Cháil is the sanitarium of the State, about 7,300 feet above sea-level.

2. Kandeghát Bázár to Srínagar Kothí, ½ mile.

3. Sáírí Road. Direct road from Kasaulí to Simla *viá* Sáírí: portion maintained by the State, 15 miles.

4. Jutogh-Arkí Road, 5¾ miles.

5. Dagshái-Náhan Road, 4⅛ miles.

6. Mamlik-Kunhiár Road, border of Sáírí Road, 4 miles.

7. Pinjaur-Nálágarh Road, 10½ miles.

8. Sabáthú-Kasaulí-Kálka Road, 14 miles.

9. Cháil Municipal Roads, 5 miles.

Total 80 miles 7 furlongs.

Road 1 will admit of cart traffic after the Asní bridge is built; all the other roads are mule or rickshaw paths. A road from Cháil to Kufrí, about 16 miles, has lately been made and opens direct traffic with the Hindústán-Tibet Road and Simla. The total annual cost of maintenance of roads in the Patiála State is at present about one lakh of rupees per annum. The Sirhind Canal is navigable from Rúpar to Patiála. Country produce is conveyed to the railway in carts or on camels and donkeys.

List of rest-houses. *Table 29 of Part B. Polymetrical Table No. 30 of Part B.*

There are *seráis* at the principal towns and railway stations and dâk bungalows at Patiála and Bhatinda.

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ost Offices.
ist of Post Offices, Table 3; Working of Post Offices, Table 32 Part B.

POSTAL ARRANGEMENTS.

Originally the postal arrangements of Patiála were confined to the conveyance of official communications which were carried by *sowárs* and *harkárás* retained in the various sadr offices at a total cost of over Rs. 30,000 yearly, and no facilities were offered to the public for the exchange of their private correspondence. In Sambat 1917 (1860 A.D.) in the reign of Mahárája Sir Narindar Singh, G.C.S.I., the postal system was organized under the control of the *munshíkhána* (Foreign Office). Runners' lines were laid between various *thánas* of the State, and the public allowed to post letters at these *thánas* at a charge of two Mansúrí *paisas* per letter prepaid, four Mansúri *paisas* unpaid. A special officer on a salary of Rs. 30 *per mensem* was appointed by the *munshíkhána* as *munsarim* of the postal arrangements. The postal service was given out on contract to one Ganga Rám, who undertook the appointment of the runners, and *sarbaráhs* or overseers. All postal articles were made over to the runners, who were responsible to the Deputy Superintendents of Police; these officials received the moneys paid for postage from the runners, and remitted them monthly to the treasury, where the balance, after paying the amount due by contract to the State, was handed over to the contractor. The method of payment of postage was by British stamps bought by the contractor at their face value and retailed by him. Stamps used on public service were registered and their value credited to the contractor. Postal articles for British India were despatched already stamped through Rájpura, where a clerk was stationed who delivered them to the British Post Office, paying the usual rates. Similarly articles from British territory were despatched by a clerk stationed at Nárnaul. There were no facilities for money orders, insurance, or other minor branches of postal business. In Sambat 1940 (1884 A. D.) a Postal Convention was signed between the Imperial Government and the State (Aitchison's Treaties, Volume IX, No. XXX), which was modified in 1900 A. D. By this agreement a mutual exchange of correspondence, parcels, money orders and Indian postal notes was established between the Imperial Post Office and the Patiála State Post, registered value payable and insured articles being included. Stamps surcharged with the words "Patiála State" are supplied by the British Government to the Patiála State at cost price and are recognized by the Imperial Post Office when attached to inland correspondence posted within the limits of the State. When the convention was signed the late Lála Hukam Chand and Lála Gaurishankar of the Punjab Postal Department were lent to the State as Postmaster-General and Postmaster of Patiála, respectively, to re-organise the postal system of the State. Lála Hukam Chand was succeeded as Postmaster-General by Lála Raghbír Chand in Sambat 1951 (1894 A.D.). By an agreement of 14th August 1872, the British Government agreed to construct for the State a single line of wire (on the standards between Ambála and Lahore) from Ambála to Rájpura, and thence to Patiála at a cost of Rs. 15,500, the Mahárája agreeing to pay the actual cost of construction and of the maintenance of the line and the office at Patiála. The receipts are credited to the State under clause 6 of the agreement. The officials are to be natives in the British Telegraph staff. The Telegraph Act (VIII of 1860) and any other Acts passed are to be applied to the lines, and jurisdiction with regard to offences against the Act is regulated by the *sanad* of May 5th, 1860.

Section H.—Famine.

ory.

From the general description of the physical conditions of the State it will be clear that the results of a failure of the rainfall are very different in different parts of the State. In the Bet and Pawádh, where there are

numerous wells, and in the Jangal and Bángar which are protected by canals, the effect of deficient rainfall is not very serious. In the *parganas* of Sardúlgarh, Akálgarh, the Nailí, Narwána tahsíl and the *nizámat* of Mohindargarh, where there are few wells and no canals, a deficiency of rain has a serious effect on the crops and causes famine. CHAP. II, H. — Economic. FAMINE. Famines.

The earliest famine of which men talk is that of Sambat 1840, known as the *chália* or *chalísa*. This was a terrible famine which lasted for more than two years. The people could not get grain and lost their lives either from want of grain or from sickness brought on by bad food, and most of the people left their homes. The next famine was in Sambat 1869; it is known as the *dhauna* or the famine of 20 *sers*. It lasted for 8 or 9 months. Both harvests failed and the people suffered heavily. The *nabia* was the famine of Sambat 1890. Both harvests failed, and the price of grain rose to 38 *sers kachchá* per rupee in the course of the famine, the rate before it having been 4 maunds per rupee. Sambat 1894 also brought a famine, but it was not so severe. In Sambat 1905 there was also scarcity in the Jangal tract. The famine of Sambat 1917, commonly called the *satáhra*, was a severe one. Both harvests failed and the rate rose from 3 maunds *kachchá* to 17 or 20 *sers kachchá*. Three lakhs and thirty-one thousand maunds (*pakká*) of grain were distributed by the State to its subjects, and Rs. 3,75,000 of land revenue remitted in the famine-stricken areas; relief works were also opened. State employés and others were allowed grain at low rates and the value deducted from their pay in instalments after the famine had ceased. The famine of Sambat 1925 was felt throughout the State. It is commonly called the *pachia*. Though the crops on wells were good, prices rose to 25 *sers kachchá*. In Sambat 1934 famine was felt all over the State. No rain fell in Sáwan, and there was no crop on unirrigated lands. The Bángar and the Mohindargarh *nizámat* suffered severely. Collections of land revenue were suspended, but recovered next year. As in Mohindargarh the people did not recover from the severe effects of the famine, relief works were opened there. In Sambat 1940 also there was a scarcity of grain, but it was not serious and did not affect the whole State. The famine of Sambat 1953 made its effects felt on every part of the State. Rain fell in Sáwan, and crops were sown, but dried up for want of rain. The rate rose to 8 *sers pakká* per rupee. *Takávi* to the amount of Rs. 10,000 was distributed in Anáhadgarh and Mohindargarh. Relief works comprised a *kachchá* road from Barnála to Bhikhí, which employed 2,312 persons and cost Rs. 36,400; repairs to the forts at Bhatinda and Ghurám (Rs. 4,914); and additions to the mausoleum of Mahárája Alá Singh (Rs. 37,800). Grain to the value of Rs. 14,864 was distributed and blankets to the value of Rs. 7,000. The American Mission also distributed grain with assistance from the State. In Sunám a charitable institution (*sadábart*) fed 80 persons daily. The total expenditure on relief works came to Rs. 1,97,830. The famine of Sambat 1956 was severely felt throughout the State, but more especially in Sardúlgarh, Narwána, Akálgarh, Sunám, Bhawánígarh and Mohindargarh. The year was rainless, following a succession of bad harvests, and the grain famine was aggravated by a water famine in Sardúlgarh and a fodder famine everywhere. Twenty-eight villages were affected in Anáhadgarh, 281 in Mohindargarh and 104 in Karmgarh. Lála Bhagwán Dás, the Díwán (now Member of Council), was made Central Famine Officer, with assistants, as prescribed in the Punjab Famine Code. Poor-houses and kitchens were opened—the poor-house at Patiála has never been closed—and relief works on a large scale were started. As in the former famine, rich men came forward and subscribed largely to the Famine Fund.

1783 A.D. 1812 A.D. 1833 A.D. 1848 A.D. 1860 A.D. 1868 A.D. 1877 A.D. 1883 A.D. 1897 A.D. 1900 A.D. 1900 A.D.

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Famines.

The relief works, which were various and of no permanent importance, were kept open from January to September, and gratuitous relief was given till December. 10,395 were employed, on an average, every month on relief works, while 5,270 were relieved gratuitously. The total expenditure was Rs. 3,81,722. Land revenue was suspended to the amount of Rs. 2,58,715, while Rs. 2,02,208 were remitted in Mohindargarh.

Patiála poor-house.

In connection with the famine relief operations a kitchen was first started in the *Samádhán* at Patiála at a cost of Rs 150 per day. Subsequently, on the 1st Baisákh 1957, a poor-house was established on the lines of the Famine Code in Ablowál, near Patiála, under the control of Lála Bhagwán Dás and the direct supervision of Abd-ul-Hakím Khán, M B, Assistant Surgeon, and the relief was strictly regulated according to the Code. The average weekly number relieved in the kitchen was highest in Phágan (3,959), and in the poor-house at the end of Baisákh (2,465). After Asauj 15th the poor began to leave the poor-house, so that the inmates fell to 304 early in Kátak and to 228 in Maghar. The total cost of the kitchen in the *Samádhán* and of the Ablowál poor-house was Rs. 27,115 from Phágan 1st, 1956, to Maghar 17th, 1957. Of this Rs. 24,465 were spent on food, Rs. 1,446 on establishment, Rs. 40 on clothes, and Rs 802 on miscellaneous items. The railway fares of 61 persons were paid by the State to enable them to return to their homes, in addition to 333 who were sent back to Bikáner and Hissár without cost to the State and 738 residents of less distant localities who were sent home on foot with three days' food. Large numbers left the poor-house of their own accord without giving information as to their homes. There were many opium-eaters among the poor, the daily number for the week ending 13th Baisákh 1957 being 87, and they were induced to take large quantities of food and reduce their doses of opium, with the result that only two opium-eaters remained on the 1st Kátak 1957. As the opium was reduced by degrees no bad effect on their health resulted. The numbers in the poor-house on the 10th Maghar 1957 were as follows:—Hindus 58 (of whom 33 were inhabitants of the State), Muhammadans 44 (31 of the State), Chúhrás and Chamárs 34 (22 of the State); and 38 in the hospital (14 of the State). There was no case of cholera, and only 12 cases with 4 deaths from small-pox, 235 cases with 8 deaths from dysentery and 501 cases with 13 deaths from fever. Thus out of 3,929 in-door and out-door patients only 46 died and the rest were discharged cured. The average daily number of in-door and out door patients was 91·30. Except malarial fever no disease broke out in the poor-house, and the general health of the inmates was good. A school was opened for the children. All who were able to work were given light work according to their strength. As the number of compartments was small, they were made to build more with bricks made with their own hands. They were also made to twist cord and make *chárpáís* for the sick among them. As no help was rendered by the police or army, respectable famine-stricken men were employed as sepoys on annas 10 per day, and they worked very satisfactorily.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative Departments.

ADMINISTRATIVE DEPARTMENTS.

Government officials.

Table 33 *of Part B.*

During the minority of the Mahárája the State is administered by a Council of Regency consisting of three members. There are four High Departments of State, the Finance Department (*Díwání M l*); the Foreign Office (*Munshí Khána*); the Judicial Department (*Adálat Sadr*); and the Military Department (*Bakshí Khána*). The Finance Minister—*Díwán*—in the early days of the State had full powers in all matters connected with the land revenue and the treasury. He decided land cases and was sometimes allowed to farm the land revenue. Maharaja Karm Singh put a stop to this practice and organised the Financial Department. The *Díwán* is now the appellate Court in revenue cases, and all matters of revenue and finance are submitted to him. The Foreign Minister—*Mír Munshí*—transacts all business with other Governments, signs agreements, contracts, etc., and conducts the external affairs of the State. The Judicial Minister—*Adálatí*—is a recent creation, dating from the reign of Mahárája Karm Singh. The Commander-in-Chief—*Bakhshí*—formerly combined the duties of Paymaster with his own, but the office now is purely military[1] Mahárája Rajindar Singh created a Chief Court of three members to hear appeals from the decisions of the Finance, Judicial and Foreign Ministers.

Administrative Divisions.

The State of Patiála is now divided into five *nizámats* or Districts, and these *nizámats* are each sub-divided into, on an average, three tahsíls, there being in all sixteen tahsils in the State. The Nizámats and Tahsíls are :—

Nizámats.	*Tahsíls.*
1. Karmgarh, also called Bhawánígarh, at which place its head-quarters are.	1. Patiála, also called the Chaurásí, in the Pawádh. 2. Bhawánígarh or Dhodhán, partly in the Pawádh and partly in the Jangal. 3. Sunám, mostly in the Jangal. 4. Narwána, comprising the Bángar.

[1] *The Bakhshí.*—This officer's title is translated into English sometimes by Paymaster-General, at others by Adjutant-General or Commander-in-Chief. Blochmann, Áín, I, 261, has Paymaster and Adjutant-General. None of these titles gives an exact idea of his functions. He was not a Paymaster, except in the sense that he usually suggested the rank to which a man should be appointed or promoted, and perhaps countersigned the pay bills. But the actual disbursement of pay belonged to other departments. Adjutant-General is somewhat nearer to correctness. Commander-in-Chief he was not. He might be sent on a campaign in supreme command; and if neither emperor, vicegerent (*wakíl-i mutlak*), nor chief minister (*wazír*) was present, the command fell to him. But the only true Commander-in-Chief was the emperor himself, replaced in his absence by the *wakíl* or *wazír*. The word Bakhshí means 'the giver' from P. *bakhshídan*, 'to bestow,' that is, he was the giver of the gift of employment in camps and armies (Dastúr-ul-Inshá, 232). In Persia the same official was styled. 'The Petitioner' (*'áriz*). This name indicates that it was his special business to bring into the presence of the emperor any one seeking for employment or promotion, and there to state the facts connected with that man's case. Probably the use of the words Mír 'Arz in two places in the Áín i Akbarí (Blochmann, I, 257, 259) are instances of the Persian name being applied to the officer afterwards called a Bakhshí The first Bakhshí (for there were four) seems to have received, almost as of right, the title of Amír ul-Umará (Noble of Nobles); and from the reign of Alamgír onwards, I find no instance of this title being granted to more than one man at a time, though in Akbar's reign such appears to have been the case (Áín, I. 240, Blockmann's note). (From an article in the Journal of Royal Asiatic Society, 1896, pages 539-40, by W. Irvine, on the Army of the Moghals).

Nizámats.	*Tahsíls.*
2. Amargarh, also called Basí, at which place its head-quarters are.	1. Fatehgarh or Sirhind, in the Pawádh. 2. Amargarh, in the Jangal, also known as Dhúrí, where the present tahsíl head-quarters are. 3. Sáhibgarh, also called Páil, where the head-quarters are, mainly in the Jangal and partly in the Pawádh.
3. Anáhadgarh, also called Barnála, at which place its head-quarters are.	1. Anáhadgarh, 2. Govindgarh or Bhatinda, } in the Jangal. 3. Bhíkhí,
4. Pinjaur ...	1. Rájpura, 2 Banúr, } in the Pawádh. 3. Ghanaur, 4. Pinjaur, in the Himálayán area.
5. Mohindargarh, popularly called the Nárnaul *nizámat.*	1. Mohindargarh, also called Kánaud, from the name of the old fort and town at which its head-quarters are. 2. Narnaul.

Of these five *nizámats* the first three comprise all the main portion of the State, and Pinjaur also includes the detached part of the State which lies in the Simla Hills and forms tahsíl Pinjaur. The *nizámat* of Pinjaur however is mainly composed of the Pawádh tract, which forms the north-eastern part of the main portion of the State. The *nizámat* of Amargarh comprises the rest of the Pawádh (Fatehgarh and part of Sáhibgarh tahsíls), and the northern part of the Jangal tract (the remainder of Sahibgarh and the whole of Amargarh tahsíls). Karmgarh Nizámat comprises the south central part of the main portion of the State, including the tahsíl of Narwána which lies in the Bangar tract south of the Ghaggar. Anáhadgarh *nizámat* lies wholly in the Jangal and Mohindargarh in the Bagar. Mohindargarh consists of the outlying block of Patiála territory, which is really a part of the Rewát on the borders of Rájpútána. The head-quarters staff of each *nizámat* consists of a Názim, two Náib-Názims, and a Tahsíldár in charge of the head-quarters tahsíl. Názims date from the reign of Mahárája Narindar Singh, when, under the name of *Munsarim hadbast*, they were appointed to introduce cash assessments. The Názim is practically a Deputy Commissioner with the powers of a Sessions Judge in addition. He hears all the appeals of his Náib-Názims and Tahsíldárs, whether civil, criminal or revenue. Karmgarh and Amargarh *nizámats* have each two Náib-Názims; Anáhadgarh has three,—two at Barnála and one at Bhatinda; Mohindargarh one, posted at Nárnaul; and Pinjaur two—at Rájpura and Sanaur. The Náib-Názim is the court of original jurisdiction, both civil and criminal, the Tahsíldár having criminal jurisdiction in a few petty cases only. The Tahsíldár is the court of original jurisdiction in revenue cases, and has criminal powers in cases falling under Sections 425 and 441—447 of the Indian Penal Code. The Tahsíldár of Pinjaur has the powers—civil and criminal—of a Náib-Názim. The Tahsíldárs have no civil cases and hardly any criminal. Hence they work with a small establishment, consisting of a *Siáha-navís*, an *Ahlmad* and two *Muáwan Siáha-navís*. Only the Tahsíldár

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of Pinjaur has a Náib-Tahsíldár. The *Patwárís*, who are at present working under the Settlement Department, are normally under the Tahsíldár. There are no *Kanúngos* except in the Mohindargarh District.

ADMINISTRATIVE DEPARTMENTS.

Section B.—Civil and Criminal Justice.

Civil and Criminal Justice. *Tables 34 and 35 of Part B.* Early history.

Before the time of His Highness Mahárája Karm Singh, the administrative and judicial work of the State was in the hands of the *thánadárs* (*faujdárs* of the Aín-i-Akbarí), the collectors of revenue (*ugraha*) being under them. There was no treasury and no court. In each *pargana* there was a *thánadár*, and in Sunám and Patiála proper there were *kotwáls*. Their decisions in civil and criminal cases were final. Claims and offences, of whatever nature, were disposed of after verbal enquiry. No record of evidence was made and no judgment prepared. Final orders were given by word of mouth. The people acquiesced in the decisions and seldom appealed to the Díwán or Wazír. There was no regular law in force ; the customs and usages of the country were followed in deciding cases, and had the force of law. The *panchâyat* system was generally in vogue, and boundary disputes specially were referred to arbitration. The administering of oaths (*nem*) to the litigants was a great factor in bringing cases to an amicable settlement. The offenders were generally fined, but habitual and grave offenders were imprisoned without any fixed term of years and were released at the pleasure of the presiding officer. In murder cases the offender's relations were ordered to pay the price of blood to the heirs of the deceased by offering either a *nata* (female relative in marriage) or some culturable land or some cash, and thus to bring about an amicable settlement of the case ; otherwise the perpetrator was hanged, generally on a *kíkar* tree, in some conspicuous place where the corpse was left hanging for many days. Barbarous punishments, such as maiming and mutilation, were in force to some extent. Sometimes the face, hands and feet, of an offender were blackened and he was proclaimed by beat of drum, mounted on a donkey through the streets of the city.[1]

Reforms.

Mahárája Karm Singh began the work of reform by appointing an *Adálatí* (Judicial Minister), but no line of demarcation was drawn between his powers and those of the *thánadárs*. Orders in criminal cases were still given verbally, but in civil cases files were made and judgments written. Cases of proprietorship in land were decided by the *Adálatí*, though they were transferred subsequently to the *Díwán*. During the time of Mahárája Narindar Singh five *nizámats* were marked off and Názims appointed to each. One tahsíl comprised two *thánas*, and sixteen Tahsíldars were appointed, who, in addition to their revenue work, dealt with criminal and civil cases. His Highness introduced a Manual of Criminal Law, " The Law of Sambat 1916," for the guidance of criminal courts. In most respects it was similar to the Indian Penal Code. In the reign of Mahárája Mohindar Singh, Tahsíldárs were deprived of their judicial and criminal powers and two Náib-Názims were appointed in each *nizámat* to decide civil and criminal cases and superintend the police. A Code of Civil Procedure, compiled from the British Indian Act VII of 1859 and Act XXIII of 1861 with suitable modifications, was introduced, which is still in force.[1]

1844 A. D.

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[1]For a detailed account *vide* ' History of Patiála,' by Khalífa Sayyid Muhammad Hasan, Prime Minister, Patiála State.

HAP. III, B. Administrative. CIVIL AND CRIMINAL JUSTICE. Present system

The courts of original jurisdiction as they stand at the present day have already been described. A Tahsíldár can give three months' imprisonment and Rs. 25 fine, and a Náib-Názim three years' imprisonment and Rs. 1,000 fine. Appeals from the courts of Tahsíldárs and Naib-Názims all go to the Názim. The Názim is a Sessions Judge with power to pass sentences of 14 years' imprisonment and Rs. 1,000 fine. From the Názim's decisions appeals lie to the *Adálatí* in civil and criminal and to the *Díwán* in revenue cases, with further appeals to the Chief Court and the *Ijlás-i-khás* (the Court of the Mahárája). At the capital there is a Magistrate and a Civil Judge with Náib-Názim's powers. Appeals from these courts go to the *Muáwan Adálat*, the Court of the Additional Sessions Judge, who assists the Adálat and has the powers of a Názim. The Chief Court may pass any sentence authorised by law. Capital punishment and imprisonment for life however need the confirmation of the *Ijlás-i-khás*. In murder cases the opinion of the *Sadr Ahlkárs* is taken before the sentence is confirmed. Special jurisdiction in criminal cases is also exercised by certain officials. The Foreign Minister has the powers of a Názim in cases where one party or both are not subjects of Patiála, Jínd or Nábha. Appeals lie to the Chief Court. Cases under the Telegraph and Railway Acts are decided by an officer of the Foreign Department subject to appeal to the Foreign Minister. Certain Canal and Forest Officers have magisterial powers in cases falling under Canal and Forest Acts, and the Inspector-General of Police exercises similar powers in respect of cases which concern the police. During the Settlement operations the Settlement Officers are invested with powers to decide revenue cases with an appeal to the Settlement Commissioner.

Revision and review.

Powers of revision (*nigrání*) can be exercised by the *Adálatí* and the Sessions Courts; review (*nazarsání*) by the Chief Court and *Ijlás-i-khás* only.

Codes of law.

The Indian Penal Code is enforced without modification. The Criminal Procedure Code (Act V of 1898) is enforced with some modifications of which the most important are given below. No court is invested with summary powers. In Sessions cases no jury or assessors are chosen. Special regulations have been made for the trial of cases of contempt of court, which offence is made to include cases falling under the following sections of the Indian Penal Code—175, 178, 179, 180, 228. The Civil Procedure Code differs in many points from that of British India. There is no bar to appeals on the ground of the value of the suit. All civil suits, of whatever value, are heard in the first instance by the Náib-Názims, and in Patiála City by the Civil Judge.

Special and local laws.

Suits, civil or criminal, to which the *jágírdárs* of Khamánon are a party, are heard by the Náib-Nazim, and revenue suits by the Tahsíldár, but the appeals lie to the Foreign Minister. Hindu or Muhammadan Law is frequently followed in civil and revenue suits. For an account of the Revenue Law see page **145**.

The commoner forms of crime.

A few members of the following tribes are addicted to the crimes noted against each :—

(1) Sikh Jats,—Dacoity, robbery, house-breaking, distilling illicit liquors, and trafficking in women.

(2) Hindu Jats of the Bángar,—Cattle stealing and receiving.

(3) Muhammadan and Hindu Rájpúts,—Cattle theft and receiving

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CIVIL AND CRIMINAL JUSTICE.

Criminal Tribes and Crime.

(4) Sunárs,—Receiving and retaining stolen property and making and passing counterfeit coin.

(5) Chúhrás,—Theft and house-breaking.

The following are the regular "criminal tribes" with the offences to which each is specially addicted :—

(*i*) Sansís,—House breaking, highway robbery, dacoity, theft of standing crops and corn from stacks.

(*ii*) Baurias,—Robbery, house-breaking, dacoity, theft at railway stations and on roads.

(*iii*) Bilochís,—House-breaking.

(*iv*) Mínás,—Dacoity, robbery and house-breaking

Cases of murder, adultery and seduction are not very common. Civil litigation is increasing. Petty cases are fought out to the bitter end, and the parties suborn witnesses freely to support their claims. On this subject the proverbial philosophy of the people is not silent, and some common sayings are given below :—

Gannián de chor nún jutián dí már—'For a man who steals sugarcane, shoe-beating is enough.' The way of witnesses is shown in *Tobe de mute dá gawáh daddú*—'A frog is the witness as to making water in a tank'; *Ape main rajjí pujjí ápe mere bachche jíwen*—'God may bless me, my sons may live long'; *chachá chor, bhatíja kází*—'The uncle the thief, the nephew the judge'; *Rám Rám japná parayá mál apná,*—'Those who mutter Rám Rám misappropriate the property of others'; *Munh sádh dá ankhián chor dián*—'The face is the face of a saint, the eyes are those of a thief'; *Súrat momnán kartút káfrán*—'His face is that of a man and his deeds those of an infidel'; *Mán dhián gáwan wálián báp put janetí*—'The mother and daughter are the singers and the father and son are the members of the marriage procession'; *Ghar ke dhádí, ghar ke dhol*—'The drummers and drums are our own'; *Chorán dá mál láthián de gaz*—'The thieves clothes are measured by staves.'

There are also proverbs which illustrate the power of local magnates and the hopelessness of contending with them :—

Hákim de agárí ghore dí pachhárí se bachná cháhie—'Be careful of an officer's front and a horse's hinder part.' *Hákmí garm dí, sháhí bharam dí, hikmat naram dí, báashdhat dharam dí*—'Authority and majesty, banking and confidence, the medical profession and leniency of temper, kingdom and justice are compatible.' *Hukm nishání bahisht dí munh mánge so le*—'Authority is the sign of paradise, one can get whatever he asks' *Hákim de mare kichar de gire dá gila nahin*—'An injury received from an officer and slipping into the mud are not to be complained of.' *Síhon, sappon, hákimon murakh so patiyae*—'They are fools who trust a lion, a serpent or an officer.' *Sakte de satti bíhín sau*—'A man in authority counts his hundred as seven scores.' *Sakta máre aur rowan na de*—'A powerful man beats one and does not let one weep.' *Jis dí láthí us dí mhais*—'Might is right.' *Waqtke hákim se aur chalte páni se bachna cháhie*—'An officer in power and running water are to be shunned.' *Hákmán dá hála siál dá pála pás pás nún nahín jánda*—'The rent and revenue payable to officers and the coldness of winter cannot be avoided.' *Pathánán dá jabar riáiá dá sabar*—'The high-handedness of the Afgháns is to be borne patiently.' *Jat muhassal Báhman sháh Pathán hákim gazab khudá*—'A Jat watching the ripe crops of another, a Brahman money lender, a Pathán who is a ruler (all are) the visitation of God, *i.e.*, are much to be dreaded.' (*Cf.* Maconachie, No. 913, when instead of Pathán is given Bania). *Amír dá hassa garíb dá bhan dóá pássa*—'The great man laughs, the poor man's shoulder is broken.' *Jhoton dí laráí jhundon dá nuqsán*—'The bulls fight and the shrubs suffer.'

Registration. *Table* 37 *of Part B.*

There is no formal Registration Act in force in the State. Registration is, however, effected on two-rupee impressed sheets. Deeds relating to monetary transactions and inhabited houses are registered in the

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sadr by the Civil Judge and in the mofussil by the Náib-Názims. There are no special Registrars or Sub-Registrars. Where the deeds relate to the sale or mortgage of agricultural land, registration is taken by the Tahsíldárs. A copy of the registered deed is kept in the office of registration, and the original, duly certified, returned to the presenter.

Section C.—Land Revenue.

VILLAGE COMMUNITIES AND TENURES.

Cultivating occupancy of land. *Table 38 of Part B.*

Until the Regular Settlement is completed no accurate information is available as to the proportion of *bháiáchára, pattidári* and *zamíndári* villages in the State. The general effect of British rule has been, as Settlement Officers throughout the Punjab have remarked, to assimilate the status of all three to that of *bháiáchára* villages, inasmuch as possession becomes the measure of obligation, *i.e.*, the proportion of the land revenue for which the cultivators are responsible, while on the fulfilment of that obligation depends the continuance of their possession. The same process has been followed in Patiála. Since, however, the substitution of the *bháiáchára* and the *pattídári* tenure is always accelerated by settlement operations (when these include the preparation of a record-of-rights), it is still the case that *pattídári* villages, perfect or imperfect, are in the majority in the Patiála State. *Zamíndári* villages, *khatis* and *bilijmál*, are not uncommon. As a result of the present settlement operations a large number of *pattidári* villages will in future be classed as *bháiáchára*. It was a favourite plan of the Sikh Governments to carve out new estates, regardless of existing rights, and plant new settlements on cultivated land. Sometimes the object in view was to reward faithful service, sometimes to replace thriftless cultivators, sometimes to plant a hostile colony in the neighbourhood of a powerful feudatory. Hence there are many *zamíndári* villages in Patiála the property of single owners or single families. There are no *chahármi* tenures in the State. Village proprietors are called *biswadárs* as distinct from *málikán kabza*, whose rights are limited by their fields. *Málikán kabza* have no share in the village waste and do not belong to the brotherhood. Some are Brahmans, *parohits*, or keepers of religious institutions, some village menials, and some relations in the female line of a former proprietor, who had to be provided for, though they could not inherit in full. There are no *talukdárs* or *álá málikán* in Patiála, except in a few villages like Basí and Bhadaur, where the idea of a superior proprietary has been artificially extended by State officials. Tenants are called *káshtkár* or *asámi*.

Village menials.

The most important village menials who assist in the cultivation are—

(1) *Kháti* or *tarkhán* (carpenter), who repairs all agricultural implements.

(2) *Lohár* (blacksmith), who makes and mends all iron implements, the iron being given to him.

(3) *Chamár* (tanner and cobbler), who not only makes and mends shoes and all leather articles needed for agriculture, but also does coolies' work, *viz.*, he cuts grass, carries wood, puts up tents, carries bundles, acts as watchman and the like for officials when on tour. This work is shared by all the *Chamárs* in the village.

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(4) *Chúhrá* (sweeper), who sweeps the houses and village, collects the dung, and carries news and officials' *dák* from village to village, but will never carry a bundle.[1]

Village menials.

The other menials and artizans who are found more or less in every village are—

(1) *Jhínwar* or *kahár* (water-carrier).

(2) *Náí* (barber).

(3) *Nílgar* (dyer).

(4) *Kumhár* (potter).

(5) *Telí* (oilman).

(6) *Herí* (watchman).

(7) *Dhobí* (washerman).

(8) *Mirásí* (minstrel).

(9) *Tollá* (weighman).

(10) *Muhassal* (crop-watcher).

(11) *Pálí* (cowherd).

The last three are not properly village menials. The *tollá* is generally a shop-keeper, engaged at each harvest to weigh the grain. The *muhassal* and *pálí* are only employed by the well-to-do and are paid for the work they do. The four first mentioned may be called agricultural menials. They all receive their respective perquisites in the shape of a fixed share of grain at both harvests, and the rates vary from tahsíl to tahsíl. Details have not been definitely ascertained as yet. Many of these menials hold and till land in their villages and pay only at revenue rates. In the present settlement, according to the rules laid down for the enquiry into tenants' rights, it is possible that most of them will be made, on account of their long continued possession, either occupancy tenants or, under certain circumstances, *málikán kabza*.

Tenant-right.

No formal inquiry into the rights of the tenants in the State was made before the commencement of the settlement now in progress, but prior to the first summary settlement of Sambat 1918-19 (1863), the agricultural population of the State was mainly composed of cultivating communities with whose members were associated persons who, though they had not in popular estimation any claims to proprietary rights, yet cultivated the lands in their occupation on almost the same terms as the recognised proprietors—who belonged to the village community and had done so for long periods. Moreover, in many cases, these occupiers had been the first to break up the land in their possession and reclaim the waste (*múltor*). They had also been accustomed to pay a share of the produce of their

[1] The reason being that his touch would defile it, not that his dignity would suffer.

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lands direct to the State or else to pay rent at revenue rates. Such tenants were not considered liable to ejectment, although prior to Sambat 1915 no distinction between occupancy tenants and tenants-at-will was avowedly made, and it was not until Sambat 1924 that the word *maurúsí* became current in the State. In that year an order was issued that no person cultivating with a proprietor should be deemed a *maurúsí* tenant, and in 1872, after the passing of the Punjab Tenancy Act of 1868, it was held by the State authorities that cultivators who had held continuous possession for 30 years should be deemed to be occupancy tenants. But in practice this rule was not observed, and sometimes 25 years' possession was held sufficient to confer occupancy rights. It was at one time intended to introduce the Act of 1868 into the State, and though this was never formally done, the provisions of the Act were referred to and followed in deciding tenancy cases. In the records of the summary settlement of Sambat 1932 both proprietors and tenants were promiscuously entered in one column as *asámís*, and as a matter of fact very few tenants cared to assert their claims to occupancy rights, believing that they would never be disturbed in their possession, while on the other hand the landlords never thought of ejecting them as long as they paid their rent, which was usually equal to the amount of the revenue, though in *biswadárí* villages the rent was and is a fixed share of the produce, plus a *serína* of one or two *sers* per *man* paid as seigniorage, with certain other cesses and menials' dues. On the commencement of the present settlement the landlords in the *pattídárí* and *zamíndárí* villages (especially in those of the latter which are held by *ahlkárs* of the State) began to change the fields which had been long in the occupation of the tenants to prevent their being declared *maurúsís* of their old holdings, ousting them in most cases without legal process and without regard to the proper time for ejectment. On the other hand, some cultivators who had been long out of possession took advantage of the weakness of the land-owners and forcibly took possession of fields which they had seldom or never cultivated. With a view to preventing these acts of violence the Punjab Tenancy Act of 1887 was introduced, with modifications necessitated by local conditions, with effect from the 1st of Asauj, Sambat 1958, by the Council of Regency. These modifications were included in a Supplement to the Act, which is reprinted here in full.

Supplement to the Punjab Tenancy Act, No. XVI of 1887.
1901 A.D.

Section (1).—(*a*) Whereas a regular settlement is now being made for the first time in the Patiála State, and the rules in force in the British Districts of the Punjab will be followed, it is therefore considered advisable to introduce into the Patiála State the Punjab Tenancy Act, XVI of 1887, with certain modifications to be detailed below. Therefore it is hereby ordered by the Council of Regency that the Act aforesaid shall come into force in the Patiála State with effect from 1st Asauj, Sambat 1958.

(*b*) Provided that any case to which this Act applies which has been decided subsequent to 1st Baisákh, Sambat 1946, may, with the previous sanction of the Council of Regency or of the Settlement Commissioner, be reviewed, or may form the subject-matter of a fresh suit. Sanction to the re-hearing of each case will only be accorded if it appears that there are *primâ facie* grounds for holding that the previous final decision in the case has been contrary to the provisions of the Punjab Tenancy Act and opposed to the principles of justice, equity and good conscience.

Section (2).—(*a*) *Substitute* for clause 3, section 1—

"Act XVI of 1887 shall come into force in the Patiála State on 1st Asauj, Sambat 1958, corresponding to 16th August 1901 A.D."

(*b*) *Section* 4, *clause* 11.—Rates and cesses also include such rates and cesses which are leviable under the Punjab District Boards Act XX of 1883 and the Northern India Canal and Drainage Act, 1873, and as the Northern India Canal and Drainage Act is already in force in this State, and as sections 20 and 23 of the Punjab District Boards Act have reference to the Punjab Tenancy Act XVI of 1887, therefore the said sections of that Act shall be deemed to be in force in this State.

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(*c*) In clause 16 of section 4 *read* "Patiála State Act, 1 of Sambat 1956," *for* "Act 1879."

Section (3).—(*a*) In section 5 (*a*) *substitute* "1st Asauj, Sambat 1958," *for* "commencement of this Act," and *for* "twenty years" *read* "twenty-five years".

(*b*) In clause (*c*), section 5, of the Act, *read* "1st Baisákh, Sambat 1932, corresponding to the 12th April 1875," *for* "twenty-first day of October 1868," and in clause (*d*) *substitute* "25 years" *for* "twenty years".

Section (4).—Substitute the following *for* section 6 of Act XVI of 1887 :—

"A tenant recorded in the following papers :—

(*a*) record-of-rights of the Bhadaur *taluqa* prepared in Sambat 1911,

(*b*) record-of-rights of the Nárnaul District prepared in Sambat 1935,

(*c*) measurement papers of the Karmgarh, Amargarh and Pinjaur Districts prepared in Sambat 1932,

(*d*) measurement papers of the Anáhadgarh District prepared in Sambat 1935,

as a tenant having a right of occupancy in land which he has continuously occupied from the time of the preparation of the said papers, shall be deemed to have a right of occupancy in that land unless the contrary has been established by a decree of a competent court in a suit instituted before the passing of this Act and Supplement.

Section (5).—*Substitute* the following in place of section 11 of the Act :—

"Notwithstanding anything in the foregoing sections of this chapter, a tenant, who immediately before the commencement of this Act has a right of occupancy in any land under any law or rule having the force of law which previous to the passing of this Act governed the relation between landlord and tenant in the Patiála State, shall, when the Act comes into force, be held to have a right of occupancy in that land under such claims under such section of this Act as a competent Revenue Court called upon to adjudicate upon the claims of such tenant may hold to be most appropriate.

The precise *status* of any such occupancy tenant shall be defined by any Revenue Court on the express application of any party or on the institution of any suit in respect of possession or enhancement or abatement of rent."

Section (6).—(*a*) *Read* "passed under the Patiála State law or rule having the force of law before the date of introduction of Act XVI of 1887 and its Supplement," *for* "passed under the Punjab Tenancy Act of 1868".

(*b*) *Expunge* from clause 11, section 53, of the Act, the words "Secretary of State for India in Council," and *substitute* "Ijlás Khás".

(*c*) In sections 75 to 98 and 102 to 108 where the terms "Local Government," "Financial Commissioner" and "Commissioner" are used, the term "Settlement Commissioner, Patiála State," should be substituted during the currency of Settlement operations, provided that wherever a reference is made in Act XVI of 1887 to the Commissioner as being subordinate to the Financial Commissioner either in his executive or judicial capacity, the Commissioner shall be held not to be so subordinate and to have all the powers, executive and judicial, vested in the Financial Commissioner, being in the case of those tahsíls which are declared to be under settlement in the Patiála State, the powers, executive and judicial, which are hereby invested in the Settlement Commissioner, Patiála State.

(*d*) In section 80 of Act XVI of 1887 shall be added the following :—

"IV.—The order of the Settlement Commissioner in any appellate case decided by him shall be final, notwithstanding the fact that the order of the Lower Court is therein modified or reversed, unless a question of local custom is involved in the decision of the Settlement Commissioner, in which case, and in which case only, a further appeal shall lie to the Ijlás Khas.

V.—An appeal shall lie to the Ijlás Khás from any order or decree made by the Settlement Commissioner in a suit originally instituted in his Court."

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(*e*) The Settlement Commissioner is empowered to confer, during the currency of settlement, under this clause of the Act upon any of his subordinate officers, powers of a Collector, or Assistant Collector, 1st or 2nd Grade, for hearing cases disposed of by Revenue Courts or Revenue Officers, and to declare what tahsíls are to be brought under settlement from time to time.

(*f*) The Settlement Commissioner is empowered to determine from time to time the classes of cases—being cases to which this Act applies—which should be disposed of by the Settlement Courts and by the ordinary Revenue Judicial Courts of the State, respectively; and the Settlement Commissioner may, in pursuance of such determination, by order direct that either certain classes of cases, or certain particular cases, shall be tried by the Revenue Judicial Court of the State—original or appellate—which could ordinarily have jurisdiction instead of by the Settlement Courts.

(*g*) In those parts of the State where the settlement operations have not yet been started, or where they have terminated, the word "Ijlás Khás" shall be substituted for "Governor-General," "Lieutenant-Governor," and "Financial Commissioner".

(*h*) In those parts of the State which have not yet been brought under settlement or which have been settled, the Ijlás Khás may confer on any of their subordinate officers the powers exercised by the Financial Commissioner, Commissioner, Collector and Assistant Collector of the 1st or 2nd Grade, and determine the classes of cases which should be disposed of by these Courts.

Section (7).—In section 86 of this Act the following should be inserted after clause (*b*):—

"Provided that in event of any legal practitioner being guilty of unprofessional conduct or displaying gross ignorance of the law or conducting cases in such a manner as to prejudice the interests of his clients, the Settlement Commissioner may debar such legal practitioner from appearing in his own Court or in any of the Revenue Courts or before any of the Revenue Officers subject to his jurisdiction or control."

Section (8).—The following should be added to section 86 of this Act:—

"IV.—All petition-writers should in future note in all applications under section 76, clause (1), and in all petitions under section 77, clause (3), the section, clause, sub-section and sub-clause of this Act under which relief is sought, otherwise the Court will direct the petition-writer to re-write the application at his own expense."

Section (9).—In sections 99 and 100 of this Act *read* "Ijlás Khás" for "Divisional Judge" and "Chief Court".

Section (10).—*Summary powers.*—Whereas a regular settlement is now being made for the first time in the Patiála State, the Settlement Commissioner is empowered to confer upon any of his subordinate officers whom he thinks fit the power of instituting enquiries into the rights and tenures of tenants and of summarily passing orders as to the entries to be made in the village papers. Such powers will not generally be conferred upon officers holding a position less responsible than that of a Settlement Superintendents, but in special cases these powers may be given to selected Deputy Superintendents. The result of summary enquiries thus instituted will be noted in a register called *Tankíh-haqúq-Muzáran*; and the orders will be passed in the manner prescribed in Chapter IV, Act XVII of 1887, for mutation cases.

Every aggrieved party shall have a right to seek relief either by preferring an appeal against such order or by filing a regular suit.

The Punjab Land Revenue Act has been introduced into the State, rather as a guide to procedure than a law to be implicity followed. The principles of the Act are to be invariably followed, but where the wording of the Act is such that their provisions cannot be literally applied, discretion vests in the Settlement Commissioner to interpret them. When the settlement is complete the situation will of necessity be more clearly defined.

Fiscal History.

The main portion of the modern State of Patiála corresponds roughly to the old Mughal *Sarkár* of Sirhind, excluding the code of Tháneswar and a few other *parganas* now in the Districts of Karnál, Ambála[1]

[1]*Cf.* the Sair Punjab of Lála Tulsí Rám.

and Ludhiána, as the following list taken from the Aín-i-Akbarí shows:—

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Fiscal History.

	Area, Bighas.	Revenue, Dáms.	Tribe.
Suburbs of Sirhind (13 *parganas*).		Rs.	
1. Suburbs of Sirhind ...	820,450	1,00,22,270	
2. Rúpar in Ambála District ...	...	...	
3. Páil	525,932	73,62,267	Rangar and Jat.
4. Banúr	407,367	10,87,270	Do. and Afghán.
5. Chhat	...	...	
6. Dhotah	...	...	
7. Doralah in Kalsia	65,060	1,88,440	Rangar.
8. Deoranah in Ambála District ...	...	...	
9. Khurám, now Ghurám ...	158,750	75,09,094	Afghán, Rájpút and Wán Jat.
10. Masenkán, now Masingán ...	204,377	70,53,259	Jat.
11. Village of Ráe Samu ...	...	...	
12. Ambála } British territory ...	...	...	
13. Kaithal }			
Samánáh, etc. (9 *parganas*).			
1. Samánáh	904,261	7,696	Jat and Wah, (? Ghorewáha).
2. Sunám	987,562	42,02,064	
3. Mansúrpur, now Mansúrpur in Bhawánígarh, tahsíl Dhodhán.	115,240	80,35,026	
4. Malnera (?), probably Máler Kotla	...	...	
5. Haparí (?) in Karnál ...	...	...	
6. Pundrí, in Karnál District, tahsíl Kaithal.	...	...	
7. Fatehpur	...	...	
8. Bhatinda	...	...	
9. Máchhípur	...	...	

Nizámat Mohindargarh comprises a portion of the old Mughal *Sarkár* of Nárnaul, and Kánaud, its head-quarters, appears to be the Kanodah of the Aín[1] which was held by Rájpúts and Muhammadan Jats. The assessments of Rája Todar Mal are described elsewhere, and there is nothing to suggest that he treated Sirhind or Nárnaul in a different way from the other *Sarkárs*.

	Area in bighas.	*Revenue in dáms.*
Nárnaul ...	214,318	52,13,218
Kanodah ...	10,710	40,56,128

We must pass straight from Akbar to the times of Alá Singh and his successors. The State used to collect its revenue by *khám tahsíl* (collection in kind) up to Sambat 1918. This arrangement was only occasionally replaced by cash assessments made for a period of one or two years, but these rare and irregular assessments or contracts were not based on any fixed rule or established principle, for whenever there was a good crop and the Díwán expected to realize more by collection in kind than by adhering to a fixed cash assessment, he at once cancelled the agreement without the slightest scruple and did not wait for its term to expire. As a consequence of this short-sighted policy, the *zamíndár* never put his heart into his work and waste lands were not brought under cultivation. Instead of improving the existing revenue administration and adopting a more sympathetic, honest and fixed policy, the State officials tried to increase the State revenue, but it could not be

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[1]Aín-i-Akbarí, Blochmann's Translation, II, pages 97 and 105.

increased in spite of their ill-judged efforts of which the only possible result was a slow but steady loss to the community as land went out of cultivation. Bad faith was evinced only in dealing with old villages. The conditions made in the *sanads* granted at the time of their foundation to new villages were strictly adhered to, and the promises made as to comparatively light demands were not broken for a certain period. The cash assessments too, even if honestly maintained, could not be regarded as a boon to the people. The notorious assessments of Díwán Sedha Singh, who assessed all land of whatever description at an all-round rate of 8 annas per *kachchá bigha*, was such a veritable ordeal that, even to this day, the descendants of the owners of that time regard the fact of having successfully passed through it as a proof of their right, and produce it as an evidence in law suits.

The share of the produce taken by the State differed in different *parganas ;* it was mostly one-third, but one-fourth and two-fifths was also taken, and there was a large number of extra dues called *abwáb*. A cash rate per *bigha*, called *zabtí*, was charged on crops that could not be easily divided. The State's share of grain was realized either by actually dividing the produce (*batái* or *bhávalí*) or by appraisement, *kankút*, *kan* or *kachh*. *Batái* was, with rare exceptions, usually resorted to in the rabí and appraisement as a rule in the kharíf. The officials who made the *batái* were called *batáwás* and those who made the appraisements were known as *káchhús*.

At each harvest the Tahsíldár divided the *parganas* into a number of suitable circles, and two *káchhús* or measurers and two *batáwás* were appointed for each circle, two *muharrirs* called *likhárís* being also sent with them. One of the *káchhús* who was considered somewhat superior to the other used to get a fee of Rs. 60, the other receiving Rs. 50, for the season, but the *batáwá's* allowance dwindled down to Rs. 30. One out of each pair of *káchhús*, *batáwás* and *likhárís* was the Tahsíldár's nominee and the other, called "Sarkárí," was appointed by the Díwán. Both were servants of the State, but they were appointed in these different ways, the idea being that their mutual jealousy, rivalry and dependence on two different superiors would be a check on dishonesty.

When the crop was ready for the sickle one or two *muhassals* or watchmen were appointed in each village to watch the crop and the grain before division. The *zamíndár* himself was not allowed to touch his crop or take a single handful of grain for his cattle. The *muhassal* used to get 1½ annas a day, of which an anna was paid by the village and half an anna by the State. This establishment was temporary. It was employed at each harvest and dismissed as soon as the work was done. In the reign of Mahárája Narindar Singh the Díwán used to assemble all the *káchhús* in front of the Mahárája's palace before they started on their expedition, and after having saluted the Mahárája they started to their respective villages, each a type of tyranny and dishonesty personified. They would occupy the best house, take the best clothes for their beds, and utensils for their use, send for all the *kamíns* to serve them, and get the best food and supplies for themselves and their horses. Early in the morning they started on their work in the fields. They only rode round each field measuring it by the horse's paces, while the *likhárí* sat waiting at some convenient place. They returned to the *likhárí* after having inspected ten or twenty fields and dictated the *khasra* or appraised amount of the State's portion of the outturn. After having finished one village and before starting for another they sat down in an open space outside the village and read out the *khasra* entries to the *zamíndárs*. A great deal of clamourous haggling ensued till at last, after deducting ten or fifteen per cent., a bargain was

struck, largely with the aid of bribes. This was known as *náwen pakáná*,[1] that is, making the entries *pakká*. So far everything depended on the *káchhú's* will and pleasure, but after the entries had been thus made *pakká* none could change them and *khasra kátná* was considered a serious crime. In a similar way the *batáwás* got the produce weighed by the village *baniá* called the *dharwái*, deducted 15 per cent. as *kamín's* dues, divided the rest at the *pargana* rate of *batái*, and recorded in the same way (*náwen pakáná*) the amount due from each man against his name in the *khasra*. The Díwán's men sent their findings to the Díwán and the Tahsíldár's men to the Tahsíldár, and the papers were checked by comparing them.

Owing to negligence or dishonesty on the part of the *batáwás* the delay in effecting the *batái* often caused great damage to the grain, as it deteriorated from exposure to rain and moisture and sometimes the *batái* was made after the proper time for sale had passed. In the rabí harvest, if the produce was small or the grain had deteriorated in any way, then the State's portion too was forced back on the *zamíndárs* and its price realised from them at a rate, (*bhán*[2] *phárná*) fixed by the Díwán at each harvest with reference to the current rate, or the amount of grain collected was stored to be sold at a time of high prices. When the grain was brought out of the granaries for sale and was found to be less than its known amount as shown in the papers prepared at the time of collection, the *zamíndárs* were forced to pay for one-half of the deficiency, as the deficiency was attributed as much to the dishonesty of the *zamíndárs* as to that of the revenue officials. This was the system of *khám* collection that prevailed up to Sambat 1918. 1862 A. D.

Revenue farming, as has been mentioned elsewhere, existed only to a very moderate extent. The Díwán himself often used to contract for a good many *parganas*. This system pressed heavily upon the people, and on account of the general mismanagement and corruption of the mercenary revenue staff, the State, on the whole, incurred great losses and the *zamíndárs* were ruined, both by the various troubles and harassment they had to suffer and the bribes they had to pay as well as by the heavy fines and punishments inflicted upon them by the *Malba-khána* if they tried to escape from the oppression by propitiating the greedy and rapacious revenue officials with bribes. This *Malba-khána* was a kind of office of control started in the time of Mahárája Karm Singh to enquire into and punish the wrong-doing of the revenue establishment and *zamíndárs* who tried to profit by bribing them at the time of collection. As the bribes were generally paid out of the *Malba* or included in the *Malba* expenses under fictitious items of expenditure, and as this necessitated the examination of the *Malba* accounts by the office, it came to be known as the *Malba-khána*. The account books of the village *baniás* were taken from them and kept in the office for months and sometimes for years, and were often destroyed or lost ; the harm thus resulting may well be imagined.

Mahárája Narindar Singh, seeing these defects in the revenue system, made up his mind to abolish it altogether and to fix a cash assessment. Several high officials of conservative ideas, and specially the Díwán, vehemently opposed this innovation, and on account of their opposition there was but little hope of success. For this reason the Mahárája abolished the office of the Díwán for a short time, and an officer with limited powers called *Munsarim Díwán* was appointed in his place. The Mahárája then divided

[1] Lit. 'to make the names (*náwen*) *pakká*'.
[2] *Bhán* = 'declaration of rates'.

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the State into four divisions, an officer called *Munsarim-i-hadbast* being appointed for each division. The name of this officer was after some time changed to *Mohtimam Bandobast* and afterwards into *Názim*. These four officers carried out a boundary survey or *hadbast* measurement, and made a summary settlement for one year based on an estimate of the existing capabilities of a village and the average *khám* collection of the last 22 years. The average of 22 years was about 23 lakhs and the new assessment (Sambat 1918-19) amounted to Rs. 30,87,000. After the lapse of this term another settlement on the same basis was made for three years by which the revenue was reduced to Rs. 29,39,000. It was cheerfully accepted by the people to whom an assurance was given in a general proclamation that the demand would not be altered during the term of settlement. This last settlement remained in force only from Sambat 1919 to 1922. Afterwards summary settlements were made every ten years.

1862-65 A. D.

Mohindargarh District.

The Mohindargarh District has a fiscal history of its own. Cash assessments were introduced in the time of the Nawábs, long before the tract became a part of Patiála. One-fourth of the gross produce was regarded as the Government share, and appraisements were made much as the Sikhs made them in the Punjab. On annexation the British Government made a very light assessment, probably for political reasons. In 1842 the British Government made a regular settlement. Patiála on the other hand imposed the highest assessment, the tract has ever paid, the year after Mohindargarh was transferred to the State. Reductions became necessary, and when in Sambat 1937 the assessment was again raised to nearly its original pitch, many proprietors threw up their holdings.

1881 A. D.

Fixed land revenue. *Table 39 of Part B.*

A regular settlement of the whole State was commenced in 1901 A. D. by Major Popham Young, C.I.E. The present assessment is Rs. 41,48,155, but including cesses and all the miscellaneous dues, the total demand amounts to Rs. 44,80,359, of which Rs. 4,71,136 is assigned revenue, leaving a balance of Rs. 40,09,223. Of this sum if we further allow all the drawbacks on account of *inám*, *pancháí*, cesses and other miscellaneous grants, such as *nánkár*, *adhkár*, etc., which amount to Rs. 5,57,614, the balance of Rs. 34,51,609 is the sum received into the State Treasury.

Cesses.

The cesses now levied in the State are as follows :—

(1) Road cess	...	...	At Re. 1 per cent.
(2) School cess	...	...	" " 1 "
(3) Hospital cess	...	...	" " 1 "
(4) Postal cess	...	...	" " 1 "
(5) Patwár cess—			
(*a*) in District Nárnaul	...		" " 3-2-0, and
(*b*) elsewhere	...	...	" " 2-8-0 per cent.

on the *mál* (pure revenue). The *mál* is $\frac{4}{5}$ths of the total revenue, and is regarded as pure revenue, the other $\frac{1}{5}$th being considered ever since the introduction of the cash assessment in the State as representing the various miscellaneous cesses of old times, when the *batáí* system was in vogue, such as *nazars*, crop watchmen's dues, expenses of collecting the Government share of the produce, etc. Of these cesses, the Road

and School cesses were imposed in Sambat 1928. The Dispensary cess was introduced later before the last settlement (Sambat 1930). The Postal cess is the youngest, and dates only from Sambat 1949. The Patwár cess was imposed in Sambat 1918, the year in which the cash assessment was introduced. The total of each of the above cesses now levied in the State amount to— 1872 A. D. 1874 A. D. 1893 A. D. 1862 A. D.

		Rs.
(1)	Road	34,789
(2)	School	34,785
(3)	Hospital	34,785
(4)	Post	34,783
(5)	Patwár	88,983
	Total ...	2,28,125

In the Mohindargarh *nizámat* the following extra cesses are also levied :—

Sar-i-deh.—A cess dating from the Nawáb of Jhajjar's time, which is levied at the rate of Re. 1 to Rs. 2 per annum per village as a royalty.

Itláq.—An old cess, the origin of which is not clearly ascertainable beyond the fact that an *Itláq-Navís* (Miscellaneous Muharrir or Despatcher) and a *chaprási* used to draw their pay from this fund before the Patiála *régime.*

Begár.—In old times all the villagers were required to supply a certain number of coolies in turn to the officer in charge of the District. This custom was discontinued long ago and was replaced by a cash cess amounting to between 1 and 2 per cent. of the revenue.

Lambardárí.—This cess has been levied at the rate of Rs. 4 per cent. on the *mál* in tahsíl Mohindargarh and at Rs. 3 per cent. in tahsíl Nárnaul since the *iláqa* came into the possession of the Patiála chief. A similar cess at 5 per cent. is also levied from the villages of talúqa Bhadaur, lying in tahsíls Barnála, Páil and Sirhind. In other parts of the State a small sum called *pancháí* is given to the lambardárs out of the State revenues.

Sarráfi.—A cess at the rate of annas 2 per hundred rupees is levied to remunerate the money-testers kept at the treasuries of Mohindargarh and Nárnaul at an annual expenditure of Rs. 150.

Maskirát.—This cess was apparently introduced by the Patiála authorities in Sambat 1937 in lieu of leasing the vend of liquors and intoxicating drugs. Although such sales are now prohibited, except under a license, the cess is still levied at from 8 annas to Rs. 2 per annum per village. 1850 A. D.

[1] *Nánkár.*—A cess under the head *nánkár* is levied in lump sums from a few villages in Nárnaul in addition to their revenue, and is paid to the kánúngo, chaudhrís and a few lambardárs as a *sufed-poshí* grant after deducting $\frac{1}{10}$th share, which goes to the State Treasury.

[1] *Note.*—In the Narwána tahsíl of the Karmgarh *nizámat* a similar item is, instead of being levied separately, given to certain leading men of the tahsíl out of the State Treasury.

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Mandar Harí Dás.—A cess at the rate of Re. 1 to Rs. 2 per annum is levied in tahsíl Nárnaul for the maintenance of the Mandar Harí Dás at Nárnaul. The cess has been realized from ancient times.

Gaushála.—A cess at 8 annas per cent. is recovered for the protection of cows, but the money is not credited to the treasury.

Bhet Gurdwára.—An annual cess of Re. 1 per estate was levied from the Nárnaul villages in the name of one Gopi Náth, Brahman of Jhajjar in the Nawáb's times, but soon after the land passed into the hands of the Patiala authorities it was converted into a Gurdwára cess and the Gurdwára removed from Jhajjar to Mohindargarh. It now enjoys a *jágír* of Rs. 1,000, and the cess levied is not spent on the maintenance of the temple, but credited into the treasury.

The amounts of the cesses are—

	Rs.
Sar-i-deh	513
Itláq	870
Begár	3,619
Lambardárí	12,219
Sarráfí	455
Maskirát	506
Nánkár	2,227
Mandar Harí Dás	278
Bhet Gurdwára	306
Total ...	20,993

Besides the foregoing cesses, *nazars* due to the following officers at the rates mentioned against each are levied per estate per harvest throughout the State:—

(1)	Díwán	At Rs. 2
(2)	Názim	„ Re. 1 in *nizámat* Mohindargarh only.
(3)	Tahsíldár	„ „ 1
(4)	Thánadár	„ „ 1

This means a cess of Rs. 10 in Mohindargarh and Rs. 8 elsewhere per annum due from each estate, irrespective of their *jamas*. The total sum realised on this account in the State amounts to Rs. 15,406, and is received in the treasury. When a Tahsíldár first joins his appointment, he gets half the amount of *nazars* thus received and the other half goes to the State Treasury.

There are certain other miscellaneous taxes levied in the State as detailed below:—

(1) On camels at Re. 1-4-0 per camel per annum.

(2) On carts at Rs 2-8-0 per cart per annum.

(3) On brick kilns at Rs. 2 per kiln per annum.

(4) On goats and sheep at Rs. 2-8-0 per 100 per annum.

The total income from these taxes in the State comes to Rs. 69,056 per annum.

Octroi.

Lastly comes *zakát* or *octroi duty*. The contracts are sold annually, and the tax is often imposed even in small villages with 5 or 10 shops, irrespective of the population, at the instance of some enterprising speculator, or at the good will of the Tahsíldár. The total income derived from such villages and towns, the population of which is less than 5,000 souls, amounts to Rs. 55,186. In the Narwána and Bhatinda tahsíls, of which the revised assessments have now been announced, all these cesses, except the local rate, have been abolished. The Council of Regency have lately introduced sweeping reforms into the octroi system in the State. At the station *mandís* of Rájpura, Dhúrí, Sunám, Lehra Gágá, Chájlí, octroi duties have been abolished. No octroi is levied in towns whose population is less than 5,000, except where octroi contracts are running, in which places contracts will not be renewed. Grain and oil seeds pay no duty at Patiála, Bhatinda and Barnála, and grain goes free into Nárnaul. The immediate result is naturally a large loss of revenue, but the Council hope to be compensated by the increasing trade and prosperity of the markets in the State.

Assignments of land revenue: Bhadaur *jágír*.

There are two well-known *jágír* families in the State, *viz.*, the Bhadaur chiefship in tahsíl Barnála and the Khamánon *jágírs* in tahsíl Sirhind. A detailed account of the former is given at pages 277 to 299 and one of the latter at pages 228 to 231 of Griffin's Punjab Rájas (Edition of 1870). It would be out of place to give here a political history of these two families; the former was the subject of a long dispute. Bhadaur is one of the Phúlkián families. Only as much of its history is given here as relates to the question of revenue. The *jágír* of Bhadaur formerly consisted of 53, but now consists of 49, villages detailed in the accompanying table, and amounts to Rs. 92,750, of which Rs. 2,000 are paid from the Ludhiána Treasury on account of the villages of Saidoke and Bhughta, which form part of the *jágír*, while Rs. 90,750 are paid from the Patiála State Treasury. The *jágír* is divided into three *pattís*—

(1) *Patti* Díp Singh—

Sardár Bhagwant Singh and Sardár Gurdiál Singh, sons of Sardár Balwant Singh, in equal shares,—Rs. 35,543. The *jágír* of Sardár Gurdiál Singh, minor son of Sardár Balwant Singh, who died in February 1903, is under the control of a Court of Wards.

(2) *Patti* Bír Singh—

Sardár Partáp Singh and Autár Singh in equal shares,—Rs. 22,597.

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(3) Sardárs Kartár Singh and Kirpál Singh, sons of Sardár Shamsher Singh, in equal shares,—Rs. 12,978. By the death of Sardár Shamsher Singh in 1897 A.D. the *jágír* passed under the control of a Court of Wards.

(4) *Pattí* Mohar Singh—

On the death of Sardár Naráin Singh in 1872 A.D., and those of Sardárs Achal Singh and Attar Singh in April and October of 1879, the *jágír* has lapsed to the State. Their widows receive maintenance grants, which generally amount to one fourth of the *jágír*. The amounts of these pensions are shown below :—

(1) Widow of Sardár Naráin Singh,—Rs 6,112 (husband's *jágír* now lapsed) ; Rs. 1,528 (maintenance grant).

(2) Widows of Sardár Achal Singh,—Rs. 9,772 (husband's *jágír* now lapsed) ; Rs. 3,172 (maintenance grant).

(3) Widow of Sardár Attar Singh,—Rs. 4,811 (husband's *jágír* now lapsed) ; Rs 3,999 (maintenance grant).

In the cases of Nos. (2) and (3) the maintenance grants are more than ¼th of the *jágír*, for on Sardár Naráin Singh's death his remaining *jágír* after deduction of his widow's maintenance grant of Rs 1,528 passed to Sardár Achal Singh and Sardár Attar Singh to the amount of Rs 2,917 and Rs. 1,667 respectively. Similarly on the death of Sardár Achal Singh his remaining *jágír* of Rs 9,517 descended to Sardár Attar Singh. Consequently the maintenance grant of the widows of Sardár Achal Singh was calculated on Rs. 9,772 (his own *jágír*) + Rs. 2,917 from that of Sardár Naráin Singh, and in the case of Sardár Attar Singh's widow the maintenance was granted on Rs. 4,811 (his own *jágír*) + Rs. 1,667 from that of Sardár Naráin Singh + Rs. 9,517 from that of Sardár Achal Singh. The villages of the Bhadaur *jágír* were settled in 1850 before the territory was made over to Patiála A supplementary genealogical tree of the Bhadaur *jágírdárs* and a statement of the villages of the *jágír* and the assigned "*jama*" of each are given on the following pages.

Supplement to the Genealogical tree of the Bhadaur Jágírdárs given in Griffin's Punjab Rájas.

Descendants of Díp Singh.

- Khark Singh.
  - Attar Singh.
    - Bhagwant Singh.
    - Balwant Singh (died 1903).
      - Gurdiál Singh (minor).

Descendants of Bír Singh.

- Jamál Singh.
  - Nadhán Singh.
    - Kehar Singh.
      - Partáp Singh.
      - Autár Singh.
- Jagat Singh.
  - Ajaipál Singh.
    - Shamsher Singh (died 1897).
      - Kartár Singh
      - Kirpál Singh
      - (minors).

Descendants of Mohar Singh.

- Deví Singh.
  - Naráin Singh (died childless, 1882).
    - Widow Basant Kaur.
- Achal Singh (died heirless, 1879).
  - Widow Kishan Kaur.
- Uttam Singh.
  - Attar Singh (died childless, 1879).
    - Widow Shibkaran Kaur.

Statement of the villages of Bhadaur Jágír with the assigned "jama" of each and the amount paid to jágírdárs.

Serial No.	Names of villages.	Amount of *jama*.	RUNNING *jágír*.			LAPSED *jágír*.			The Sikhs of Kanghás.	REMARKS.
			Portion of Sardár Bhagwant Singh, son of Sardár Attar Singh, and Sardár Gurdiál Singh, son of Sardár Balwant Singh, half and half.	Portion of Sardár Partáp Singh and Sardár Autár Singh, sons of Sardár Kehar Singh, half and half.	Portion of Sardár Kartár Singh and Sardár Kirpál Singh, sons of Sardár Shamsher Singh, half and half.	Portion of late Sardár Achal Singh.	Portion of late Sardár Attar Singh.	Portion of late Sardár Naráin Singh.		
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1	Sandhu Kalán	1,442	...	...	...	...	...	1,442	...	
2	Balloke	1,415	696	333	386	...	...	...	...	
3	Dhúrkot	1,176	...	768	408	...	...	...	...	
4	Jaimalsinghwálá	650	332	318	...	...	...	...	...	
5	Nainewálá	1,483	...	1,479	...	...	...	4	...	
6	Alkára	1,038	...	...	...	...	544	494	...	
7	Talwandí	1,695	...	...	...	525	1,170	...	...	
8	Chiniwál Khurd	1,761	...	...	...	1,442	319	...	...	
9	Diwána	2,026	770	1,246	...	10	...	...	...	
10	Raya	2,789	...	...	...	2,789	...	...	...	
11	Dhaner	2,216	2,216	...	...	...	...	...	...	
12	Kharaksinghwálá	949	949	...	...	...	...	...	...	
13	Rámgarh	2,143	2,143	...	...	...	...	...	...	
14	Tillewálá	4,890	2,280	1,416	1,194	...	...	...	...	
15	Majhoke	1,455	...	...	...	...	627	828	...	

16	Mom ...	...	4,403	4 403	...	...	...	...	...	...	
17	Jalíldewál ...	...	3,888	3,888	...	...	...	...	...	...	
18	*Patti* Díp Singh in Bhadaur ...	...	4,288	4,288	...	...	...	...	...	...	
19	*Patti* Sardár Bír Singh in Bhadaur.		6,400	...	4,242	2,158	...	...	...	...	
20	*Patti* Sardár Mohar Singh in Bhadaur.		4,949	...	...	...	2,215	1,168	1,566	...	
21	Sudhuwál ...	...	920	...	920	...	...	...	...	...	
22	Naráingarh ...	...	614	...	...	...	614	...	...	...	
23	Gagewál ...	...	1,009	...	...	...	...	1,009	...	...	
24	Kalás ...	...	1,829	...	1,073	756	...	...	...	...	
25	Gáhal ...	...	3,859	...	1,8[illegible]7	2,032	...	...	...	...	
26	Channa Guláb Singh	...	732	...	...	732	...	...	...	...	
27	Dípgarh ...	...	924	924	...	...	...	...	...	...	
28	Jangiána ...	...	2,212	...	...	...	2,212	...	...	...	
29	Khokhar ...	...	1,805	...	...	...	...	...	1,805	...	
30	Súch	...	965	...	530	435	...	...	...	...	
31	Dikh	...	2,668	2,668	...	...	...	...	...	...	
32	*Pattí* Gill ...	...	634	...	634	...	...	...	...	...	
33	Neor	...	868	868	...	...	...	...	...	...	
34	Dod	...	1,992	959	619	414	...	...	...	...	
35	Malla	...	1,531	860	403	268	...	...	...	...	
36	Ghanián ...	...	1,425	...	818	607	...	...	...	...	
37	Malúka	...	3,241	1,634	987	620	...	...	...	...	
38	Buraj Saraur ...	...	590	297	176	117	...	...	...	...	
39	Mugal Mazra ...	...	605	155	350	100	...	...	...	...	
40	Katáhrí	...	2,533	1,213	923	397	...	...	...	...	
41	Kanghás ...	...	1,699	425	269	156	...	...	...	849	The Sikhs of Kanghás were formerly the Zaildárs of Bhadaur *jágír*: hence the amount of Rs 849 is assigned to them.
42	Doburjí ...	...	1,902	475	1,427	...	...	...	...	...	
43	Láprán ...	...	1,340	...	...	1,340	...	...	...	...	

Statement of the villages of Bhadaur Jágír with the assigned "jama" of each and the amount paid to jágírdárs—concluded.

Serial No.	Names of villages	Amount of *jama*.	RUNNING *jágír*. Portion of Sardár Bhagwant Singh, son of Sardár Attar Singh, and Sardár Gurdiál Singh son of Sardár Balwant Singh, half and half.	RUNNING *jágír*. Portion of Sardár Partáp Singh and Sardár Autár Singh, sons of Sardár Kehar Singh, half and half.	RUNNING *jágír*. Portion of Sardár Kartár Singh and Sardár Kirpál Singh, sons of Sardár Shamsher Singh, half and half.	LAPSED *jágír*. Portion of late Sardár Achal Singh.	LAPSED *jágír*. Portion of late Sardár Attar Singh.	LAPSED *jágír*. Portion of late Sardár Naráin Singh.	The Sikhs of Kanghás.	REMARKS.
		Rs.	Rs	Rs	Rs.	Rs.	Rs.	Rs.	Rs.	
44	Ajnod	1,342	...	839	503	...	...	...	...	
45	Dogrí	1,745	1,745	...	...	...	...	...	..	
46	Dhauda...	710	355	...	355	...	...	...	...	
	Total ...	90,750	34,543	21,597	12,978	9,807	4,837	6,139	849	
47	Saido	} 2,000	1,000	1,000	...	...	...	...	...	From Ludhiána Treasury.
48	Bhagta									
49	Bháí Rúpa (Nábha State) ...	...	...	...	...	...	...	...	...	
	GRAND TOTAL ...	92,750	35,543	22,597	12,978	9,807	4,837	6,139	849	

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Khamánon *jágír*

The Khamánon *iláqa* in tahsíl Sirhind comprises 80 villages, of which 3 only are held wholly in *jágír*, 77 being held in part. The *iláqa* was bestowed upon the Mahárája of Patiála in recognition of his conspicuous and loyal services in the Mutiny on payment of Rs. 1,76,360 *nazrána* in 1860. It was then considered worth Rs. 80,000 a year. Its present revenue is Rs. 92,616. The *jágír* dates from the capture of Sirhind in 1762 A.D. The *jágírdárs* are Kang Jats and are divided into three main branches, the families of Sardár Sarda Singh, Sardár Rám Singh and Sardár Koyar Singh. Each branch has its own villages, in which it realises the revenues, appoints the *lambardárs*, and sanctions the breaking up of the waste. Besides the revenue the *jágírdárs* receive various dues in cash and kind. They have lost the right to distil spirits and grow poppy, but they are still entitled to carry their appeals in any law suit to the Foreign Minister. Lapsed estates revert to the Mahárája, whose income from these *jágírs* in Sambat 1959 (1903 A. D.) amounted to Rs. 5,668 as shown below:—

	Rs.
Lapsed *jágírs*	1,650
Commutation payment	4,018
Total ...	5,668

Widows are entitled to maintenance only. Succession to collaterals is only permissible where the *jágír* is worth annually Rs. 200 or less.

Páil *jagírs.*

There is a third group of 28 villages, held in petty *jágírs* by Sikh Sardárs in tahsíl Páil, assessed at Rs. 18,148. This *jágír* also dates from the sack of Sirhind. Three villages—Malípur, Arák and Rára—are held wholly in *jágír* by the representatives of their founders, and the revenue of the rest is divided in varying proportions between the State and the assignees. The total *jama* is collected by the State and the assignees are given their share by the State. The rule of succession is that of 1809, *i.e.*, the State is entitled to the reversion of the revenue in all cases on absolute failure of heirs, and in most cases on failure of heirs tracing their descent to a common ancestor alive in 1809 A.D. Widows have a life interest in their husbands' *jágírs* unless they prove extravagant, when they become entitled to maintenance only. The assignees are divided into seven groups, whose income is given in the following table.

Statement showing the names of Páil Jágírdárs in groups, etc.

Serial No.	Names of the *jágírdárs* in groups.	1918 SAMBAT.		COLLECTIONS, 1960 SAMBAT.						
						Deductions.				
		Total receipts.	Amount of *jágírs.*	Total receipts.	Amount of *jágírs.*	Commutation amount.	Forfeited amount.	Tahsíl dues.	Total.	Amount of arrears due to *jágírdárs.*
		Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
1	Gidríwále	5 566 0 0	2,154 0 0	5,729 0 0	2,175 0 0	...	...	139 10 0	139 10 0	2,035 6 0
2	Ládpurwále	19,533 0 0	5,872 0 0	19,939 0 0	6,210 0 0	...	510 10 0	390 2 0	900 12 0	5,309 4 0
3	Rárawále	6,411 0 0	2,190 0 0	7,524 0 0	3,143 0 0	...	...	202 0 0	202 0 0	2,941 0 0
4	Loponwále	9,331 0 0	1,576 0 0	9,174 0 0	1,646 0 0	76 2 0	...	77 4 0	153 6 0	1,492 10 0
5	Nílonwále	1,530 0 0	480 0 0	1,381 0 0	423 0 0	...	...	29 8 0	29 8 0	393 8 0
6	Barmálípur	4,562 0 0	3,301 0 0	4,756 0 0	3,475 0 0	...	...	230 12 0	230 12 0	3,244 4 0
7	Arákwále	1,401 0 0	1,401 0 0	1,601 0 0	1,601 0 0	...	...	96 13 0	96 13 0	1,504 3 0
	Total ...	48,334 0 0	16,974 0 0	50,104 0 0	18,673 0 0	76 2 0	510 10 0	1,166 1 0	1,752 13 0	16,920 3 0

CHAP. III, C.

Administrative.

LAND REVENUE.

Service commutation.

All the *jágírdárs* holding on the same basis of conquest tenure pay in lieu of services commutation fees amounting in all to Rs. 16,333 at the rate of Rs. 2-8-0 per cent. on the *mál* (the nett land revenue).

Muáfís.

Regarding *muáfís* (minor assignments) the Settlement Officer writes as follows :—"The villages held revenue free, in whole or in part, are 112 in number. They are given mostly for the maintenance of *gurdwáras*, temples, mosques and other religious institutions and for various charitable purposes, and to *ahlkárs* for good and meritorious services. The revenue of the villages thus held in whole or in part is Rs. 1,41,375, while the amount of small revenue-free plots, the area of which is as yet unknown, is about Rs. 83,220."

Haq-ul-tahsíl.

A cess called *haq-ul-tahsíl* is levied from all the *muáfídárs* of whole or parts of villages at the rate of 7 per cent. on the total *jama* in the Barnála *nizámat*, and on the *mál* only in the *nizámats* of Amargarh, Karmgarh and Pinjaur, with the exception of tahsíl Pinjaur, where the rate is 5 per cent. It is realised in all cases whether the revenue is collected through the tahsíl or not. It is said to be a contribution towards the expenses of the general administration of the State and is now termed *abwáb-i-muáfí*, a less misleading designation. The other customary cesses (roads, etc.) are levied in the assigned villages from the land-owners.

Adhkárí.

With regard to *adhkárí* the Settlement Officer writes :—"There is one other kind of *muáf* or favourably assessed lands in the State called *adhkárí*, which means half. It is an allowance to Brahmans, Sayyids and *faqír* agriculturists who till their own lands and pay only half the total State demand as compared with others. The area of such grants is not known as yet, but the amount remitted is Rs. 35,194 in the 13 tahsíls."[1]

Jágír and *muáfí* statement.

A statement is appended showing by tahsíls the total revenue, the numbers of *jágír* and *muáfí* villages, the revenue of each and the amounts received from the assignees, together with the *adhkárí* items.

[1] *I.e.*, the whole State excluding the *nizámat* of Mohindargarh.

Jágír and

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Administrative.

LAND REVENUE.

Jágír and *muáfi* statement.

1	2	3	4	5	6	7	8	9	10	11	12
					NUMBER OF VILLAGES.						
					Jágír.			*Muáfi.*			
Serial No.	Name of *nizámat*.	Name of tahsíl.	Number of total villages of tahsíls.	Total assessment of the tahsíl.	Whole	Part.	Total.	Whole.	Part.	Total.	Total.
				Rs.							
1	Anáhadgarh.	Bhatinda ...	$200\frac{2}{5}$	2,61,453	...	1	1	5	1	6	7
2		Bhíkhí ...	176	2,90,490	...	1	1	1	4	5	6
3		Barnála ...	$101\frac{3}{5}$	2,92,533	48	1	49	3	1	4	53
		Total ...	478	8,44,476	48	3	51	9	6	15	66
4	Karmgarh.	Narwána ...	137	1,51,201	...	...	...	3	...	3	3
5		Sunám ...	126	2,67,535	...	...	...	4	...	4	4
6		Bhawánígarh ...	214	3,45,418	1	...	1	6	...	6	6
7		Patiála ...	207	2,47,466	...	...	...	16	...	16	16
		Total ...	684	10,11,730	1	...	1	29	...	29	29
8	Sirhind.	Dhúrí ...	161	3,75,586	..	...	...	8	3	11	11
9		Páil ...	192	3,57,031	3	25	28	12	2	14	42
10		Sirhind ...	365	4,04,208	3	77	80	13	18	31	111
		Total ...	618	11,36,825	6	102	108	33	23	56	164
11	Pinjaur.	Ghanaur ...	130	2,38,075	10	...	10	11	...	11	21
12		Rájpura ...	146	20,539	...	...	...	1	...	1	1
13		Banúr ...	141	1,90,887	...	6	6	...	...	...	6
		Total ...	417	4,49,501	10	6	16	12	...	12	28
		GRAND TOTAL ...	2,197	34,42,532	65	111	176	83	29	112	288

Muáfí Statement.

13	14	15	16	17	18	19	20	21
TOTAL OF JAMA.					REVENUES MADE.			
Villages (whole or part).			Small grant of revenue-free parts.	Grand Total.	Haq-ul-tahsíl.	Service commutation.	Total.	Adhkárí.
Jágír.	Muáfí.	Total.						
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
2,222	7,686	9,908	4,175	14,083	478	496	974	392
411	5,901	6,312	5,225	11,537	499	...	499	2,631
90,354	9,479	99,833	5,650	1,05,483	757	11,260	12,017	1,516
92,987	23,066	1,16,053	15,050	1,31,103	1,734	11,756	13,490	4,539
...	4,190	4,190	1,084	5,274	293	...	293	4,049
...	7,489	7,489	6,492	13,981	556	...	556	3,201
3,300	21,564	23,864	9,422	33,286	1,737	...	1,737	5,503
...	20,589	20,589	10,518	31,107	1,293	...	1,293	2,888
3,300	53,832	57,132	27,516	83,648	3,879	...	3,879	15,641
...	11,075	11,075	9,925	2,100	691	...	691	4,715
18,148	16,859	35,007	8,750	43,757	2,085	76	2,161	1,502
92,616	28,399	1,21,015	7,347	1,28,362	2,920	4,458	7,378	1,523
1,10,764	56,333	1,67,097	26,022	1,93,119	5,696	4,534	10,230	7,740
4,978	7,112	12,090	14,400	26,490	491	43	534	1,927
...	3,458	3,458	154	3,612	100	...	100	3,339
940	872	1,812	78	1,890	...	...	...	2,008
5,918	11,442	17,360	14,632	31,992	591	43	634	7,274
2,12,969	1,44,673	2,52,642	83,220	4,39,862	11,900	16,333	28,233	35,194

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Administrative.
MISCELLANEOUS REVENUE.
Ináms.

No *pachotra ináms* have as yet been granted to the leading agriculturists Rs. 5,097 are however granted as *nankar* in certain villages in the tahsíls of Bhíkhí, Narwána and Nárnaul to the headmen. A further sum of Rs. 1,94,572 is paid to the headmen or the *biswadárs* under the name of "*inám panchái*" or "*inám nauggiári.*" The origin of this is said to be that at the time when cash assessments were introduced an extra payment of 11 per cent. on the revenue was realised from the villages and 9 per cent. was given back to the *biswadárs* as a recognition of their status. The right descends from father to son and the person receiving this *inám* is acknowledged as *biswadár*. However small the amount may be it is greatly prized. This percentage now varies from Rs. 10 to Rs. 9, Rs. 8 and less. It has not yet however been decided how this *inám* will be dealt with in the present settlement.

Village headmen.

There is as yet no *zaildárí* system in the State, but there are a large number of *lambardárs.* They are responsible for the collection of the land revenue and are also bound to assist in suppressing and investigating crime and giving information to the police. In point of fact the revenue collection till recently was done by the *patwáris* who accompanied the *lambardár* to the tahsíl when taking the money, but now the *lambardárs* are responsible for the revenue. Some *lambardárs* are really large landowners, while some have sold or mortgaged their properties. Now they are generally paid Rs. 5 per cent. on the revenue they collect; in some parts only Rs. 3 or Rs. 4 per cent. This is a temporary arrangement made for the present settlement. The whole question of *panchái* or *pachotra*[1] and the remuneration of *lambardárs* will be dealt with by the Settlement Commissioner.

Petty village grants.

Petty grants are commonly made to village menials, *prohits* and *fakírs*, or to local temples, shrines and mosques.

Malba.

The *malba* is a common village fund, realised together with the revenue to meet the joint village expenses.

Section D.—Miscellaneous Revenue.

EXCISE.

Miscellaneous Revenue.
Table 40 *of Part B.*
Excise.
Table 41 *of Part B.*
1891 A.D.

The Excise Department (*Mahkama Maskirát wa Abkárí*) of the State is now under an Excise Superintendent. The department was regularly organized in Sambat 1947, but before that year there was no separate department, excise being under the control of the Financial Minister. An *ábkárí dárogha* was appointed in each *nizámat* to inspect the State *ábkárís* therein. There was an *abkárí* in each tahsíl under the immediate superintendence of the Tahsíldár, who was under the *názim*, the contracts for retail sale being sold by the *názims* with the sanction of the Finance Department and the wholesale licenses to distil country liquors in the *ábkárís* being granted by the Tahsíldár. The rates of still-head duty were —

	Rs.	A.	P.
From 75° to 100°	2	8	0
From 50° to 75°	2	0	0
Below 50°	1	8	0

1876 A.D.

A '*Dastúr ul Amal Abkárí*' for the guidance of the authorities and the public was sanctioned in Sambat 1932 by the Mahárája, and there are now rules and regulations (*Dastúr ul Amal Maskirát wa Abkárí Riyásat*

[1]Called Kanam in Mohindargarh.

CHAP. III, D.

Administrative.

MISCELLANEOUS REVENUE.

Excise.

Patiála). The Department owes the present completeness of its organization to the frequent efforts of the Hon'ble the Khalífa Sayyid Muhammad Hussain. There is only one distillery at Patiála, where country liquor is made by machinery, but there is also a *bhattí* at Nárnaul. The rates of still-head duty are—

Rs. 2-8-0 for 100° (proof liquor).

Rs. 2-0-0 for 75° (25° below proof liquor).

A wholesale license for a shop is issued on payment of Rs. 24, while retail contracts are sold by auction. European liquor is only sold by those who hold licenses. Licenses are granted with regard to the quantity of the liquor sold. A licensee who sells 2,000 bottles per annum pays Rs. 100 for the license and one who sells more than 2,000 bottles pays Rs. 200.

Intoxicating drugs.

Wholesale licenses for drugs are issued on payment of Rs. 10. Licenses are given by the Foreign Office to contractors, entitling them to buy 74 packets of Málwa opium at reduced duty. On presentation of these licenses they obtain a pass from the Excise Officer at Ambála[1] to buy opium from Ujjain. One rupee per *ser* is paid into the State Treasury by the contractor and four rupees are levied from him at Ajmer. The duty thus collected is remitted to the State. The contractors also buy opium, *charas*, *bhang*, etc., from the adjoining British Districts[2] on State licenses, but no import duty is imposed. Retail contracts for the sale of drugs are sold by auction. All the drug contracts are sold jointly except for Patiála City, where the contracts for opium, *charas* and *bhang* are granted separately. Licenses for the sale of country liquor are not sold jointly with drug or opium licenses. A list of the liquor and drug shops will be found in Appendix B.

STAMPS.

Non-judicial.

Until Sambat 1913 all deeds were executed on plain paper, but in that year (1857 A.D.) Mahárája Narindar Singh introduced the use of stamped paper and entrusted the State seal to a special officer. The State Stamp Act was introduced in Sambat 1924 (1868 A.D.) by *Díwán* Lála Kulwant Rái. Process-fees (*dastakána*) were introduced in Sambat 1929 (Process-fees, 1873 A.D. *Dastakána.*) at the rate of Rs. 2 *per cent.* Up to that time the parties produced their own witnesses. A special stamp was used to realise arrears of land revenue. The Tahsíldár gave a stamped authority to a *chaprási*, who then proceeded to the defaulter's house and realised the arrears *plus* the value of the stamp. This special stamp is no longer used. In Sambat 1958 (1901 A.D.), the last year of the old stamp system, the income from stamps was nearly Rs. 1,50,000, while the expenditure on establishment and contingencies was slightly over Rs. 6,000. In Sambat 1959 (1902 A.D.) the Stamp Department was transferred to the Accountant-General on deputation, who reorganised the system of issue. The new rules provide for a supply of stamps being kept in the charge of the Treasury Officer, who issues them to *nizámat* treasuries on receipt of quarterly indents. Stamps may only be sold by licensed stamp vendors, of whom there are 25 in the State. The Patiála Stamp Act deals with stamps and court-fees. It is practically identical with Act XVI of 1862. A new Act is under the consideration of the Council of Regency.

[1] Punjab Excise Pamphlet, Part II, Section 43.

[2] The import of opium into British territory from the Nárnaul *nizámat* is prohibited,—*Ibid*, Section 39.

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Administrative.

MISCELLANEOUS REVENUE.

Stamps.

1903 A.D.

From the 1st of Mágh Sambat 1960 fiscal stamps on water-marked paper have been introduced. The court-fee stamps differ from the general stamps. The paper is supplied by the Bengal Paper Mills Company, who are contractors to the Government of India, and the stamps are manufactured in the Fort at Patiála. For postage stamps see page 136.

Section E.—Local self-government.

Local self-government is being introduced in Patiála.

Section F.—Public Works.

Public Works.

The following account of the Patiála City defence works has been furnished by the Executive Engineer, Patiála Division, Sirhind Canal :—

The Patiála City defence works.

The chief protection works for safeguarding the city of Patiála against damage from high floods are—

(1) the Patiála *nála band* with its catch-water channel, constituting the outer and main line of defence, and

(2) the new cut *band* with its catch-water drain, forming a retired second line of defence.

The Patiála *nála band* at the upper end begins at a point situated about half a mile to the south of the village of Rit Kherí and 6¼ miles due north of the city of Patiála. It starts on high ground (R. L. 841·05) bordering the right bank of the Patiála *nála* basin, and runs in a southward direction roughly parallel to the natural drainage line for a length of nearly 6 miles. It intersects the Rájpura and Bhatinda Railway in the 6th mile at R. D. 25,660. The new railway bridge over the *band* catch-water channel has a clear waterway of 4 spans of 35½ feet each or 142 feet in all. There is a second older railway bridge over the *nála* close by having a clear waterway of 200 feet (5 spans of 40 feet each). The latter bridge alone existed at the time of the great flood of September 1887, when the water rose one foot above the lower flanges of its iron girders and three of its piers were scoured for a depth of five or six feet. But since then the girders have been raised above the maximum flood level. The highest recorded flood levels here were—

In 1887	above bridge	... ...	829·19
	below do.	... ...	828·69
In 1888	above do.	... ...	829·61
	below do.	... ...	828·98

The present levels of rails, formation surface, and lower flanges of girders of both the railway bridges are—

	Bridge on *band* cut.	Bridge on *nála*.
Rail level	834·18	834·19
Formation level	833·37	832·80
Lower flanges of girders	830·21	830·28

The first *band* skirts the Patiála *nála* in the 24th and 27th thousands and further on at the Híra Bágh Bridge, where the Patiála-Rájpura

PUBLIC WORKS.

The Patiála City defence works.

road crosses, the cut enters the *nála*, utilizing the old bridge built over the latter. The waterway of the Híra Bágh Bridge (3 spans of 19·5 feet each) was far too small to pass on the immense volume of water coming down in high floods, and in order to relieve the great strain on the bridge, the metalled road has been lowered on the Rájpura side for a length of nearly a mile so as to allow an easy passage over the road of storm water which would otherwise be headed up for want of waterway. In September 1887 (before the road was lowered) the flood water headed up 0·98 of a foot at the up-stream face of Híra Bágh Bridge and on the down-stream side the bed was scoured to a depth of about 30 feet. The scour hollow was filled in and the bed and banks on the down-stream side of the bridge have been pitched with block *kankar*. From the Híra Bágh Bridge onward the *band* line bends towards the south-east and rejoins the *nála* at another old bridge over which the Patiála-Sanaur road runs (R. D. 44,684 feet). The waterway of this bridge also was quite inadequate to pass high floods and the road on the east side (towards Sanaur) has been lowered for a length of about half a mile in order to give storm water a free passage over it. A little more than a mile below the Sanaur road bridge the Patiála *nála band* comes to an end (R. D. 50,000 feet) and its catch-water channel runs into the cut channel with its bed at the same level as that of the latter. Thus the total length of the Patiála *nála band* is 10 canal miles. Its top widths at different places are as follows :—

From R. D.	*To R. D.*	*Top width.*
0′	13,000′	10′
13,000′	20,000′	16′
20,000′	50,000′	30′

The side slopes are 2 feet to 1 foot throughout. In four places where flood streams take a set against the *band*, the side slope on the east side towards the *nála* is pitched with block *kankar*, *viz.*—

From R. D.	*To R. D.*	*Length.*
(1) 17,714′	18,423′	709′
(2) 20,510′	21,510′	1,000′
(3) 22,527′	23,502′	975′
(4) 29,225′	29,305′	80′

The height of the top of the *band* is nowhere less than 3 feet above the maximum flood level that is to be expected. The intended level of the top of the *band* is indicated by masonry pillars at every 1,000 feet built with their tops at bank level.

New cut *band*.

The new cut *band* commences in high ground (R. L. 828·88) at a point about a quarter of a mile to the south-east of the small village of Jhal, and about two miles due north of the city of Patiála. At first it runs southward roughly parallel to, and 1¾ miles distant from, the Patiála *nála band*, as far as the railway crossing, which is at R. D. 8,222 feet. Here the railway has a culvert of 2 spans of 20 feet each over the *band* catch-water channel. Below this point the *band* line curves eastward and intersects the Patiála-Rájpura road at R. D. 14,400 feet, where a bridge of 2

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Administrative.
PUBLIC WORKS.
New cut *band*.

spans of 35 feet each has been built to take the road over the catch-water channel. Thence the line runs in a southward direction nearly parallel to the Patiála Escape Channel, the *band* forming the left bank of this channel at its terminal 3 feet fall, where it tails into the *nála* opposite the Moti Bágh. Here also the *band* catch-water channel tails into the *nála*, which is the general outfall for all storm water brought down by the new catch-water drains and for large volumes poured in from natural drainages on the east side conveying towards this part of the *nála*. The 3 feet fall has two bays of 5 feet each and these are provided with iron sluice-gates which are lowered so as to close off the escape channel during high floods and prevent flood water entering it from the *nála*. Also under the right bay of this fall there is a passage for the city saucer drain, which is also closed off by an iron valve during high floods.

Return *band* near Motí Bágh.

As during heavy floods the accumulated water in the Patiála *nála* on the down-stream side of the 3 feet fall rises to a level so high that it would (as it has done in 1887) turn the flank of the escape and flow towards the city, a return *band* 1,605 feet long has been constructed in continuation of the new cut *band* extending from the 3 feet fall in a direction at right angles to the line of escape out to high ground near the Motí Bágh. The new cut *band* being the last defence against destructive floods approaching the city needed to be made specially secure at the points where an entrance might be forced as it was in 1887 and 1888, and this has been done by building masonry core-walls in the heart of the *band* in two places, *viz.*—

From R. D.	*To R. D.*	*Length.*
(1) 11,150′	12,150′	1,000′
(2) 18,600′	19,335′	735′

These are the places where the great floods swept down with the greatest force and breached the *band*. They are at old drainage crossings. In two places this *band* has an outer cityward slope of 4′ to 1′ instead of the general slope of 2′ to 1′, *viz.*—

From R. D.	*To R. D.*
(1) 10,290′	11,000′
(2) 12,387′	12,671′

In one place, *viz.*, from R. D. 21,535′ to 22,000′, the inner or *nála* ward slope F. C. is 3′ to 1′. The top width of this *band* at different places is given below :—

From R. D.	*To R. D.*	*Top width.*
0′	8,222′	15′
8,222′	10,000′	23′
10,000′	14,400′	15′
14,400′	26,795′	30′
26,795′	28,400′	20′

Masonry pillars built at 1,000′ intervals have their tops at correct *band* top level as in the case of the Patiála *nála band*. Every fifth pillar is marked with a mile number.

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PUBLIC WORKS.

Return *band* near Motí Bágh.

Flood water collecting behind the new cut *band* is accounted for by an outlet which conveys it into the Patiála Navigation Channel on the left bank near Lehal. There is also a second inlet for admitting such water into the Patiála Escape Channel on the left bank just below the 7 feet fall. The Patiála Navigation Channel which has a flat bed can be drained back when necessary through the Rauní Escape taking off from that channel near mile 1 and falling into the Choá Branch near mile 4.

Intramural drainage.

Storm water which collects inside the city of Patiála finds its way partly through the city drain and partly by natural flow into the low Rágho Májra basin. Ordinarily this water is carried off by the saucer quickly and completely into the Patiála Escape Channel and thence into the *nála* below the 3 feet fall, but when the *nála* is running in high flood it cannot act as an outfall for intramural water, and as mentioned above the sluice-gates at the fall have then to be lowered to shut out water from the *nála* side. In flood time the saucer drain is shut off at the regulator just below the off-take of the new city outfall drain in order that the latter may be brought into efficient use for the relief of the city. This special channel having its head at the lower or south extremity of the Rágho Májra basin and at a point about midway between the Kilhourí and Sanaurí gates carries the great bulk of the city storm water away about five miles to the south, and there delivers it into the Patiála *nála* about half a mile to the south-east of the village of Main. The residue of water left in the Rágho Májra basin, after the outfall drain has done its work, is subsequently run off by the saucer drain into the *nála* near the city, when the flood there subsides, as it generally does in two or three days.

Other public works are in contemplation or are being constructed as funds allow. Of these the most important are a Jail, Public Offices, District Hospitals and Dispensaries, Waterworks and Drainage System for Patiála City, and the Dádrí-Nárnaul Road.

Section G.—Army.

Early History.

The administration of a State founded on a successful military exploit was inevitably military in character. Mahárája Ala Singh was regarded as a brilliant soldier under whom both glory and plunder might be won, and many a discontented Sikh from across the Sutlej came to Barnála to take service under him. The country between the Sutlej and the Jumna was no-man's land between the British dominions and the Sikhs at Lahore, disorder and anarchy were hard to repress, and Patiála was divided into Districts under military governors called *thánadárs,* whose first duty was to keep order, and whose leisure was to be spent in collecting the revenue and administering justice. The *thánadárs* had absolute power in their *iláqás*, and to counteract their influence fort commandants (*qiladárs*), generally foreigners (Púrbíás), were established in the various forts with independent powers. The organisation of the State remained entirely military until the reign of Mahárája Karm Singh. This ruler placed the Commander-in-Chief (*Bakhshí*) under the Prime Minister, organised the army on a modern basis, and introduced a system of pay and regular regimental formation.

Imperial Service and Local Troops.

In 1889 the Imperial Service Troops were organised,[1] and the Patiála Contingent consists of the 1st Patiála Lancers, and the 1st and 2nd Infantry,

[1]Patiála has been called the cradle of the Imperial Service Troops in India, as Lord Dufferin announced the inception of the scheme at Patiála in 1888 and the Patiála Darbár was the first of all the protected States to come forward with the offer of a contingent.

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Administrative.

ARMY.

Imperial Service and Local Troops.

with a fully organised transport. New cantonments with a military hospital and transport lines have been built. Troopers get Rs. 24 a month and sepoys Rs. 7. The local army consists of one regiment of cavalry and two of infantry. The strength of the army is shown below :—

	Corps.	Number of all ranks.				Annual cost.	Remarks.
		Commissioned officers.	Non-commissioned officers.	Men.	Total.		
						Rs.	
Imperial Service.	Râjindar Lancers... ...	24	90	601	715	3,32,000	
	1st Râjindar Sikhs ...	15	65	563	643	1,06,500	
	2nd Infantry	15	65	563	643	1,10,000	
	Hospital	...	...	...	...	8,000	
	Transport	...	...	...	...	82,700	516 mules and ponies.
	Share of Head-quarters Staff...	...	..	...	...	14,100	
	Total ...	54	220	1,727	2,001	6,53,300	
Local.	2nd Local Cavalry ...	17	54	329	400	1,46,200	
	3rd Local Infantry ...	13	49	438	500	65,000	
	4th " " ...	13	49	438	500	58,000	
	Horse Artillery	5	17	105	127	42,600	50 horses.
	Share of Head-quarters Staff...	...	...	...	...	14,100	
	Stores and Hospital ...	...	...	...	...	9,400	
	Total ...	48	169	1,310	1,527	3,35,200	
	GRAND TOTAL ...	102	389	3,037	3,528	9,88,500	

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ARMY.

War services.

The services rendered to the British Government by the Patiála Army date from the Gurkha War of 1814. The Patiála Infantry formed part of Colonel Ochterlony's force, while the cavalry were employed in patrolling the country at the foot of the hills. During the Mutiny no prince in India rendered more conspicuous service to the British than the Mahárája of Patiála. When the news of the outbreak at Meerut reached him, the Mahárája put himself at the head of all his available troops and marched the same night to Nasímblí, a village close to Ambála, at the same time sending his elephants, camels and other transport to Kálka for the European troops coming down from the hills. From Nasímblí the Mahárája marched to Thánesar, where he left a force of 1,300 men and 4 guns. Patiála troops helped to restore order in Sirsa, Rohtak and Hissar. Other detachments were employed at Sah//aranpur and Jagádhrí; while on the revolt of the 10th Cavalry at Ferozepore the Patiála troops pursued them and lost several men in the skirmish that followed. During 1857 the Patiála contingent consisted of 8 guns, 2,156 horse, and 2,846 foot, with 156 officers. In 1858 a force of 2,000 men with two guns was sent to Dholpur, and 300 horse and 600 foot to Gwalior, where they did good service. In February at the request of the Chief Commissioner a force of 200 horse and 600 foot (which was afterwards doubled) was sent to Jhajjar to aid the civil authorities in maintaining order. Two months later the Chief Commissioner applied for a regiment equipped for service in Oudh. All the regular troops were already on service, but the Mahárája raised 203 horse and 820 foot. Since the Mutiny the troops of the State have been offered to the British Government on four occasions. The offer was refused for Manipur and Chitrál, but accepted for Kábul and the Samána. A horse battery and two regiments of infantry served in the Kábul Campaign. They were employed in keeping open the lines of communication between Thal and the Paiwár in the Kurram Valley and proved themselves excellent soldiers, maintaining an exemplary discipline during the whole period of absence from their homes. Their services were recognised by the bestowal of the K. C. S. I. upon Sardár Dewá Singh and of the C. S. I. upon Bakhshí Ganda Singh, Commandant. Further, Mahárája Rajindar Singh was exempted from the presentation of *nazars* in Darbár in recognition of the services rendered on this occasion by the State. In the expedition of 1897 on the North-West Frontier, Mahárája Rajindar Singh served in person with General Elles in the Mohmand country, while a regiment of Imperial Service Troops was employed both in the Mohmand and Tirah expeditions.

Section H.—Police and Jails.

Strength of police. *Table 47 of Part B.* Working of police. *Table 48 of Part B.*

The *thána* has always been the unit of police administration in the State, but formerly the *thánadárs* possessed judicial powers also. They were mostly illiterate men, and each had an *amín* under him to carry on clerical work, and to act for him generally in his absence. Outlying posts, at a distance from a *thána*, were under *silládárs*, who were selected from amongst the constables or *chormárs* and *chaukídárs*, as they were then called. Till the reign of Mahárája Karm Singh these *thána* functionaries were under the direct orders of the *adálatí* in all police and judicial matters. Mahárája Narindar Singh divided the State into four districts (Nárnaul had not yet come into its possession) and placed each under an officer called *náib-i-adálat*. The *thánadárs* now passed under the immediate control of these officers, and as the clerical work in *thánás* had by this time increased, an assistant clerk or *madad-muharrir* was added

CHAP. III, H.

Administrative.

POLICE AND JAILS.

Working of police.

to their establishment. In 1861 the office of ***náib-i-adálat*** was abolished and that of ***názim*** created instead. At the same time Tahsíldárs were given magisterial powers authorised to pass sentences of imprisonment up to 3 years, and named ***náib-názims*** in this, their judicial capacity. The ***názims*** were made Sessions Judges, and their courts were made appellate courts for the decisions of appeals from the findings of the *náib-názims.* In 1870 Mahárája Mohindar Singh found that judicial work was interfering with the Tahsíldárs' legitimate duties connected with revenue and finance, and he appointed separate officers as *náib-názims* to carry on that work. The *thána* functionaries were then placed under ***náib-názims,*** the ***názim*** and the *hákim-i-adálat-i-sadr* (commonly called the *adálatí*) still continuing to be the chief of them all. This system remained in force till 1882.

In 1882 the Council of Regency organised the police department on the British model. District Superintendents of Police were appointed at salaries ranging from Rs. 80 to Rs. 100 a month. The *munshís* and sepoys were called sergeants and constables, while inspectors and court inspectors were appointed in every district. A Police Code was issued, closely modelled on the Code of Criminal Procedure, and British Indian Criminal Law became the law of the State. The final step was the appointment in Sambat 1942 of an Inspector-General of Police with an adequate head-quarters staff. All departmental powers, formerly vested in the magisrates and ***názims,*** were then transferred to the Inspector-General and District Superintendents. Many improvements have since been carried out by Mr. J. P. Warburton, who was appointed Inspector-General of Police by the late Mahárája Rajindar Singh. There are at present 36 *thánas* in the State as shown below :—

1886 A.D.

Karmgarh nizámat.—Karmgarh (at Dirba), Naráingarh (or Chúharpur), Samána, Akálgarh (or Múnak), Narwána, Bhawánígarh (or Dhodán) and Sunám. Also Patiála *Kotwálí.*

Anáhadgarh nizámat.—Barnála, Bhíkhí, Bhatinda, Bhadaur, Sardúlgarh (or Dodhál) and Bohá.

Amargarh nizámat.—Amargarh, Sirhind or Fatehgarh, Khamánon, Alamgarh (or Kalaur), Chunárthal, Doráhá (or Páil) and Sherpur.

Pinjaur nizámat.—Pinjaur, Rájpura, Ghanaur, Rámgarh or Ghurám, (stationed at Bahrú), Mardánpur, Lálrú, Banúr, Srínagar, Sanaur, Dharampur and Kaulí.

Mohindargarh nizámat.—Mohindargarh (or Kánaud), Nárnaul, Nángal Chaudhrí and Satnálí.

Outposts.

There are numerous outposts, those on the Kálka-Simla road being the most important. As dacoits from Alwar and Jaipur used to make incursions into Patiála it was found necessary to establish 14 outposts along the Patiála frontier, in the Mohindargarh ***nizámat.*** These outposts have, however, been recently abolished.

Constitution of police.

Details of the constitution of the police force will be found in Part B. Young men of good family are now recruited as Probationary District Superintendents, and whenever a vacancy occurs one of them is selected for it. A small force of mounted police has been organised.

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Administrative.
POLICE AND JAILS.

Chaukídárí system.

The *chaukídárí* system has also come under revision. Formerly the villages paid their *chaukídárs* in grain twice a year. Their pay was varied and uncertain, and they consequently neglected their duties. Regulations have now been drawn up, modelled on those of the Punjab, providing among other things that *chaukídárs* shall receive Rs. 4 a month.

Criminal Tribes.

The Criminal Tribes in the State, though few in numbers, are kept under strict supervision; the majority of them are Sánsís and Baurias, with some Harnís, Mínás and Bilochís.

Jails.

There are two jails in the State—at Patiála and Mohindargarh, and six lock-ups—at Nárnaul, Anáhadgarh, Karmgarh, Pinjaur, Cháil and Amargarh. The jail at Patiála has accommodation for 1,100 prisoners, that at Mohindargarh for 50, while each lock-up holds 40. A new central jail is under construction at Patiála. Jail industries (which only exist in the Patiála jail) include carpets, *darís*, *munj* matting, paper, blankets and prison clothes. Litho-printing is also done. The convicts are now employed in labour in the State gardens, and in the building of the new jail. Their gross earnings in Sambat 1960 were Rs. 14,243. The jail expenditure is high; the prisoners are confined in two separate buildings; the warders have guns of an obsolete pattern; and a large number of extra warders are employed to guard the convicts at their work. Hence the number of warders is double what it ought to be; when the new jail is occupied the establishment will come under reduction. The diet of prisoners is better than that given in British Jails, as wheat flour is given to the prisoners in Patiála all the year round. In British jails, however, vegetables and condiments are grown in the jail garden, and in Patiála they are bought in the *bázár*. The annual expenditure in the central jail and the average cost per prisoner are shown below :— 1903 A.D.

Head of charge.	Total expenditure.	Cost per head.
	Rs. A. P.	Rs. A. P.
Establishment	30,081 0 0	33 3 10
Dietary charges	19,028 0 0	21 0 4
Hospital charges	2,514 0 0	2 12 7
Clothing and bedding	8,948 0 0	9 14 1
Sanitation charges	581 0 0	0 10 3
Miscellaneous services and supplies	11,116 0 0	12 4 6
Travelling allowance	77 0 0	0 1 4
Contingencies	1,601 0 0	1 12 4
Extraordinary charges	1,467 0 0	1 9 11
Total ...	75,413 0 0	83 5 2

CHAP. III, I.

Administrative.

EDUCATION AND LITERACY.

Literacy.

Section I.—Education and Literacy.

		1891.	1901.
Males	under instruction	38	424·6
	able to read and write ...	547	
Females	under instruction	1	11·8
	able to read and write ...	7	

The figures in the margin show the number of literates in every 10,000 of each sex according to the censuses of 1901 and 1891. Taking the religions separately the following are the figures per 10,000 of each sex :—

		Hindus.		Muhammadans.		Sikhs.		Others.	
		1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.
Males	under instruction.	42	556	39	207·6	21	277	231	4,143
	able to read and write.	704		228		372		4,172	
Females	under instruction.	·6	8	2	12·4	·8	9·4	50	1,323
	able to read and write.	4·6		8		12·6		246	

The marginal table shows the actual number of literates in selected castes.

Caste or tribe.	Total number of caste or tribe.	Number able to read and write. Males.	Number able to read and write. Females.	Number of males in column 3 who know English.
1	2	3	4	5
Aráín	47,022	302	6	6
Arora	2,396	361	22	14
Brahman ..	91,465	8,083	46	86
Baniá	80,767	17,917	52	51
Jat	484,731	5,398	99	34
Khatrí ...	18,138	4,296	31	66
Pathán ...	7,917	368	8	15
Rájpút ...	65,296	942	28	14
Sayyid ...	88,665	937	38	12
Shaikh ...	23,131	1,016	39	32

The census returns of 1901 show that of the total population 38,097 were literate, but of that number only 860 were females. The agricultural population in general does not regard education favourably. At the census of 1891, 3,410 persons in the whole State were returned as under instruction and in 1901 the educational returns showed 6,058 pupils, to which should be added 1,654 scholars in private and village schools, making a total of 7,712.

Before the reign of Mahárája Narindar Singh there was no system of State-controlled education in Patiála, though private schools are said to have been numerous in the capital, and in these Persian, Arabic, Sanskrit and Gurmukhí were taught. The first State school was opened in Patiála itself in 1860 A.D. and in this the three classical languages mentioned above were taught. In 1862 the scope of the school was enlarged and provision was made for teaching English and Mathematics, but Persian remained the most popular study. This school was under the control of Lála Kulwant Rái, the Financial Minister, who was thus the pioneer of education in the State. Mahárája Mohindar Singh in 1870, the first year of his reign, created a regularly organised Educational Department, under a Director assisted by an Inspector. The first Director was the well known Mathematician Professor Rám Chandar, formerly tutor to the Mahárája. The school at Patiála was liberally equipped and made the central school. A Managing Committee, consisting of all the principal officials, was also appointed to promote the spread of education. The teachers in the indigenous schools in the town of Patiála were taken into the service of the State, Persian remaining the only subject of instruction, and their *maktabs* became State schools, while existing schools were similarly taken over or new schools established at the towns of Sanaur, Samána, Páil, Bhatinda, Basí, Srínagar, Pinjaur, Nárnaul, Sunám, Narwána, Banúr, Hadiáya, Kánaud, Amargarh, Mansúrpur, Barnála, Talwandí, Múnak and Sirhind. The total number of scholars was 1,700, of whom 400 were in the Patiála College, and Rs. 17,370 were expended annually on the maintenance of the schools. Soon after this in 1928 Sambat two Deputy Inspectors were appointed and in the following year a third was sanctioned for the supervision of the schools in the capital and in the tahsíl of Patiála. The Mahárája raised the State grant for education to Rs. 60,000 a year, and this left a surplus. It was invested in Government Promissory Notes and the interest placed at the disposal of the Educational Department. In 1872 the Patiála College was affiliated to the Calcutta University and boys were first prepared for its Entrance Examination in 1875. In 1874 the Oriental Section was affiliated to the Punjab University and Maulví and Prág classes opened under the newly inaugurated University system, and since 1876 it has figured in the list of successful institutions of the Punjab, its students having competed successfully in the examinations of the Punjab University. The success of the school having made it desirable to provide for higher education, a First Arts Class was opened in 1880 and a B. A. Class in 1886. In 1930 Sambat a Roorkee Class was opened and systematic instruction given to boys for admission into the Overseer and Sub-Overseer Classes. This Class still exists and has proved a success. The want of a proper building was, however, a serious drawback to the success of the State's effort in the cause of education. In 1876 a suitable site was selected at the desire of the Mahárája, and when Lord Northbrook visited Patiála he laid the foundation stone of Mohindar College. His Excellency also established a gold medal in memory of his visit.

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Administrative.
EDUCATION AND LITERACY.
Education. History.
A.D. 1871.
A.D. 1872.
A.D. 1873.

Mahárája Mohindar Singh not only endeavoured to extend education within the State, but evinced much generosity in making several handsome donations to various educational institutions in British India, irrespective of creed and caste. The chief of these were made to the Punjab University, the Muhammadan Anglo-Oriental College at Alígarh, and the Delhi Zenána Teachers' Home, the Lawrence Military Asylum at Sanáwar, the Mayo Orphanage at Simla, and the Mohindra Lál Sarkár's Science Association at Calcutta. In addition to the above endowments His Highness gave a sum of

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Administrative.

Rs. 23,568, in small subscriptions, to various associations, a portion of which was allotted to educational ones, irrespective of any distinctions of creed, caste or colour.

EDUCATION AND LITERACY.
Education.
Sambat 1946.

The Educational Department of the State is now administered on the system introduced by Dr. Sime in 1889. The Director of Public Instruction is also Inspector-General of the State Schools and in that capacity he visits each school at least once a year. The direct responsibility for the supervision of the schools vests however in the Inspectors, who are required to visit each school at least twice a year. There are two Inspectors, the senior being in charge of the Patiála Circle, which comprises the *nizámats* of Amargarh and Pinjaur, with the Patiála tahsíl of Karmgarh, and the junior having charge of the Barnála Circle, which comprises Anáhadgarh and Mohindargarh *nizámats*, with the three remaining tahsíls of Karmgarh. The Patiála Circle has 58 schools, as detailed in the margin, with 3,138 pupils, 2,806 boys and 332 girls. Its expenditure amounted in 1902 to Rs. 26,538 and its income from fees to Rs. 1,610. The Barnála Circle has 48 schools, with 2,483 pupils, 2,381 boys and 102 girls. Its expenditure amounted in 1902 to Rs. 20,712 and its income from fees to Rs. 1,150.

Schools in 1902.

	Circle.			
	Patiála.		*Barnála.*	
Middle ...	7		9	(Anglo-Vernacular 6 and Vernacular 3).
Primary ...	40		30	
High[1] ...	2	Anglo-Vernacular	2	Anglo-Vernacular.
Girls' ...	9		7	
Total ...	58		48	

The following 18 schools are located in school buildings :—

Patiála Circle ... { Srínagar, Rájpura, Banúr, Sirhind, Nandpur-Kalaur, Ghurúán, Páil, Ghanaurí Kalán, Chanárthal.

Barnála Circle ... { Mohindargarh, Nárnaul, Nángal Chaudhrí, Bhíkhí, Samána, Dirba, Narwána, Kalait, Mansúrpur.

The following 12 are located in forts and other State buildings :—

Patiála Circle ... { Sanaur, Bahádurgarh, Pinjaur, Ghanaur, Basí, Doráhá, Amargarh, Sherpur.

Barnála Circle ... Barnála, Hadiáya, Karmgarh, Múnak.

The rest are in hired buildings.

Existing institutions : The Mohindar College.

The buildings of the Mohindar College have already been described. The staff consists of no less than 41 masters and officials, of whom 4 belong to the College Department, 12 to the Anglo-Vernacular High School, 8 to the Vernacular High School, 4 to the Persian, 2 to the Arabic, 6 to the Sanskrit and 2 to the Gurmukhí

[1] The High Schools are at Patiála (forming part of the Mohindar College), Páil, Bhatinda and Mohindargarh.

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Administrative.

EDUCATION AND LITERACY.

Education.

The Mohindar College.

Section, with a librarian, a gymnastic instructor and a clerk. Of the College staff all are graduates, and of the Anglo-Vernacular High School teachers 4 are now experienced graduates. The College is maintained entirely by the State, only nominal fees being levied from the students. Prizes and scholarships to the value of Rs. 2,211 are awarded annually. Two gold medals are also given by the State,—one, the Northbrook, to the first student in the English Department of the College, and the other to the first in the Oriental Department. In the latter department poor students are supported by stipends. The total number of students is 324, of whom 120 are non-Brahmanical Hindus, 60 Brahmans, 70 Muhammadans and 3 Native Christians. There are only 41 boarders in the boarding-house, which is controlled by a Resident Superintendent, the Principal of the College being ultimately responsible for its good management. Free medical attendance is also given to the boarders, the Civil Surgeon receiving an allowance of Rs. 15 per mensem for this duty. No fees used to be charged, but annas 12 a month are now to be levied from each student to meet the maintenance charges. The total cost of the College is Rs. 23,466 a year distributed as shown in the margin.

			Rs.
1.	College proper ...	...	9,924
2.	Oriental Section—	Rs	
	(*a*) Arabic ...	840	
	(*b*) Sanskrit ...	1,308	4,152
	(*c*) Persian ...	1,584	
	(*d* Gurmukhí ...	420	
3.	A.-V. High School	...	7,116
4.	V. High School ...	...	2,274

Indigenous education.

In 1902 there were 78[1] indigenous schools in the State as against 129 in 1891, with 1,305 scholars in 1902 as against 1,629 in 1891. They include (*a*) 16 *páthshálás*, (*b*) 17 *chatshálás*, (*c*) 13 *dharmshálás* and (*d*) 32 *maktabs*.

Páthshálás.

In 1902 the 16 *páthshálás* were attended by 90 boys. Their education is religious and Brahman boys especially resort to them to learn *padhái*, 'priestly lore,' and '*jotish*,' astrology. The students are called *vidiárthís* and generally live by begging. They receive lessons from their teachers early in the morning and again in the afternoon, and are first taught the *Sighrabodh*, *Horachakkar*, *Bíwáh padhatí*, *Sanskár padhatí* and other similar books relating to Hindu ceremonial and rites: then they are taught *vayákarn*, or Sanskrit grammar, by heart. The *vayákarn* books taught are the *Sársut* and *Chandraká*, and these are first learnt by rote (*páth* = reading without comprehension) and then the *arth* or meaning is explained. One book at a time is taught, another only being begun when the first has been mastered. Though this system improves the memory it has a deteriorating effect on the intelligence and judgment. Such education is imparted to *vidiárthís* in all the towns and most of the villages, but in Patiála itself and in a few villages higher subjects, such as *vayákarn*, 'grammar,' *niyáe*, 'logic,' *jotish*, 'astrology,' *vedánt*, 'theology,' and Hindu law are taught. Higher education is chiefly imparted at the great religious centres, such as the Kurukshetra and Káshí. At these places the Gítá, Bhágwat, Mahábhárat, Rámáyan, Vedás, Siddhánt Sharomaní, Siddhánt Kaumudí, books on the Puráns, mythology, *khatdarshan*, the six schools of philosophy, and Hindu law are taught. The Brahman who only knows enough to perform religious rites and ceremonies is called a *pádhá* (Sanskrit *opádhiyá*); one who is well up in Sanskrit is called *pandit*: and one who knows astrology is called a *jotshí*. These teachers receive no remuneration from their *vidiárthís* and depend for their livelihood on their *jajmáns* or on presents given them for reciting *kathás* from the Bhágwat or Rámáyan.

[1] This number is below the mark; there are a good many indigenous Gurmukhí and Mahájan schools in the State that have not been returned.

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Administrative.

EDUCATION AND LITERACY.

Education.

Chatshálás: Landé or Sarráfi schools.

Chatshálás are *Mahájani* reading schools where *pádhás* teach Lande and accounts to Mahájan (shopkeeper) boys generally. The 17 *chatshálás* in the State have 368 boys, who are first taught the *chhotí* and *barí bárákharí* or *sidhon*, the Lande alphabet, which they write on the ground with their fingers. Figures are next taught and then the *kothe* or 'tables' up to 40, *pauá* (¼), *adhá* (½), *pauná* (¾), *swáyá* (1¼), *dudhá* (1½), *dháyá* (2½), *húnthá* (3½), *dhaunchá* (4½), etc., up to 9½ are taught. Then the *gayárián* (table of 11 times) and *hawán* (table of 21 times) are learnt by heart. The *bikat* (multiplication of 1¼, 1½, 2½, etc, by one another) is also taught. These tables help the boys in their trade in after-life. Every day three boys, who are well up in the tables, stand at one end and three others at the other end of the class and recite them, while the rest sit and in a rhythmical tone repeat them step by step after the six boys. When a boy has learnt to write the alphabet and figures on the ground and to recite all the tables, he begins to write the alphabet and figures on a *takhtí*, a small wooden board plastered over with black, *pándú* or white clay and water being used for ink. After some practice they plaster the *takhtí* with *gájní*, and write on it with black country ink. On the *takhtí* the four first rules of arithmetic, interest and the method of keeping accounts are taught. Afterwards essential arithmetic and *gurs*, or formulæ, are taught to make the boy skilful in Hindí accounts. An intelligent lad finishes this course in two months and boys of ordinary capacity in six. The boys take two pice, a *ser* of flour and a quarter of a *ser* of raw sugar with them when they begin their studies. The sugar is distributed among the pupils, and the flour and pice given to the teacher. Every pupil pays one or two pice and half a *ser* of grain to the *pádhá* every Sunday. The *pádha* is generally paid on the contract system, receiving a fixed sum on the completion of a certain course of special instruction, *e.g*, one rupee is paid after finishing the tables, one on beginning to write on the *takhtí*, and one after learning the rates, etc. The majority of the pupils leave school after learning the tables, but a few learn mental arithmetic and book-keeping and to write out bills and drafts. A festival (the *Chám Chikrí*) is held on the 4th day of the moon in the lunar month of Bhádon, at which the *pádhá* accompanied by his pupils goes to the house of each and the parents give him a rupee and some clothing, with sweets to the boys. Food is also given to the *pádhá* on festivals, and on his marriage the pupil pays him a rupee. Hindu shopkeepers are very quick in mental arithmetic and practical accounts, and even educated mathematicians cannot compete with them in mental activity.

Dharamshálás.

Gurmukhí schools are generally located in *dharamshálás*. In 1902 the 13 *dharamshálás* contained 56 boys. *Bháis* or *sádhús* are the teachers in these schools. The alphabet or *paintí*—the 35 letters—is generally taught on the ground, and the *mahární* written in *pándú* ink on a *takhtí* plastered with black. This *mahární* is not a recitation of tables, but a compounding of consonants with vowels, such as *sa muktá, sa kanná, si siárí, sí bihárí, sú ankar, sú dalankar, se láwán, sai doláyán, so haura, sau kanaurá, sang tippí, sán bindí*. *Mahární* is written as well as recited Of the Gurmukhí books the Bálopdesh is taught first, then the Panjgranthí, Dasgranthí and Guru Granth Sáhib. Boys are also taught to write letters in Gurmukhí. In the Jangal tract the people have a strong predilection for learning Gurmukhí, and the schools for teaching it are rapidly increasing in numbers.

Maktabs.

The *maktab* is the vernacular Persian or Arabic school. The 32 *maktabs* in the State contain 791 boys. There are two kinds of schools,—the one where only the Qurán is learnt, the other where Arabic is taught.

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—
Administrative.

EDUCATION AND LITERACY.

Maktabs.

In the Qurán schools the Qáida Bagdádí or Arabic primer is taught first, then the 30th *sipára* or *ám-ká-sipára*, and then the Qurán is learnt by rote. One who can recite the Qurán by heart is called *Háfiz*, and is looked up to with respect by Muhammadans. There are two schools, at Sunám and Nárnaul, where Arabic is actually taught. In these schools the Bagdádí Qáida and Al-Qurán are taught first and then the Mízán-us-sarf, Sarf Mír, Nahav Mír, Qáfia, Sháfia, Hadís, &c. Persian is taught in Persian schools in which the vernacular Qáida, and vernacular readers, 1st and 2nd Persian readers, the Amadnámá, Kháliqbárí, Karímá, Dastúr Sibián, Gulistán, Bostán, Inshá Dilkushá, Inshá Khalífa, Mína Bázár, Seh-nasar Zahúrí, Sikandarnáma, Abulfazal and the Ikhláq Jalálí are taught In these schools boys read aloud, shaking their heads backwards and forwards meanwhile. A *rahal* or wooden bookstand is used in reading the Qurán and Gurmukhí books.

Education of artisans.

Artisans' boys, such as blacksmiths, carpenters, goldsmiths, tailors, etc., are taught by skilled artisans, who are presented with a rupee and some sweets by their apprentices.

Female education.

Female education is generally looked upon with disfavour throughout the State. Girls learn *kashída* and other needle work, *i.e.*, embroidery, sewing, making gloves, hosiery and trouser-strings, etc., at home from other women. They also learn cooking and other household duties at home from their mothers and relations. Women are taught only Gurmukhí, Nágrí, Sanskrit, or Arabic according to their religion. Only religious books are generally taught to the girls. In Patiála town some Hindu widows teach girls and women the Gítá, Rámáyan and Bishnusahasarnám.

Literature.

As regards literature, Patiála is not far behind most of the other towns of the Punjab, and some of its authors have produced standard works. The Khalífa brothers have taken the lead in this direction. The late Wazír-ud-daula, Mudabbar-ul-Mulk, Khalífa Muhammad Hassan, C.I.E., Prime Minister of Patiála, was the author of the Aijáz-ut-Tanzíl and the Táríkh-i-Patiála. The former work is designed to prove the superiority of Islám over other religions and is greatly esteemed by the Muhammadan community in India, and the latter is the standard work in Urdu on Patiála History. The Mashír-ud-Daula, Mumtáz-ul-Mulk, the Hon'ble Khalífa Muhammad Hussain, Khán Bahadur, Member of the Council of Regency, has translated the 'Rájas of the Punjab' and Bernier's Travels into Urdu. Sardár Gurmukh Singh, Sardár Bahádur, President of the Council of Regency, is the author of the Nának Parkásh, an interesting and instructive book on Sikhism. Bháí Gyání Singh is the author of the 'Táríkh-i-Khálsa' and the 'Panth Parkásh' in Punjábí, both highly esteemed in the Punjab. The author has treated Sikh history exhaustively. Another Punjábí writer is Bháí Tára Singh, who has written a Kosh, or vocabulary of words and phrases in the Adí Granth, with explanations, a work greatly admired by students of the Sikh religion. He has also written several other treatises on Sikhism. The late Mr. M. N. Chatterjee, Professor of the Mohindar College, was the author of a poetical work, the "Morning Star," and his "Logic and Philosophy" are used extensively by students of Metaphysics, Logic and Psychology. The late Master Chhuttí Lál, Director of Public Instruction in the State, translated Æsop's Fables into Urdu, and the work is used as a text-book in the Upper Primary classes of the State schools. The late Professor Rám Chandra, also Director of Públic Instruction, brought out a unique Mathematical work on Maxima and Minima, which is highly spoken of by

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EDUCATION AND LITERACY.
Literature.

advanced students of Mathematics throughout Europe and America. The late Sardár Partáp Singh, Financial Minister of the State, edited a Geography of Patiála which supplied a want keenly felt in the State. Pandit Ganeshí Lál composed books on the Geography of Patiála and on Algebra. Munshí Ganda Rám, Mathematical Teacher, has composed two works in Urdu on Algebra and Natural Philosophy. Pandit Muní Lál has composed some books on moral and religious reform. As Senior Inspector of Schools and Officiating Director of Public Instruction Pandit Rám Singh, Sharma, wrote the 'Asúl-i-Tálím' (Principles of Training), which was greatly appreciated by educational experts in the Punjab and United Provinces, and the General Text-Book Committee, Punjab, approved of it for the libraries of High Schools and Training Institutions. The 'Patiála Akhbár' was started in 1872 by Munshí Newal Kishor with the sanction of the State. Since 1895 this paper has been under the management of Sayyid Rajab Alí Sháh, proprietor of the Rájindar Press, Patiála. The English and Vernacular newspapers of the Punjab and United Provinces are usually read by the educated people of the State.

Section J.—Medical.

Supervision.

A regular Medical Department was organised by Mahárája Mohindar Singh in 1873 and placed under Surgeon-Major C. M. Calthrop, the first Medical Adviser to the State, who also had charge of the vaccination work. The Medical and Sanitary institutions and establishments of the Patiála State are under the direction of a Medical Adviser, who is an officer of the Indian Medical Service, lent by the British Government.

Establishment.

The Medical Staff consists of (1) an Assistant Surgeon lent by the Government of the Punjab who holds charge of the Rájindar Hospital and is also Civil Surgeon of Patiála, (2) nine Assistant Surgeons engaged directly by the State, (3) twenty-seven Hospital Assistants; and besides these a Medical Lady Superintendent in charge of the Dufferin Hospital with two qualified Female Medical Assistants.

Institutions.
Dispensaries.
Table 53 of Part B.

The institutions consist of the Rájindar, Dufferin, Imperial Service Troops and Jail Hospitals, and City Branch, Poor-house, Local Troops and Police out-patient dispensaries at Patiála. There are outlying dispensaries in charge of Assistant Surgeons at Basí, Bhatinda, Nárnaul, Barnála, Rájpura and Sunám, the three former having in-patient accommodation. There are dispensaries in charge of Hospital Assistants at Banúr, Páil, Dhúrí, Bhawánígarh, Narwána, Samána, Múnak, Haryáú, Bhíkhí, Mohindargarh, Sirhind, Pinjaur and Srínagar, the last only having in-patient accommodation. There are also three dispensaries at Bálad, Ladda and Talwandí in charge of Hospital Assistants in connection with the Irrigation Department. In 1903 the Hendley Female Dispensary was opened at Patiála by Sir Benjamin Franklin, K.C.I.E., Director-General of Hospitals in India, at the request of the Council of Regency. It is situated near the Sanaurí Gate of the town, and is in charge of a European lady doctor.

Special institutions.

The Rájindar Hospital is a handsome, well-equipped building, with 56 beds, built in the time of the second Council of Regency in 1877. It was formally opened in January 1883. A thoroughly modern operation room was added to the building by Mahárája Rájindar Singh. The Dufferin Hospital close by the Rájindar Hospital was also built in the time of the second Council of Regency, the foundation stone having been laid in November 1888 and the building opened in October 1890. It is well secluded from

observation, near one of the town gates, and thus adapted for the treatment of females of the better classes. The Military Hospital, in the Imperial Service Troops lines, is built on the plan of similar institutions in British India. The other medical work in and around Patiála is carried on in buildings ill-adapted to their purpose, and this is also the case at Basí, Sunám, Nárnaul, Páil, Haryáú, Narwána and Sirhind. Under the present Council much has been done to provide suitable buildings for the various hospitals and dispensaries.

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Sanitary Department.

The Sanitary Department includes the conservancy of Patiála and the towns shown in the margin, the vaccination, and the registration of births and deaths in the State. There is a Superintendent at Patiála in charge of conservancy throughout the State under the Medical Adviser, and his duties include all those which in British territory come under the control of a Municipal Committee.

Rájpura.	Bhatinda.
Banúr.	Hadiáya.
Basí.	Bhawánígarh.
Sirhind.	Samána.
Dhúrí.	Sunám.
Barnála.	Nárnaul.

Vaccination. *Table* 54 *of Part B.*

The vaccination and registration of births and deaths establishment is under an Inspector of Registration and Vaccination (who is an Assistant Surgeon), a Supervisor of Vaccination, and 30 Vaccinators. Vaccination is entirely voluntary and is fairly generally accepted in every *nizámat*. The people of the town of Patiála are, however, somewhat adverse to it, and the introduction of a compulsory Act to deal with this serious condition of things has been often proposed, but no action has as yet been taken in this direction.

Registration of births and deaths.

As in the Punjab, the registration of births and deaths is now carried on by the village *chaukídárs;* previously to 1901 it was effected through the tahsíls by the State *patwárís*. This system was never satisfactory and up to 1901 no dependence can be placed on the vital statistics as submitted by the Department. The hope that the new system would be an improvement on the other hand has not yet been fulfilled, but it is too early as yet to give a definite opinion on this new departure.

Meteorological Department.

In connection with the Rájindar Hospital is a 3rd Class Meteorological Station from which reports are sent monthly to the Government of India. The observations are taken by a Hospital Assistant who has had considerable experience in this work.

Leper Asylum.

At Patiála near the Motí Bágh there is an asylum called the Rám Bára which supports 16 lepers and 13 blind paupers. It was founded in Sambat 1883 by Maháraja Karm Singh at the suggestion of Bhái Rám Singh, a holy man, who devoted his substance to the relief of poverty and even admitted crippled cows to this asylum. Maháraja Karm Singh granted him a village in *jágír* and his descendants carried on the work and called themselves *mahants*. The expenditure is about Rs. 1,200 annually.

The Victoria Poor-house.

The institution now known as the Victoria Poor-house was started in the famine of Sambat 1956, and was at first called the Poor-house. It was managed by competent State officials and afforded extensive relief to the famine-stricken people, and a full account of it will be found in Section H, page 136. When the famine was over, some of its inmates who had no homes and means of subsistence were unable to leave it, and were, therefore, kept, fed and looked after. The Poor-house, moreover, continued

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The Victoria Poor-house.

to admit fresh inmates, and so it was proposed by Lála Bhagwán Dás, Member of the Council of Regency, that a permanent Poor-house should be established in memory of Her late Majesty the Empress, and at a meeting of the Central Victoria Memorial Committee held on January 1st, 1901, presided over by Kanwar Sir Ranbír Singh, K.C.S.I., it was decided to establish this institution. Rs. 70,000 were subscribed and are being spent on a large building for its inmates, who number over 100. The Darbár also allotted Rs. 500 per mensem for food and other expenses. The average number fed is about 115 daily. The institution is in charge of a Hospital Assistant, who is also the Superintendent, a compounder, a store-keeper, two peons, two cooks, a teacher, two *chaukídárs*, two *kahárs*, a sweeper, a barber, a dhobí, and a carpenter to teach the orphans. The last named is paid Rs. 12 by the Medical Adviser from his own pocket. One of the *kahárs* grows vegetable in the compound for the use of the inmates. The health of the inmates is generally good. They are fed twice a day, at 8 A.M. and 6 P.M., on bread, *dál* and vegetables, the sick being given rice and milk also. The cost of food alone amounts to Rs. 2 per head monthly. Such as are capable of working are required to twist ropes for the repairs of their *chárpáís*, to make up packets of quinine for sale through the Post Offices or some other light work. Orphan girls are taught spinning and boys carpentry. No pauper or orphan is admitted into the Poor-house without the order of the Medical Adviser and Lála Bhagwán Dás, who supervises the working of the institution. The building under construction is to be called the Victoria Poor-house Its foundation stone was laid by the Hon'ble the Lieutenant-Governor at the Dusera in 1905.

CHAPTER IV.—PLACES OF INTEREST.

CHAP. IV.

Places of interest.

Amargarh *nizámat.*

AMARGARH NIZAMAT.

The Amargarh *nizámat* lies between 75° 39′ and 76° 42′ E. and 30° 59′ and 30° 17′ N., with an area of 875 square miles. It has a population (1901) of 365,448 souls as against 361,610 in 1891, and contains three towns, BASI, its head-quarters, PAIL, and SIRHIND, with 605 villages. The land revenue with cesses amounted in 1903-04 to Rs. 9,12,239. The *nizámat* comprises several distinct portions of Patiála territory and is divided into three tahsíls. Of these the first, Fatehgarh, lies in the north-east of the State round the old Mughal provincial capital of Sirhind, and the second, that of Sáhibgarh or Páil, forms a wedge of territory in the British District of Ludhiána. The third tahsíl, Amargarh, lies south of Páil between the State of Máler Kotla on the west and the territory of Nábha on the east. This tahsíl lies in the Jangal, the other two lying in the Pawádh.

AMARGARH TAHSIL.

Amargarh is the south-western tahsíl of the Amargarh *nizámat*, lying between 75° 39′ and 76° 12′ E. and 30° 17′ and 30° 37′ N., with an area of 311 square miles. It has a population (1901) of 123,468 souls as against 118,329 in 1891, and contains 161 villages. Its head-quarters are at Dhúrí, the junction of the Rájpura-Bhatinda and Ludhiána-Jákhal Railways. Its land revenue with cesses amounted in 1903-04 to Rs. 3,37,985.

ANAHADGARH NIZAMAT.

The Anáhadgarh *nizámat* lies between 74° 41′ and 75° 50′ E. and 30° 34′ and 29° 33′ N., with an area of 1,496 square miles. It has a population (1901) of 377,367 souls as against 347,395 in 1891, and contains four towns, GOVINDGARH, BHADAUR, BARNALA or Anáhadgarh, its head-quarters, and HADIAYA, with 454 villages. The *nizámat* which is interspersed with detached pieces of British territory, of which the principal is the Mahráj *pargana* of the Ferozepore District, forms the western portion of the State. It lies wholly in the Jangal tract, and is divided into three tahsíls, ANAHADGARH, GOVINDGARH and BHIKHI. The land revenue with cesses amounted in 1903-04 to Rs. 7,22,925.

ANAHADGARH TAHSIL.

The Anáhadgarh or Barnála tahsíl is the head-quarters tahsíl of the Anáhadgarh *nizámat* lying between 75° 14′ and 75° 44′ E. and 30° 9′ and 30° 34′ N., with an area of 320 square miles. It has a population (1901) of 105,989 souls as against 104,449 in 1891, and contains the three towns of BARNALA or Anáhadgarh, its head-quarters, HADIAYA and BHADAUR, with 86 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 1,77,488.

BAHADURGARH.

The fort Bahádurgarh is situated 4 miles to the north-east of Patiála in the Patiála tahsíl of the Karmgarh *nizámat*, and is connected with Patiála by a metalled road. The village Saifábád in which the fort is situated took its name from Nawáb Saif Khán, brother of Nawáb Fidáí Khán, who founded it in the time of the Emperor Aurangzeb. The date of founding the village is given by Shekh Násir Alí, Sirhindí, a famous

CHAP. IV.

Places of interest.

Bahádurgarh.

poet of that age, in an inscription on the inner gate of the fort, as "Abád Namúd Saif Khán Saifábád" (Saif Khán founded Saifábád), which according to the *abjad* calculation comes to 1067 A.H. or 1658 A.D. This village as well as certain other neighbouring villages was in the possession of the descendants of Saif Khán until the time of Mahárája Amar Singh, who at the suggestion of Rája Kírat Parkásh of Náhan captured and annexed the villages to his own territory, granting the village of Chhotá Rasúlpur to the descendants of Saif Khán as *jágír*, which they hold to the present day. The mosque in front of the palace was built by Saif Khán in 1077 A.H. or 1668 A.D. as the following inscription on the doorway of the mosque denotes (according to the *abjad* calculation):—" Bánie ín Masjid ámad Saif Khán " (Saif Khán is the founder of this mosque).

The foundation of the present *pakká* fort was laid in 1837 by Mahárája Karm Singh, and it was completed in 8 years at a cost of Rs. 10,00,000. This strong fort is surrounded by two circular walls or ramparts, the outer wall being 110 feet apart from the inner one. The outer wall which is 29 feet high is surrounded by a *pakká* ditch 25 feet deep and 58 feet wide. The circumference of the fort is 6,890 feet or 1 mile 536 yards and 2 feet. Mahárája Karm Singh gave the fort its present name in commemoration of the sacred memory of Guru Teg Bahádur who paid a visit to the place in the time of Saif Khán, and who, it is said, prophesied the rising up of a fort here at some future date. The officer in charge of the fort is called *Qiladár*. The Mahárája also built a *gurdwára* in front of the fort in memory of the great Guru, which stands to the present day. A village has been given in *muáfí* to this *gurdwára* for its maintenance. A fair is held annually at this place on the 1st day of Baisákh—the *Baisákhí*—the new year's day of the Hindus. Close to the *gurdwára* is a tank which not only adds to its beauty, but is useful to the public. The village Bahádurgarh has, besides, a few fine buildings and a garden. It has also a Primary School. Outside the fort lies the tomb of Saif Khán, the founder of the village. The population of Bahádurgarh according to the census of 1901 is 893, and consists chiefly of peasants and artizans.

BANUR TAHSIL.

Banúr is the north-eastern tahsíl of the Pinjaur *nizámat*, lying between 76° 40′ and 77° E. and 30° 23′ and 30° 39′ N., with an area of 124 square miles. It has a population (1901) of 56,674 souls as against 60,185 in 1891, and contains the town of BANUR, its head-quarters, with 135 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 1,70,497.

BANUR TOWN.

Banúr is the head-quarters town of the Banúr tahsíl of the Pinjaur *nizámat*, lying 9 miles north-east of Rájpura, in 76° 47′ E. and 30° 34′ N. Population (1901) 5,610 as against 6,671 in 1881, a decrease due to its distance from the railway and an unhealthy climate. The ruins that surround it testify to its former importance: its ancient name is said to have been Pushpá or Popá Nagrí or Pushpáwatí, " the city of flowers," where Mádhwa[1] Nal and Kám Kandla dwelt, and it was once famous for the scent distilled from its *chambelí* gardens, an industry which has all but disappeared. First mentioned in Bábar's Memoirs it

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[1] Lovers and heroes of the drama of the same name who flourished during the reign of Vikramádittya (Mádhwa Nal-Kám Kandla *nátak* published in Bombay: and manuscript Gurmukhí book by Budh Singh of Banúr).

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became a *mahal* of the government of Sirhind under Akbar. Banda Bairágí looted Banúr on the 27th of Baisákh, Sambat 1765 (1708 A D.). As the inhabitants of the town surrendered themselves, so they were saved general slaughter.[1] It was wrested from the Mughal empire by the Singhpuria Sikhs and Amar Singh, Mahárája of Patiála, after the fall of Sirhind in 1763, and eventually came into the exclusive possession of Patiála. It was defended by the old Imperial fort of Zulmgarh and by one[2] of more recent date. The tomb[3] of Malik Sulemán, father of the Sayyid Emperor Khizr Khán, is shown in the town. It contains the following *bastís*, 'suburbs':—Malik Sulemán, Ibráhím Khán, Alí Zíán, Súrat Sháh, Kákra, Ise Khán, Saidwára and Patákhpura. Its more important *mahallas* are :—Rájpútán, Kalálán, Sayyidán, Maihtán, Káithan and Hindúwárá. Each *mahalla* is inhabited exclusively by the tribe whose name it bears. There is a well known by the name of Banno *Chhímban* (washer-woman), a famous musician, who is said to have lived in the time of Akbar. A fair is held annually in the town on the occasion of Muharram. There is no trade of any sort except that of *daris,* which are made here of very fine quality. It contains a Vernacular Middle School, Dispensary, Police Station and Post Office.

BARNALA TOWN.

Barnála is the head-quarters town of the Anáhadgarh tahsíl and *nizámat*, 52 miles west of Patiála, on the Rájpura-Bhatinda Railway, in 75° 37′ E. and 30° 23′ N. Population (1901) 6,905 as against 6,612 in 1891 and 5,449 in 1881, an increase due to its market and position on the line of rail. Refounded in 1722 by Bába Alá Singh, Rája of Patiála, it remained the capital of the State until the foundation of the town of Patiála in 1763, and the hearths of its founder are still revered by people. It is built in the form of a circle, and surrounded by a wall of masonry, within which is a fort. In front of the inner courtyard of the fort there is a spacious *báoli* with 127 steps. The town contains a *sarái*, dispensary, anglo-vernacular middle school, post office and police station. Lying in the centre of the Jangal tract, it is a place of export trade of grain, and the State has constructed a market to foster its development. Barnála is noted for its earthenware *chilms*, *huqqás* and *suráhis*.

BASI.

Basí[4] (in Fatehgarh tahsíl), a thriving town, 5 miles north of Sirhind railway station (30° 42′ N. and 76° 28′ E.), was made the head-quarters of the Amargarh *nizámat* as Sirhind itself was held accursed by the Sikhs. The houses are nearly all of brick, and the lanes, though narrow and crooked, are well paved. It contains several *dharmsálás* and one or two *saráis*. Its more important lanes are the Purána Qila, Naí Sarái, Chakrí, Lilárion ka Mahalla and Katra Nijábat Khán, and the chief *bázárs* are the Bara Bázár, Chauk or Mandí and Píplonwála Bázár. The *kacharís* of the *názim* and *naib-názim* and the police offices are in a *haveli* outside the town, but the *názim* now holds his court in the gardens of the 'Am-o-Khás. The hospital and the post office are inside the town. In an old fort, built by Díwán Singh Dallewálá, is the district lock-up or *haválát* and an anglo-vernacular middle school. In a house near it called the Darbár Sáhib a hair from the Prophet's beard is kept in a glass, and Muhammadans visit this place on the Prophet's birthday and on the anniversary of his death.

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[1] *Vide* Táríkh Khálsa by Bhái Gián Singh.

[2] Fort of Banda-ali-Beg to the west of the town, on the *chof*, "seasonal torrent."

[3] One of the walls around his tomb contains the inscription which gives the date of his death as 808 A.H.

[4] Patiála Geography, page 36.

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Places of interest.

Basí.

There is also a fine garden planted by Muhammad Námdár Khán, a member of the late Council of Regency. The population in 1881, 1891 and 1901 is shown in the margin, and its constitution by religions is given in Table 7 of Part B. Though somewhat less than in 1891, it has increased by 842 since 1881. The town is a healthy one. Basí is of no historical importance, as Sirhind, only 3 miles distant, was the head-quarters of the *súba* under the Mughals, in whose time Basí was called Bastí Malik Haidar Khán Umarzai, which tends to show that it was founded in 1540 by the Pathán *malik*, who is said to have settled here in the time of Sher Sháh. Once in the *súba* of Sirhind, it fell into the hands of Díwán Singh Dallewála and then into those of the Mahárája of Patiála.

Year of Census.	Persons.	Males.	Females.
1881 ...	12,896	6,689	6,207
1891 ...	13,810	7,200	6,610
1901 ...	13,738	7,149	6,589

Basí is a large mart for red pepper, indigo, *saunf*, coriander, *tukhm bálangú*, cotton and sweet potatoes. The value of the red pepper exported is nearly Rs. 10,000 a year. It is also noted for its *súsí* (a kind of coarse cloth used for women's *paijámas*). Its Bons also weave common country blankets and cloth. *Khand* and *gur* are imported from the United Provinces and good rice from Delhi and Amritsar. It also produces fine oranges. Good earthenware pots (*hándís*) are made at this place. It is noted for its cart-wheels.

BHATINDA.

Bhatinda,[1] the modern Govindgarh, now an important railway junction and a terminus of the Rájpura-Bhatinda line, is the head-quarters of the Govindgarh tahsíl (in Anáhadgarh *nizámat*). Lying in 30° 13′ N. and 75° E. in the centre of the Jangal tract, it has a very hot and dry but healthy climate. The population in 1881, 1891 and 1901 is shown in the margin, and its constitution by religions in Table 7 of Part B. The large increase since 1881 is due to its rising importance as a railway junction, the creation of a market and the (British) offices of the Bhatinda Canal Division.

Years of Census.	Persons.	Males.	Females.
1881 ...	5,084	2,777	2,307
1891 ...	8,536	5,170	3,366
1901 ...	13,185	7,897	5,288

Bhatinda is of great antiquity, but its earlier history is very obscure it having been confused with Sirhind, Bhátia and Ohind. According to the Khalífa Muhammad Hasan's *History of Patiála* its ancient name

[1] The *Majáwars* (managers) of Hájí Ratan's mausoleum have a *patta* of Akbar's time, dated 984 H., corresponding to 1577 A. D., granting the *muáfí* of 5 villages and authorizing the collection of one rupee per village annually. Therein Bhatinda is mentioned as belonging to the Sarkár of Hissár under province of Sháh-jahánábád, another name for Delhi.

CHAP. IV.
Places of interest.
Bhatinda.

was Bikramagarh. Bhatinda is said in the Hindu annals to have been Jaipál's capital and place of residence, which Mahmúd captured.[1] Tabarhindh was, in all probability, the old name of Bhatinda. This is distinctly asserted in the Labb-ut-Tawáríkh, according to Raverty. Another form was Batrind, and this is found in Ibn Batúta. The earliest mention of Tabarhindh occurs in the Jámi-ul-Hikáyat written about 607 H. or 1211 A. D. It is thence called Tabarhindh or in two MSS. Barhindh or Tarindh (? Batrindh).[2] In the Tabaqát-i-Násirí Tabarhindh is repeatedly mentioned. It was taken by Muizz-ud-Dín (Shiháb-ud-Dín) Ghorí,[3] who took the fortress of Tabarhindh and advanced to encounter Rái Kolhá Pithorá at Taráin. Here Muizz-ud-Dín was defeated and forced to retreat to Lahore. But in this connection Tabarhindh[4] would appear to be Sirhind, whose position on the high road to Delhi *viá* Taráin, now Taráwarí Azímábád in the Karnál District, renders it highly probable that Sirhind and not Bhatinda is meant, though it is by no means certain that Sirhind had been founded at that time. Farishta is most explicit according to Briggs. He says that Mahmúd after defeating Jaipál marched from Pesháwar and reduced Bitunda[5] (probably Ohind or Waihind) : then that he entered Multán by the route of Bitunda[6] (probably Bhátia, certainly not Bhatinda as a glance at the map will show).

The Aína-i-Barár Bans[7] preserves the following traditions :—Bhatinda was built by Bhátí Ráo,[8] son of Bal Band, who in 336 Sambat became ruler of the Punjab, and to whom the foundation of Bhatner is also ascribed.

The Baráh and Punwár Rájpúts, jealous of the rising power of Bíja Ráo, plotted his destruction. They offered Dev Ráj, son of Bíja Ráo, a daughter of the Baráh chief in marriage, and to this Bíja Ráo agreed, but when the wedding procession entered the fort of Bhatinda he was assassinated by the Baráh chief, who seized the fortress, which was then known as Bikramagarh. Dev Ráj, then 8 years old, was saved by a camelman.[9]

During the reign of Rái Patho Rái, Ráo Hem Hel Bhattí gradually overran the territories of Bhatner and Bhatinda.

Ráwal Jaitshí, in addition to vast numbers of infantry, posted 10,000 horse at each of the forts of Pogal, Hánsí, Bhatner and Bhatinda.[10]

Muhammad of Ghor deputed Nawáb MahbúbKhán, Bára-Hazárí, against Jaisalmer. At that time Rána Padamrath, a descendant of Ráo Hem Hel, ruled over Hánsí and Hissár, and Ráo Mangal, another

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[1] T. N., pp. 79-80. This agrees with Farishta (Briggs, I, p. 15), who says that Jaipál, son of Hitpál, Brahman, ruled over the country from Sirhind to Lamghan and from Káshmír to Multán. He resided in Bitunda to facilitate resistance to Moslem aggression.

[2] E. H. I. II., p. 200.

[3] T. N., pp. 457-8, 460-61.

[4] In early Persian histories there is no ambiguity between Sirhind and Batrinda, but English translators have misread Batrinda (Bathinda) and Sirhind as Tabarhindh.

[5] Briggs' Farishta, I, p. 38.

[6] Ibid :, p. 41.

[7] Vol. I, Ch. I, p. 76.

[8] The eponym of the Bhattí Rájpúts. The second part of the name is possibly *vand*, 'division' or 'share' as in Ráiwind, Sultánwand, etc.

[9] Aína-i Barár Bans I, Ch. I, p. 86 ; II, Ch, IV, pp. 128-9.

[10] Aína-i-Barár Bans, II, Ch. IV, p. 223.

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Places of interest.

Bhatinda.

A. D. 1365.

descendant, held Bikramagarh. The latter, leaving the fortress in charge of Anand Ráo, his son, led a large force to Jaisalmer. Mangal Ráo was killed in battle with Muhammad of Ghor, and Anand Ráo died during the siege of Bhatinda, which was invested for four years. In Sambat 1422 Muhammad of Ghor conquered Bhatinda fort. At this time Ráo Khewá, son of Anand Ráo, held Hissár.[1]

According to Munshí Zaká Ullá, Altamsh made Ebak, Lamgáj, *amír* of Bhatinda.

Altúnia, governor of Tabarhindh (Bhatinda probably), revolted against Sultán Razíya, daughter of Altamsh. She marched against him, but her Turk nobles revolted and she was consigned to Altúnia as a prisoner. He subsequently married her, and after their defeat by the Imperial forces she fled to Bhatinda.

Raverty in his translation of the Tabaqát-i-Násiri says that Mirza Mughal Beg in his account of the Lakkhí Jangal avers that Bhatinda, also called Whatinda, is the name of a territory with a very ancient stronghold of the same name, which was the capital of the Cháhil (Jat) tribe. Lakkhí, son of Júndha, Bhattí, having been converted to Islám during an invasion of Sultán Mahmúd of Ghazní, received the title of Rána Lakkhí and was removed here with his tribe, where they founded 350 or 360 villages. At that time the Ghaggar flowed past Bhatner into the Indus, and the country was watered by two or three considerable rivers (T. N., pages 79 and 80, notes).

Kabája (probably Qabácha) extended his rule from Sind eastward to Tabarhindh, Kuhrám and Sarsutí, and Tabarhindh with Lahú (probably Lahore) and Kuhrám formed the object of his struggles with Altamsh.

Under Altamsh Malik Táj-ud-Dín, Sanjar-i-Gazlak Khán, Sultání Shamsí, was *malik* of Tabarhindh. Malik Sher Khán-i-Sunqar retired towards Turkistán, leaving Uch, Multán and Tabarhindh in the hands of dependents. Muhammad Sháh obtained possession of these fiefs and they were made over to Arsalán Khán, Sanjara-i-Chist. On his return Sher Khán endeavoured, but without success, to recover Tabarhindh. He was, however, induced to appear at Delhi, where Tabarhindh was restored to him. Tabarhindh was, however, soon bestowed on Malik Nasrat Khán, Badar-ud-Dín Sunqar together with Sunám, Jhajhar, Lakhwál and the country as far as the ferries in the Beás.

In 1239 A.D. Malik Ikhtiyár-ud-Dín, Karakash, Khán-i-Aetkín, became superintendent of the crown province (*khálisa*) of Tabarhindh under Altamsh. He was Altúnia's confederate, and on the assassination of Ikhtiyár-ud-Dín he induced Razíya to marry him.

On the accession of Alá-ud-Dín, Mas'úd Sháh, Tabarhindh was entrusted to Malik Nazír-ud-Dín Muhammad, of Bindár.

Alá-ud-Dín assigned the fortress of Tabarhindh and its dependencies to Malik Sher Khán in fief and he led a force from it against the Qarlighs in Multán.

E. H. I, III, 105.

Sher Khán repaired Bhatinda and Bhatner.

Bhatinda was conquered by Mahárája Alá Singh with the aid of the Sikh confederacy (*dal*) in about 1754 A. D.

[1] Magghar *sudí* 2nd. But the year 1422 Bikramí does not correspond with the time of Muhammad of Ghor.

[2] Aína-i-Barár Bans, II, pages 224-26 and 277-78.

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Places of interest.

Bhatinda.

A. D. 1771.

The fortress was in the possession of Sardár Jodh, and from him it passed into the hands of his nephew Sukh Chain Singh, a Sábo Jat. Mahárája Amar Singh sent a force against it, following in person shortly afterwards. The town was taken, and Sardár Sukh Dás Singh and Hazárí Bakht Singh Púrbíá left with a considerable force to reduce the fort, while the Mahárája returned to Patiála. Kapúr Singh, son of Sukh Chain Singh, surrendered and evacuated the fort in 1828 Sambat.[1]

Bhatinda is now a thriving town, its houses being mostly built of brick, with fairly straight and wide streets. It has a considerable trade, being situated in the great grain-producing Jangal tract. In the Rájindar Ganj, constructed in 1938 Sambat near the railway station, is a large market, in which 12,000 maunds of grain are sold on an average daily for three months in the year. Wheat, gram, *sarson* and *tárá-míra* are the chief exports. Previous to Sambat 1950, when there was no other grain-market, it exported 80,000 maunds daily. Two grain-dealing firms of which Ralli Brothers are one have agencies at Bhatinda. *Gur, shakkar* and *khand* are imported from the United Provinces; rice from Amritsar and Cawnpore (S. P. Railway); *ghí* from the Bángar, United Provinces and Rutlam; cotton seed from the United Provinces and Multán. In the Rájindar Ganj, Mandí and Kíkarwálá Bázár and in the town itself the Noharyánwála Bázár and the Fort Bázár are the most important *bázárs*. In the Rájindar Ganj the houses and shops are built nearly in the same style. The chief streets are the Maihna, Jhuttíke, Síre, Bháíkí and Búríwále, of which the first three are inhabited mostly by the Jats. The tahsíl and police station are inside the town and the post office is in the Rájindar Ganj. There is a High School where English and Vernacular are taught, and a hospital in charge of an Assistant Surgeon. The *kachari* of the City Magistrate is also in the town. The railway station lies north-west of the town, and is already insufficient for the numbers of trains daily running through it. It is the junction of the Rájpura-Bhatinda, Delhi-Samasata, Rewárí-Ferozepore and Bhatinda-Bikáner Railways. There are also offices of the District Traffic Superintendent of North-Western Railway and of the Executive Engineer of the Bhatinda Irrigation Division. A rest camp has been made for British troops to halt at within the area of the town of Bhatinda. There is also a dâk bungalow (furnished) near the railway station and there are two fine *saráis* for the accommodation of travellers. B. Thákar Dás, late Station Master, also built some fine houses to be let to travellers on rent. There are water-mills erected by Canal Officers on the Bhatinda Branch. There is no proper water-supply. There is a very large and famous fort[2] built on a raised ground. It is a square (660′ each side), having 36 bastions nearly 118′ high. The town was built in the days when the river Sutlej[3] was running near this place, but it is not fully known who built the fort. Inside the fort is the *gurdwára* of Guru Gobind Singh.

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[1] *Vide* History of Patiála by Khalífa Muhammad Hasan, pages 82-5.

[2] There are three more forts, Bhatner in Bikáner, Abohar and Sirsa in British territory, which are situated at about equal distances (32 *kos*) from each other, forming in a measure a quadrangle; and their similarity leads to the conclusion that they were built under one ruler. The fort is a square, occupying 14 acres of land, entirely built up of bricks and mortar, and, with the exception of the outer wall, is filled up with earth; it looks like a mound of earth surrounded by brick walls and towers. It is so high as to be visible from a distance of 15 miles (Patiála History, page 19).

[3] *Vide* Dr. Oldham's book, "The Lost Rivers of the Indian Deserts."

CHAP. IV.

Places of interest.

Bhadaur.

BHADAUR.

Bhadaur is a town in the Anáhadgarh tahsíl and *nizámat* lying 16 miles west of Barnála in 75° 23′ E. and 30° 28′ N. Population (1901) 7,710 as against 7,177 in 1891 and 6,912 in 1881. Founded in 1718 by Sardár Dunná Singh, brother of the Rája Alá Singh of PATIALA, Bhadaur has since remained the residence of the chiefs of Bhadaur, who have an imposing house in the town. It is a healthy and flourishing town with a small manufacture of bell-metal and brass-ware, its light *ábkhoras* and *katoras* being well-known. It contains a *mahalla* of the Thatherás, by whom these articles are made. Its houses are mostly of brick, the artizan classes living inside the town and the Jat landholders in its outskirts. It possesses a police station, a vernacular middle school and post office.

BHAWANIGARH TAHSIL.

Bhawánígarh (or *Dhodán*) is the north-western tahsíl of the Karmgarh *nizámat*, lying between 75° 57′ and 76° 18′ E., 29° 48′ and 30° 24′ N., with an area of 488 square miles. It has a population (1901) of 140,309 as against 140,607 in 1891, and contains one town, SAMANA, with 213 villages. Its head-quarters are at the village of Bhawánígarh or Dhodán. In 1903-04 its land revenue with cesses amounted to Rs. 3,04,122.

BHAWANIGARH TOWN (DHODAN).

Bhawánígarh or Dhodán village is the head-quarters of the tahsíl of that name (Karmgarh *nizámat*). Lying in 30° 16′ N. and 75° 61′ E, it is 23 miles west of Patiála, with which it is connected by a metalled road. It is a purely agricultural village, built of sun-dried bricks, but contains a fort in which are the *kacharís* of the *názim* and *náib-názim*. The tahsíl offices are in the village, which also possesses a dispensary, anglo-vernacular middle school, police station and post office. Population (1901) 3,404 souls. Its older name of Dhodán is derived from the Dhodán Jats, a sept of the Bájha *got* which holds it. It was re-named Bhawánígarh by Bába Alá Singh in whose time a sheep is said to have defended itself against two wolves at the shrine of Bhawání Deví in the Dhodán fort. Acting on this omen a *darwesh* advised the Mahárája to build the fort of Bhawánígarh.

BHIKHI TAHSIL.

Bhíkhí, the southern tahsíl of the Anáhadgarh *nizámat*, lying between 75° 15′ and 75° 50′ E. and 29° 45′ and 30° 14′ N., with an area of 645 square miles. It has a population (1901) of 128,965 souls as against 119,354 in 1891, and contains 172 villages. Its head-quarters are at the village of Bhíkhí. Its land revenue with cesses amounted in 1903-04 to Rs. 2,70,993.

CHAIL.

Cháil, the summer residence of the Mahárája of Patiála, lies in the *pargana* of Cháil, Pinjaur tahsíl, *nizámat* Pinjaur, 22 miles east of Kandeghât Station on the Kálka-Simla Railway and 24 miles south-east of Simla by the Kufrí road. It lies in 30° 57′ 30″ N. and 77° 15′ E. The height of Tibba Siddh is 7,394 feet above sea-level. Its population according to the census of 1901 was only 20, but during the summer months is about 1,000. Cháil was originally a possession of Keonthal State, but was wrested from it by the Gurkha Commander Amar Singh in 1814. After the Gurkha War, by the *sanad* of the 20th of October 1815, the British Government transferred the portions of the Baghât and Keonthal

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Places of interest.

Cháil.

territories to the Patiála State on payment of a *nazráná* of Rs. 2,80,000.[1] The hill on which the Mahárája's palace stands is called Rájgarh. The Residency House is situated on Padhewa, and the third hill, which is included in Cháil, is known as Tibba Siddh. Prior to 1889 there were no houses on these hills, but only a temple of Shivájí on the latter hill. The handsome villa of the Mahárája, which is lighted by electricity, was built in 1891-92. Close to it is the Guest House, a fine building, generally known as the Dharámsalá, for European and other gentlemen. Other buildings are Pine Cottage, Billiard Room, Garden Cottage, Glen View Cottage, Oak Cottage and Siddh Cottage. The station is provided with water-works. The superintendence of the station and sanitary arrangements are under the Medical Adviser to the Mahárája. The summer climate of the place is salubrious, but the winter is intensely cold and snow often falls. Cháil has a post office and a sub-treasury. It possesses no State school in the locality, but has an indigenous school where a Pandit teaches Nágrí. There is no police station. The *bázár*, called Am-kharí, consists of 15 or 16 shops, owned by Brahmans, Rájpúts and Súds. There is a garden at Mohog. A telephone connects the palace of the Mahárája with the stable, electric house, and the Medical Adviser's house. A large space has been cleared for a badminton and two tennis courts. The Cháil hills are densely wooded, with trees similar to those in Simla. The deodár is the principal tree, both as regards value and abundance.

CHHAT.

Chhat (in the Banúr tahsíl of Pinjaur *nizámat*) is an ancient village, 7 miles east of Banúr in 30° 36′ N. and 76° 50′ E. Banúr is closely connected with Chhat, and the two places are commonly mentioned togethe as Chhat-Banúr. The ruins of old buildings, still to be seen, show that it must have been one of the *bastís* or suburbs of Banúr which was formerly a large town, and there are a good many Muhammadan tombs.[2] It contains an old fort. Its population in 1901 was 674. Tradition says that its old name was Lakhnautí, and that Rái Pithora, who was *shabd-bedhí* (*i.e.*, could shoot an arrow as far as a voice can be heard, whatever might intervene), was imprisoned here by Shaháb-ud-Dín in a house whose roof was made of a sheet of iron one *bálisht* ($\frac{3}{4}$ feet) thick. Shaháb-ud-Dín, sitting on the roof, called to Rái Pathora, who aiming by the voice shot an arrow which pierced the roof and killed Shaháb-ud-Dín. Hence the place became known as Chhat, 'a roof' [Sair-i-Punjab, page 405 and *cf.* Aín-i-Akbarí, translated by Francis Gladwin, page 386. This is of course pure legend.]

FATEHGARH TAHSIL.

Fatehgarh (or *Sirhind*) is the head-quarters tahsíl of the Amargarh *nizámat*, lying between 76° 17′ and 76° 42′ E. and 30° 33′ and 30° 59′ N.,

[1] History of Patiála, pp. 263-64.

[2] The inscriptions on the tombs of the following persons give the dates of their death:—

(1) Mirza Mír Muhammad Khán, Hirví, died on the 17th Shawwál, 1000 A. H.

(2) Khawája Jalál-ud-Dín Khán, son of Sultán Husain Sháh, Hirví, died on the 12th Rabí-ul-Awwal, 1000 A. H.

(3) Musammát Malika Begam, daughter of Khawája Imád-ud-Daula, Hirví, Delhví, died on the 19th Rabí-ul-Awwál, 1013 A. H.

(4) Sháhzáda Mirza Khawája Jalál-ud-Dín Khán, son of Mír Ahmad Khán, son of Khawája Sulemán Khán, son of Bádsháh Alí Sher Khán, son of Bádsháh Husain Sháh, Hirví, Delhví, died on the 19th Ramzán, 1000 A. H.

(5) Sháhzáda Jalál-ud-Dín of Khawárizm died on the 20th Zil Hij, 702 A. H.

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Places of Interest.
Fatehgarh Tahsíl.

with an area of 290 square miles. It has a population (1901) of 126,589 souls as against 130,741 in 1891, and contains the towns of BASI and SIRHIND or Fatehgarh, its head-quarters, with 247 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 2,66,974.

GHANAUR TAHSIL.

Ghanaur is the southern tahsíl of the Pinjaur *nizámat*, lying between 76° 50′ and 76° 29′ E. and 30° 29′ and 30° 4′ N., with an area of 178 square miles. It has a population (1901) of 45,344 souls as against 49,842 in 1891, and 171 villages. Its head-quarters are at the village of Ghanaur. Its land revenue with cesses amounted in 1903-04 to Rs. 2,02,489.

GHURAM (RAMGARH).

Rámgarh, the ancient Ghurám (spelt Kuhrám in Aín-i-Akbarí and other Muhammadan histories) is a village in Ghanaur tahsíl (Pinjaur *nizámat*), 26 miles south of Rájpura in 30° 7′ N. and 76° 33′ E., with a population of 798 in 1901. It is an ancient place with many ruins in its vicinity, which show that it was a great town in former days. Tradition avers that it was the abode of the *nansál* (the maternal grandfather) of Rám Chandar of Ajodhia.[1] Kuhrám was one of the forts which first surrendered to Muhammad of Ghor after his defeat of Pirthí Ráj at Taráwarí in 1193, and it was entrusted to Qutb-ud-Dín, afterwards king of Delhi. From this place he marched on Hánsí. It continued to be an important fief of Delhi. Near it stands an old fort, to the south of which is a garden surrounded by a *pakká* wall, adjacent to which is a large tank. A little to the east of the village is the shrine of Mírán Said Bhíkh, within whose walls are three buildings, in the central one of which hangs an iron globe suspended to a chain. Here a fair is held in Asárh. A tomb of Lálánwála (Sakhí Sarwar) also stands there.

GOVINDGARH TAHSIL.

Govindgarh (*Bhatinda*) is the western tahsíl of the Anáhadgarh *nizámat* lying between 74° 41′ and 75° 31′ E. and 29° 33′ and 30° 30′ N., with an area of 769 square miles. It has a population (1901) of 142,413 souls as against 123,592 in 1891, and contains the town of BHATINDA, also called Govindgarh, its head-quarters, with 196 villages. The land revenue with cesses amounted in 1903-04 to Rs. 2,74,444.

HADIAYA.

The town of Hadiáya is in the tahsíl and *nizámat* of Anáhadgarh, 4 miles south of Barnála, in 75° 34′ E. and 30° 19′ N. Population (1901) 5,414 as against 6,181 in 1891 and 6,834 in 1881, a decrease due to the rising importance of Barnála. Its population is largely agricultural. It has a small trade in grain and some manufacture of iron locks, *phaurás*, and carts. The town contains a *gurdwára* of Guru Teg Bahádur and a large tank at which a large fair is held in Baisákh. The Bairágí *faqírs* have a *dera* here. It contains a police post and a vernacular primary school.

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[1] See the *Daswán granth*, 10th *chhand*, of Guru Gobind Singh.

CHAP. IV
Places of interest.
Kaláit.

KALAIT.

Kaláit (Kiláyat) in the Narwána tahsíl of Karmgarh *nizámat*, now a station on the Narwána-Kaithal line, is a place of great antiquity, in 29° 41′ N. and 76° 19′ E., 13 miles south-west of Kaithal. It contains two ancient temples, ascribed to Rája Sálbáhan, on which are Sanskrit inscriptions, and a tank, known as Kapal Muní's *tirath*, which is held sacred by Hindns. Kaláit was described in the Report, Punjab Circle, Archæological Survey, for 1888-89. The temples, traditionally seven in number, are therein said to be four in number, and their age is stated to be about 800 years. Their destruction is attributed to Aurangzeb. Population (1901) 3,490 souls. The place lies within a radius of 40 *kos* from the Kurukshetra, within which Hindus do not consider it necessary to take the bones and ashes of the dead to the Ganges. The village contains a vernacular primary school.

KARMGARH NIZAMAT.

The Karmgarh *nizámat*, which takes its name from the village of Karmgarh (Sutrána), 33 miles south-west of Patiála, lies between 76° 36′ and 75° 40′ E. and 29° 23′ and 30° 27′ N., with an area of 1,801 square miles. It has a population (1901) of 500,635 souls as against 500,225 in 1891, and contains four towns, PATIALA, SAMANA, SUNAM and SANAUR, and 665 villages. Its head-quarters are at Bhawánígarh or Dhodán, a village in tahsíl Bhawánígarh. The land revenue with cesses amounted in 1903-04 to Rs. 9,46,368. The *nizámat* consists of a fairly compact area in the south-east of the main portion of the State, and is divided into four tahsíls,—Patiála, Bhawánígarh, Sunám and Narwána, of which the first three lie in that order from east to west, partly in the Pawádh and partly in the Jangal tract, on the north of the Ghaggar river, while the fourth tahsíl, that of Narwána, lies on its south bank in the Bángar.

LALGARH.

Lálgarh, usually known as Laungowál, is the largest village in the State. It lies in Sunám tahsíl of Karmgarh *nizámat*, 8 miles north-west of Sunám in 30° 12′ N. and 75° 44′ E., and was rebuilt by Mahárája Alá Singh. A purely agricultural village with an area of 100,000 *bíghas*, it produces a vast quantity of grain. It is built of sun-dried bricks and contains a police post. Population (1901) 6,057 souls.

MANSURPUR.

Mansúrpur, called Chhíntánwálá, is a very old village on the Rájpura-Bhatinda line in Bhawánígarh tahsíl of Karmgarh *nizámat*. It was renowned for its *chhínt*—'chintz'—of fast colour, whence its name. It lies in 30° 22′ N. and 76° 5′ E. Its population in 1901 was 1,860. It contains the *deval* or shrine of Magghí Rám Vedántí, who founded the Apo-Ap sect. Its first historical mention dates from 1236, when the Sultán Rukn-ud-dín Fíroz Sháh I, son of Altamsh, led his army towards Kuhrám, and in the vicinity of Mansúrpur and Tarain (Taráwarí in Karnál) put to death a number of his Tájik officials. Like Samána and Sunám it formed one of the great fiefs round Delhi, and is more than once mentioned in the Tabaqát-i-Násirí. Here Mahárája Sáhib Singh fought a battle with Mahárája Ranjít Singh which ended in their reconciliation. Fíroz Sháh cut a canal from the Sutlej in order to irrigate Sirhind, Mansúrpur and Sunám, but it is now merely a

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Places of interest.

Mansúrpur.

seasonal torrent. Its climate used to be good, but is now malarious. There was a fort in Mansúrpur, where Mahárája Sáhib Singh built a residence. The *biswadárs* are mainly Khatrís, Rájpúts and Mughals. There are a post office and a vernacular primary school here.

MOHINDARGARH NIZAMAT.

The Mohindargarh *nizámat* lies between 27° 18′ and 28° 28′ N. and 75° 56′ and 76° 18′ E., with an area of 691 square miles. It is bounded on the north by the Dádrí tahsíl of Jínd, on the west and south by Jaipur territory, and on the east by the State of Alwar and the Báwal *nizámat* of Nábha. It has a population (1901) of 140,376 as against 147,912 in 1891, and contains the towns of NARNAUL and MOHINDARGARH or Kánaud, its head-quarters, with 268 villages. In 1903-04 its land revenue with cesses amounted to Rs. 3,85,310. Situated in the extreme south-east of the province, it is geographically part of the Rájpútána desert and forms a long narrow strip of territory lying north by south. It is partially watered by three streams: the Dohán, which rises in the Jaipur hills, traverses the whole length of the *nizámat* and passes into Jínd territory to the north; the Krishnáwatí, which also rises in Jaipur and flows past Nárnaul town into Nábha territory in the east; and the Gohlí. It is divided into two tahsíls, MOHINDARGARH or Kánaud, and NARNAUL.

MOHINDARGARH TAHSIL.

Mohindargarh or Kánaud is the head-quarters tahsíl of the Mohindargarh (Nárnaul) *nizámat*, lying between 75° 56′ and 76° 18′ E. and 28° 6′ and 28° 28′ N., with an area of 330 square miles. It has a population (1901) of 55,246 souls as against 59,867 in 1891, and contains the town of Mohindargarh, popularly called KANAUD, its head-quarters, with 111 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 1,50,859.

MOHINDARGARH TOWN.

Mohindargarh (*Kánaud*), the head-quarters town of the Mohindargarh tahsíl and *nizámat*, lying 24 miles south of Dádrí, in 76° 13′ E. and 28° 16′ N. Population (1901) 9,984 souls. Kánaud was founded by Malik Mahdúd Khán, a servant of Bábar, and first peopled, it is said, by Brahmans of the Kánaudía *sásan* or group, whence its name. It remained a *pargana* of the *sarkár* or government of Nárnaul under the Mughal emperors, and about the beginning of the 19th century was conquered by the Thákur of Jaipur, who was in turn expelled by Nawáb Najaf Qulí Khán, the great minister of the Delhi court under Sháh Alam. On his death his widow maintained her independence in the fortress, but in 1792 Sindhia's general De Boigne sent a force against it under Perron. Ismáíl Beg persuaded its mistress to resist and marched to her relief, but she was killed in the battle which ensued under the walls of Kánaud and Ismáíl Beg surrendered to Perron. Kánaud then became the principal stronghold of Appa Khande Ráo, Sindhia's feudatory who held the Rewárí territory. It eventually became a possession of the British by whom it was granted to the Nawáb of Jhajjar. By the *sanad* of 4th January 1861, *parganas* Kánaud and Buddhúána were granted, with all the rights pertaining thereto, by the British Government to Mahárája Narindar Singh, in lieu of Rs. 19,38,800. The fort of Kánaud is said to have been built by the Marathas. The inner rampart is *pakká* and the outer *kachchá*. The treasury and jail are in the fort. The place possesses an old garden, an anglo-vernacular middle school, a police station, a post office, and a dispensary.

NARNAUL TAHSIL.

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Places of interest.

Nárnaul tahsíl.

Nárnaul is the southern tahsíl of the Mohindargarh (*Nárnaul*) *nizámat*, lying between 75° 58′ and 76° 17′ E. and 27° 18′ and 28° 8′ N., with an area of 274 square miles. It has a population (1901) of 85,130 souls as against 88,045 in 1891, and contains the town of NARNAUL, its head-quarters, with 157 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 2,34,452.

NARNAUL TOWN.

Nárnaul,[1] after Patiála the most important town in the State, is the head-quarters of the Nárnaul tahsíl (in *nizámat* Mohindargarh), lying (in 28° 3′ N. and 76° 10′ E.) on both sides of the Chhalak *nadí*; it is 37 miles south-west from Rewárí, with which it is connected by the Rewárí-Phulera Railway, and has decreased in population as the marginal figures show. This decrease is attributed to the famine of 1956 Sambat (1899 A. D.). As constituted by religions its population is shown in Table 7 of Part B. The town lies on high ground, and the houses, some of which have two storeys, are almost all built of stone. Its lanes are steep and narrow, but paved with stone, and its climate, though hot and dry, is healthy. Nárnaul is a place of considerable antiquity. Founded according to tradition 900 years ago near the Dhosí hill in the midst of a vast forest, it was called Náharhaul or the 'lion's dread.' Another folk etymology ascribes its foundation to Rája Launkarn, after whose wife Nár Laun is named. After Launkarn's time it fell into the hands of the Muhammadans. In the Digbije of Saihdeo (Sabháparb of the Mahábhárata) it is said that Saihdeo marched southwards from Delhi to the Chambal river, after conquering Narráshtra or Nárnaul. Nárnaul is first mentioned in the Muhammadan historians as given by Altamsh in fief to his Malik Saif-ud-Dín, afterwards feudatory of Sunám.[2] In his *Ghurrat-ul-kamál,* Amír Khusro mentions it as under Malik Kutlagh-tagín, Azam, Mubárak, *amír* of Nárnaul under Fíroz Sháh Khiljí.[3] In 1441 (689 H.) it was held by Iklím Khán and Bahádur Náhir and plundered by Khizr Khán on his expedition into the turbulent Mewát. Ibráhím Khán, grandfather of Sher Sháh, entered the service of Jamál Khán, Sárang-Khání, of Hisár-Fíroza, who bestowed on him several villages in *pargana* Nárnaul for the maintenance of 40 horse, and at Nárnaul Ibráhím Khán died.[4] His tomb is still shown, in the town, which claims to be Sher Sháh's birthplace. Sher Sháh's vassal Hájí Sháh was expelled from Nárnaul by the redoubtable Tardí Beg on Humáyún's restoration; and, in the reign of Akbar, Sháh Qulí Mahram adorned the town with buildings and large tanks. Nárnaul was the centre of Abú Ma'álí's revolt under Akbar.[5] **A. D. 1563.**

Year of census.		Persons.	Males.	Females.
1881	...	20,052	9,984	10,068
1891	...	21,159	10,413	10,746
1901	...	19,489	9,466	10,023

[1] It was one of the *sarkárs* of *súba* of Agra under the Mughal Emperors.

[2] T. N., page 730.

[3] E. H. I, III, page 540.

[4] E. H. I., IV, pages 308-9.

[5] E. H. I., III, page 121.

CHAP. IV.

Places of interest.

Nárnaul Town.

Under Alamgír in 1672 A. D. occurred a curious revolt of a body calling themselves the Satnámís, Mandihs or Mundihs, inhabitants of Mewát, who considered themselves immortal, 70 lives being promised to every one who fell in action. A body of about 5,000 collected near Nárnaul and plundered cities and districts. Táhir Khán *faujdár*, at first unable to withstand them, deputed a force under several officers including Kamál-ud-Dín, son of Diler Khán, Purdil, son of Fíroz-ud-dín, Mewátí, and the rising was suppressed with great slaughter and the Hindus called it the *mahábhárat* on account of the number of elephants killed in the campaign.[1] The Muntkhab-ul-Lubáb states that the Satnámís got possession of Nárnaul, killed the *faujdár*, and organised a rude administration. Under Násir-ud-Dín Muhammad Sháh, Sarf-ud-Daula, Irádatmand Khán was sent against Rája Ajít Singh who had revolted and taken possession of Ajmer, Sambhal and Nárnaul, but he abandoned the latter place on the advance of the royal army.[2] Under Ahmad Sháh, 'Itmád-ud-Daula obtained the *súbahdári* of Ajmer and the *faujdári* of Nárnaul, *vice* Sa'ádat Khán deposed, with the title of Imám-ul-Mulk Khán-Khánán. On the break up of the Mughal dynasty Nárnaul became an appanage of Jaipur, and in 1793—97 Nárnaul and Kánaud were taken by de Boigne and given to Murtaza Khán Bharaich.[3] In reward for his services in the Mutiny Mahárája Narindar Singh was granted the *iláqa* of Nárnaul of the annual value of Rs. 2,00,000 with all the accompanying sovereign rights.

The town boasts a considerable trade in cotton, *ghí, sarson* and wool. Painted bed-legs, *jájams, sarotás*, embroidered shoes, leather halters, leather bags, brass *huqqas* and *chilms* and silver buttons are made and *chunrís* or women's head-dresses are dyed. *Raths* and *majholís* are also made and its (white-wash) lime and *henna* are in great demand. Nárnaul possesses many buildings of interest, including a large *sarái* erected by Rái Mukand Rái Kayath in the time of Sháh Jahán. In this the magistrate of Mohindargarh holds his court. The tahsíl and police station are in the town, which also possesses an anglo-vernacular middle school, a post office, and a dispensary in charge of an Assistant Surgeon. Other old buildings are the Khán Sarwar tank, *chhatta* of Rái Mukand Rái, Chor Gumbaz, Sobha Ságar *táláb*, and a spacious building with nine court-yards, and a garden and *báolí* remains of the *takht* of Mirza Alí Ján, a man of note in Akhbar's time, Nawáb Sháh Qulí Khán's mausoleum, and tombs of Pír Turkmán and Shah Nizám. The town contains a *sarái* and several *dharmsálás*, and outside it are several large tanks. The most important lanes are the Mandí, Adína Masjid, Káyath-wára, Sarái, Kharkharí, Chánd-wára, Missarwára and Farásh-khána, with the Nayá and Purána *bázárs*, the latter a general, the former a grain, market, built in 1916 Sambat by Mahárája Narindar Singh. On the Dhosí (a flat-topped hill near Nárnaul) is a well named *chandar kúp* sacred to Chiman *Rishí*, which the Hindus worship, and when the *tith* of Amáwas happens upon a Friday the water flows over at sunrise, at which time the people bathe there. In the months of Chet and Kátak great fairs are held there.

NARWANA TAHSIL.

Narwána is the southern tahsíl of the Karmgarh *nizámat*, lying south of the Ghaggar river between 75° 58′ and 76° 27′ E. and 29° 23′

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[1] E. H. I., VII, 186, *cf.* 294-5.

[2] E. H. I., VIII, page 44.

[3] Tod's Rájistan, Volume II, page 399.

CHAP. IV.

Places of interest.

Narwána Tahsíl.

and 29° 51' N. It has an area of 538 square miles. Its population (1901) is 117,604 as against 108,913 in 1891, and it contains 133 villages, its head-quarters being at the village of Narwána. In 1903-04 the land revenue with cesses amounted to Rs. 1,79,887.

NARWANA TOWN.

Narwána,[1] the head-quarters of the tahsíl of that name in Karmgarh *nizámat*, is a village, lying in 29° 36' N. and 76° 11' E., with a station on the Southern Punjab Railway, about half a mile from the village. A purely agricultural place, built mostly of brick, it is a mart for cotton, *ghí, til, múng, moth* and *bájra*, and has a ginning factory near the railway station. The place is not yet connected with the station by a road, and in the rainy season access to it is difficult. The place boasts a vernacular middle school, dispensary, police station and post office. Population (1901) 4,432 souls.

PAIL.

The town of Páil (30° 43' N. and 76° 7' E.), head-quarters of the tahsíl of that name, is officially called Sáhibgarh. It is in the Amargarh *nizámat* and lies 34 miles from Patiála and 6 miles from the Cháwa Station on the North-Western Railway, but it is not connected with the station by a road. Nearly all the houses are of masonry and the lanes though narrow are straight and well paved, and as it lies on a mound, the site of a ruined village, all its drainage runs outside the town. The *bázár* divides it into two parts, on one side of which reside Muhammadans and on the other Hindus. The town is so built that there is no need for women to go into the *bázár* to reach one lane from another. The population in 1881, 1891 and 1901 is shown in the margin, and its constitution by religions is shown in Table 7 of Part B. It has decreased since 1891, but increased since 1881. The place is a healthy one.

Year of census.	Persons	Males.	Females.
1881	5,077	2,600	2,477
1891	5,566	2,746	2,820
1901	5,515	2,798	2,717

The town is of some antiquity and the following account is given of its foundation:—More than 700 years ago Sháh Hasan, a Muhammadan *faqír*, took up his abode on the ruins of a town. The Seoní Khatrís came from Chiniot to Páil, and at the *faqír's* suggestion settled there. In digging its foundations they found a *pázeb* or *páil* (a woman's foot ornament) and told the *faqír* who advised them to name the place after the ornament. Sháh Hasan's tomb stands in the town and a fair is held at it every year. In 1236 A. D. the rebellious Malik Alá-ud-Dín Jání was killed at Nagáwán in the district of Páil by the partizans of the Sultán Razíya, daughter of Altamsh. Páil was a *pargana* of Sirhind in Akbar's time. The town is not a place of much trade, only *mirch* (pepper) and some grain being exported. Carving door frames is done by its carpenters, and they also make

[1] Its original name is popularly supposed to be Moruána after the name of Jats of the Mor *gót*.

CHAP. IV.

Places of interest.

Páil.

raths and *bahlís*. Light country shoes are also made. The town contains a tahsíl, high school, dispensary, post office, and police post. There is also an old fort, a fine *gumba* (the tomb of some imperial official), and a *pathronwálí havelí*, or house of stone, with door frames and gates also of stone. There is a tank called the Ganga Ságar and a temple of Mahádeo, called the Dasnám ká Akhára. Here every year the Rám Líla is celebrated on the Dasahra day. Mahádeo and Párbatí are worshipped in the form of Lallo (Ralí) and Shankar, and in Chet girls lament daily in their names. In Baisákh the mourning ceases. Two images of dung and clay are made and handsomely dressed. These are then worshipped, and finally all the Hindu women of the town assemble and lament, then sing joyful songs and cast the images into a tank or well. The landowners of Páil are Khatrís.

PATIALA TAHSIL.

Patiála or Chaurásí is the north-eastern tahsíl of the Karmgarh *nizámat*, lying between 76° 17′ and 76° 36′ E., 30° 8′ and 30° 27′ N., with an area of 282 square miles. Its population was 121,224 in 1901 as against 128,221 in 1891. It contains two towns, PATIALA, its head-quarters, and SANAUR, with 197 villages. The great fort of Bahádurgarh, four miles north-east from Patiála, lies within the tahsíl. The tahsíl is wholly within the Pawádh. In 1903-04 the land revenue with cesses amounted to Rs. 2,14,086.

PATIALA TOWN.

Patiála, the capital of the State, lies in a depression on the western bank of the Patiála *nadí*, on the Rájpura-Bhatinda Railway, 34 miles from Ambála Cantonment, in 30° 20′ N. and 76° 28′ E. It is also connected with Nábha and Sangrúr by a metalled road. Tradition says that Pátanwálá *theh* or the ruins of Pátan lay where the foundation of the Patiála *qila*, 'palace,' was laid. It is also said that long ago a Pátan-kí-Rání lived in Pátan. Muhammad Saláh and other influential Khokhar *zamíndárs* of *pargana* Sanaur surrendered Sanaur with its 84 villages to Mahárája Alá Singh. In order to maintain his hold over the newly acquired territory it was necessary to erect a stronghold, so the Mahárája selected Patiála for its site, it being at that time a small and little known village of *pargana* Sanaur, and erected a *kachchí garhí* (stronghold) in 1753. This *garhí* was situated a little to the east of the present *qila*, which was founded in 1763 by Mahárája Alá Singh and built from the custom dues collected at Sirhind [Táríkh-i-Patiála, pages 49-50 and 61]. After the fall of Sirhind in 1763 its inhabitants migrated in large numbers to Patiála, where they are still known as Sirhindís. Since its foundation it has always been in the possession of the Mahárájas of Patiála, and under their rule has increased in population, size and prosperity. It is now a fine town covering an area of 1,209 *pakká bíghas*. A mud wall (*kot*) which surrounded the town was demolished in Sambat 1935 by the second Council of Regency. Some gates still standing are remains of the *kot*. The houses mostly built of brick are crowded together. The lanes are narrow and crooked, and are for the most part paved or metalled. The *bázár* streets are wide and straight. The shops near the *qila* are of a uniform style. The most important lanes are the Latúrpura, Bhandián kí galí, Desráj, Chhatta Nánú Mal, in which Khatrís, Baniás and Brahmans mostly live. The chief *bázárs* are the Chauk, the Dhak *bázár*, Sirhindí and Sámánia

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Places of interest.

Patiála Town.

bázárs. The population in 1881, 1891 and 1901 is shown in the margin. Its constitution by religion is shown in Table 7 of Part B. The situation of the town on low-lying land and the numerous *tobas* (ponds) in it used to cause serious outbreaks of disease, and to protect it against these some depressions have been filled in and the remainder drained. The sanitary arrangements are good and malarial fever is not now severe. Drinking water is obtained from wells inside the town and water in the rainy season is not good.

Year of census.	Persons.	Males.	Females.
1881	53,629	30,858	22,771
1891	55,856	34,128	21,728
1901	53 545	31,494	22,051

Trade and manufactures.

Patiála is a mart for *gota*,[1] *kanári, zari, dank, sitára, bádla* (gold lace), *chúría* and *daryái* (silk cloth). Silk and *zari* embroidery is also made by Kashmíris, designs of all sorts being worked on the edges of *chádars, chogas,* jackets, handkerchiefs and caps. Silk *ázárbands* (trouser strings) are also made. The light cups of bell metal (*phúl ká kaul*) are well known. Grain is consumed in great quantities, but sugar and rice are also important imports. There is a State workshop outside the city where repairs of all kinds are undertaken and certain articles manufactured with the aid of machinery.

Public buildings and institutions.

The principal educational institutions are the Mohindar College with its boarding-house which cost more than Rs. 3,00,000, the new middle school and some primary schools for boys and girls. Attached to the Educational Department is the Rájindar Victoria Diamond Jubillee Public Library. The College Hall is utilised as the reading room of the library. Another library is attached to the college. There is also a Rájindar Devá Orphanage School. The English and Urdu Rájindar Press publishes a weekly paper called the "Patiála Akhbár." The Rájindar Hospital is a fine building outside the town opposite the Báradarí, and there are also in the town near Sanaurí Gate a branch dispensary and Hendley Female Hospital. Attached to the Rájindar Hospital is the female hospital under the charge of a lady doctor. A new central jail on improved cellular system, lying 3 miles north-west of Patiála, is under construction. Municipal work (*Arástgí Shahr*) is under the supervision of the Medical Adviser. A municipality has recently been established. Drainage system has made considerable progress, and a water-works scheme has been sanctioned and the work has been taken in hand. The general post office is outside the town opposite the Rájindar Hospital. The Patiála workshop is near the Báradarí. The Irrigation Department office is opposite the Mohindar Kothí, the Kanwar Sáhib's residence. On the other side of the Kothí is the Singh Sábha house. The Ijlás-i-khás court outside Sheránwála Gate is built on an improved modern style and is a good building. The present Residency House, situated near the Báradarí, is a fine and commodious building. The police station (Kotwálí) is near the *qila* and the telegraph office is situated in front of the Samadhán. All the other offices, such as the Chief Court, Díwání Mál, Sadr-Adálat, Munshí Khána and Bakhshí Khána are in State buildings,

[1] The importation of these articles from Delhi has decreased the demand for local manufactures, which fact has told heavily upon the craftsmen.

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Places of interest.

Patiála Town.

in or near the *qila*. Beside these public buildings, the *qila* contains a new Díwán Khána[1] built by Maháràja Narindar Singh in 1916, which cost nearly Rs. 5,00,000. It comprises two large halls, the outer 135′ × 36′ and 30′ high, and the inner 135′ × 21′. The *qila* also contains the old Díwán Khána, also a fine building, and the Patiála museum. Opposite the telegraph office are the State *samádhs* (tombs); that of Bába Alá Singh is of marble. The Kanwar Sáhib's *havelí*, west of the *qila*, is a large building built by Mahárája Karm Singh at a cost of nearly Rs. 5,00,000 for his younger son Kanwar Díp Singh. Round the city runs a road (called the Thandí or Chakkar-kí-Sark) or Mall which passes close to the Rájindar Hospital, and is like the whole city lighted by lamps. Near the Sheránwálá Gate is the Báradarí garden, where the Mahárája resides. It is a very fine garden with artificial hills and paths and adorned with statuary, and lighted by electric light. The Báradarí is also worth seeing. Opposite it is the famous temple of Mahá Kálí and Rájeshwarí in which are preserved some Sanskrit manuscript leaves[2] (*patras*) supposed to have been written by Biás, the famous author of the Mahábhárata. Near the Báradarí are some fine houses where European officers reside. Towards the Samánia Gate is the Motí Bagh garden, containing an upper and a lower garden like the Shálámár gardens at Lahore. Inside it are some fine buildings, and it is surrounded by a masonry wall. A canal with a number of iron bridges over it runs through it and supplies its tanks, fountains, and *ábshárs*. I was made in 1904 Sambat by Mahárája Narindar Singh at a cost of Rs. 5,00,000. On the other side of the Motí Bágh is a large tank into which the Patiála escape channel falls. On the other side of the tank is the Banásarghar, connected by a hanging bridge with the Motí Bágh. On the opposite side of the Motí Bágh there is a large *gurdwára*. West of the *gurdwára* is the Victoria Poor-house. Towards the Saifábádí Gate is the Híra Bágh garden, which contains a fine building with some tennis courts. Outside the Nábha Gate is the cantonment for the Imperial Service Troops, built on the model of a British cantonment. There is a fine polo ground and a race-course. Near the Láhorí Gate is the Christian Church. There is a dâk bungalow (furnished) near the railway station, and there are in the city six *saráis* for the accommodation of travellers. The canal passes by the northern side of the city. It is a boon to the inhabitants. As Patiála is situated on low-lying land it is flooded at times. The first flood occurred in Sambat 1909, but as there was a *kachchá* wall round the city and the entrances were protected by heavy gates, the news of the rise of flood aroused the people, and it was easily averted by merely shutting the gates and putting *bands* in them. In Sambat 1944 the flood entered the city and caused great damage. A *band* (dam) was erected to protect it from floods, but next year the floods broke the *band*. Arrangements were made to protect the city, and it is now secure.

PINJAUR NIZAMAT.

The Pinjaur *nizámat* lies between 76° 29′ and 77° 22′ E. and 31° 11′ and 30° 4′ N., with an area of 932 square miles. It has a population (1901) of 212,866 souls as against 226,379 in 1891, and contains the town of BANUR, with 1,588 villages. In 1903-04 its land revenue with cesses amounted to Rs. 6,48,475. The *nizámat* forms the north-eastern part of the State,

[1] This building has recently been remodelled into one spacious Darbár Hall.

[2] Mahárája Narindar Singh brought these leaves from Badrí Naráin when in Sambat 1909 he went there and other places on pilgrimage.

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Places of interest.

Pinjaur *nizámat.*

and is divided into four tahsíls, RAJPURA, BANUR, PINJAUR and GHANAUR. Of these Pinjaur lies in the Himálayán area, the other three being in the Pawádh. The head-quarters of the *nizámat* are at Rájpura.

PINJAUR TAHSIL.

Pinjaur, the north-eastern tahsíl of the Pinjaur *nizámat*, lying between 77° 22′ and 76° 50′ E. and 30° 41′ and 31° 11′ N., with an area of 454 square miles. It has a population (1901) of 55,731 souls as against 56,745 in 1891, and contains 1,136 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 83,995. Its head-quatters are at PINJAUR.

PINJAUR TOWN.

Pinjaur,[1] the head-quarters of the Pinjaur tahsíl (Panjaur *nizámat*), Patiála State, Punjab, lying 3 miles from Kálka on the Simla road, in 30° 50′ N. and 76° 59′ E., at the confluence of the Koshallia and Jhajhra, two tributaries of the Ghaggar. Population (1901) 812 souls. The name Pinjaur is a corruption of Panchápura and the town is undoubtedly of considerable antiquity, being mentioned by Abú Rihán in 1030 A. D. In 1254 it formed part of the territory of Sirmúr which was ravaged by Nasír-ud-Dín Mahmúd, king of Delhi.[2] It was the fief of Fidáí Khán, foster-brother of Alamgír, and the Rája of Sirmúr recovered it in 1085 H. from the son of its former holder, a Hindu. Fidáí Khán laid out the beautiful gardens, which still remain, after the model of the Shálámár gardens at Lahore. They are watered by an aqueduct fed by a hill stream. Wrested from the Muhammadans by a Hindu official who made himself master of Maní Májra, it was taken by Patiála in 1769,[3] after a desperate siege, in which the attacking force, though reinforced from Hindúr, Kahlúr and Náhan, suffered severely. There are extensive Hindu remains and fragments of an ancient Sanskrit inscription in the town.[4] Bourquin, Sindhia's partizan leader, dismantled its fort. Pinjaur is also celebrated for its *tírath*, or sacred tank, called the Dhárāchhetar or Dhárámandal, at which a fair is held from *Baisákh Sudí tíj*[5] to *saptmí*. The place also possesses a dispensary, post office, vernacular primary school and police station, and is the head-quarters of the Conservator of the Patiála State Forests.

RAJPURA TAHSIL.

Rájpura is the head-quarters tahsíl of the Pinjaur *nizámat*, lying between 76° 33′ and 76° 49′ E. and 30° 22′ and 30° 36′ N., with an area of 143 square miles. It has a population (1901) of 55,117 souls as against 59,607 in 1891, and contains 146 villages. Its head-quarters are at the town of RAJPURA. Its land revenue with cesses amounted in 1903-04 to Rs. 1,91,494.

RAJPURA.

Rájpura, the head-quaters of the Pinjaur *nizámat* and Rájpura tahsíl, lies 16 miles north-east of Patiála in 30° 29′ N. and 76° 39′ E. It has a station on the North-Western Railway and is the junction

[1] Tradition says that Pinjaur was founded by Pándos, the heroes of Mahábharat.

[2] A. S. R. XIV, pages 70-71.

[3] Punjab Rájás, page 32.

[4] A. S. R. XIV, page 72.

[5] On the Baisákh *sudi tíj*, *akhshai-tritiya* or *satúa-tíj* a fair is held in commemoration of the birthday of Pars Rám (the exterminator of the Kshatriyás) who practised asceticism here.

CHAP. IV, — Places of interest. Rájpura.

for the Rájpura-Bhatinda Branch. Founded by Rája Todar Mal, Akbar's famous minister, it is still surrounded by a brick wall and most of its buildings are of brick. The town only contains two *bázárs* with some 40 shops, but Mahárája Mohindar Singh built a *bázár* south of the railway and named it the Albert-Mohindar Ganj in commemoration of the Prince of Wales' visit in 1876 A. D. This *ganj*, also known as the Sháhzádganj, contains a few shops. The *nizámat* and tahsíl offices are located in an old Mughal *sarái*. The town possesses an anglo-vernacular middle school, dispensary, police post and a post office outside the town. Population (1901) 1,316 souls. There is an old *báolí* near the *sarái*.

SAHIBGARH TAHSIL.

Sáhibgarh or Páil, the northern tahsíl of the Amargarh *nizámat*, lying between 75° 59′ and 76° 35′ E. and 30° 23′ and 30° 56 N., with an area of 273 square miles. It has a population (1901) of 115,391 souls as against 112,540 in 1891, and contains the town of PAIL or Sáhibgarh, its head-quarters, with 197 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 3,07,281.

SAMANA.

The town of Samána[1] lies in 30° 9′ N. and 76° 15′ E. in tahsíl Bhawánígarh (*nizámat* Karmgarh) and is 17 miles southwest of Patiála, with which it is connected by a metalled road. Its houses are mostly of brick, those of the Sayyids being especially handsome and often several stories high. The town is healthy. Its population in 1881, 1891 and 1901 is shown in the margin and its constitution by religions in Table 7 of Part B. Samána is a place of considerable antiquity. Tradition avers that the Imámgarh covers its original site, and says that it was enlarged and renamed by fugitives of the Samanide dynasty of Persia. It is frequently mentioned in the Muhammadan historians with Sunám, Kuhrám, Lahore and Siwálik, as a fief of the Delhi Kingdom.[2] With Sarsutí, Kuhrám and Hánsí it surrendered to Muhammad of Ghor after his defeat of Pirthí Ráj in 1193 and was placed by him in Qutb-ud-Dín Ibak's charge when he returned to Ghazní. With Kuhrám it became the fief of Saif-ud-Dín under Altamsh. On Sher Khán's death, in the 4th year of Ghiás-ud-Dín Balban, it became with Sunám the fief of the Amír Tamar Khán,[3] which was subsequently granted to Bughra Khán Násir-ud-Dín,[4] the king's younger son. Malik

Year of census.	Persons.	Males.	Females.
1881 ...	9,494	4,738	4,757
1891 ...	10,035	5,051	4,984
1901 ...	10,209	5,194	5,015

[1] Its original name is said to have been Naranjan Khera during the rule of Baráh Rájpúts; subsequently it was known as Ratangarh, Dhobí Khera and Samána respectively.

[2] Briggs' Farishta I, page 941. Elliot, II, page 216.

[3] Tamar Khán was one of the 40 Shamsí slaves according to the Táríkh-i-Fíroz Sháhí, Elliot III, page 109.

[4] *Ibid*, pages 241, 258-9. Bughra Khán, E. H. I. III, page 111 P. *Ibid*, pages 330 and 337.

Saráj, son of Jamdár, was made *náib* of Samána and commander of its forces.[1] Under Alá-ud-Dín it apparently formed a province, like the Punjab and Multán, and was included in the Government of Zafar Khán. Subsequently it became the appanage of the king's brother Alap Khán. Under Muhammad Tughlaq the Mandal, Chauhán, Miána, Bhartia[2] (? Bhattí) and other tribes who inhabited the country about Sunám and Samána, unable to discharge their rents, fled to the woods.[3] Under Muhammad Khiljí its governor was Málik Beg, Lakí,[4] and in 1321 it was conferred on Malik Bahá-ud-Dín, a nephew of the king Ghiás-ud-Dín Tughlaq for his support as A'riz-ul-Mumálik.[5] When Fíroz Sháh III cut his canal from the Sutlej to Sunám, he formed Sirhind with the country up to within 10 *kos* of Samána, into a separate district.[6]

CHAP. IV.

Places of interest.

Samána.
1279 A. D.
Cf. E. H. I, III, 191.
1229 A. D.
1341-42 A. D.
Cf. E. H. I, III, 245.
1321 A. D.

In 1389 Samána was the scene of important events. The new *amirs* of Samána treacherously slew Sultán Sháh, Khushdil, at the tank of Sunám and then took possession of Samána, where they plundered the Malik's houses and slaughtered his dependents. With their aid Prince Muhammad Khán was enabled to leave his asylum at Nagarkot and advance by Jullundur into the Samána District and there assumed the sovereignty of Delhi.[7] Samána indeed appears to have been the centre of Muhammad Khán's power, for when he was expelled from Delhi his son Humáyún raised fresh troops in Samána and after his defeat at Delhi fled thither again. At this time the fiefs of Malik Ziá-ud-Dín Abúrja, Rái Kamál-ud-Dín Miána, and Kul Chand Bhattí lay in that quarter and they were Humáyún's supporters. Taimúr's invasion appears to have left Samána untouched, though Hakím Iráqí was despached towards it (Briggs 490). Taimúr himself says he sent Amír Sháh Malik and Daulat Tinsur Tamáchí to march on Delhi by way of Dipálpur and await him at Samána (III, 421, *cf.* 341). In 1397 Sarang Khán with aid of Malik Mardán Bhattí's forces got possession of Multán and then besieged Ghálib Khán in Samána and drove him to flight, but Ghálib Khán was reinstated in its possession. In 1405 Mullú Iqbál Khán unable to take Delhi marched on Samána, where Bairám Khán, a descendant of a Turkí slave of Fíroz Tughlaq, had long established himself. On Iqbál Khán's approach he fled to the hills, but after his reconciliation with Iqbál Khán he appears to have recovered Samána, for he or Bairám Khán, his successor, was attacked there in the following year by Daulat Khán Lodí whom Muhammad Tughlaq had deputed against the place. In 1417 Zírak Khán, governor of Samána, was ordered to attack Tughán *raís* who had laid siege to Sirhind. Tughán retreated to the hills, but Zírak Khán overtook him at Páil and compelled him to submit. Thereafter Samána is mentioned several times generally in such a way as to imply that it was the extreme limit of the effective rule of the Delhi kings. Banda Bairágí on his way to Sirhind ordered a general massacre and looted Samána for three days in 1708 A. D. In the town is the tomb of Muhammad Ismáíl, the Pír Samánia. Saida was a celebrated *darwesh* of Samána in the time of Malik Bahlol Lodí who,

1398 A. D.
1397 A.D.
Duff. 234 E. H. I. IV., 32.
1405 A. D.
1419 A. D.

[1] E. H. I. III, page 115.

[2] In the original of Farishta *Bhattián*, *i.e.*, Bhattís is given.

[3] Briggs' Farishta, page 425.

[4] *Ibid*, page 397.

[5] *Ibid*, page 402.

[6] *Ibid*, page 453.

[7] Elliot's History of India, IV, pages 20-21.

CHAP. IV.

Places of interest.

Samána.

it is said, gave him Rs. 1,600 for the kingdom of Delhi. Samána contains a police station, anglo-vernacular middle school, post office and dispensary. Its chief *mahallas* are the Mahalla Bharaichán, Mahalla Malkána, Mahalla Chakla or Sayyidán, Machchhí Hattá, Chandailon kí garhí, Mahalla Manjhánián, Mahalla Saráí or Bukhárián, Mahalla Imámgarh or Andarkot, and Mahalla Núrpura.[1] The dome of Mír Ahmad Husain's house is built of *kachchá ladao*—mud and brick. Its hall is 45′ × 25′.

Samána manufactures *páes* (bed legs), pans, axes, *basolás* (adzes), earthenware *suráhís* (long, narrow necked goblets made by *chínigars*) and *charkhas* (spinning wheels). It is also noted for its *barfí* (a kind of sweetmeat) and *ber*. Fairs are held on the occasions of Muharram and Rám Líla annually.

SANAUR.

The town of Sanaur lies 4 miles south-east of Patiála, with which it is connected by a metalled road (30° 18′ N. and 76° 31′ E). It lies on a high mound, and its houses are mostly of brick. Its lanes are paved, but somewhat narrow, crooked and uneven. Its population in 1881, 1891 and 1901 is shewn in the margin and its constitution by religions in Table 7 of Part B. It has decreased since 1881 by 548. The town is of some antiquity, but of no historical importance. In the time of Bábar, Malik Bahá-ud-Dín, Khokhar, became chief of this *pargana* which was called Cháurásí (84) as having 84 villages, a name it still retains. In 1748 it came into the possession of Maháraja Alá Singh. It possesses a Magistrate's court, anglo-vernacular middle school (both in the fort), post office and police station. The town is a good mart for pepper, and produces vegetables of various kinds which are sold in the Patiála *bazárs*. Earthen *jhajhrís* (jars) and hand fans are made in the town, which is known also for its fine *jámans* (a kind of fruit). Grain is exported, but only on a small scale.

Census of	Persons.	Males.	Females.
1881 ...	9,128	4,633	4,495
1891 ...	8,678	4,435	4,243
1901 ...	8,580	4,391	4,189

SIRHIND.[2]

The town of Sirhind, the head-quarters of the Fatehgarh tahsíl, is situated in the Amargarh *nizámat* near the Sirhind Station on the North-

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[1] In the time of Jahángír the Juláhás had 1,000 houses at this place. The emperor used to wear a very fine soft cloth called Samyáno manufactured by these weavers. They have in their possession *sanads* granted by the emperor. Unlike other weavers of Samána they are the owners of their houses.

[2] Baráh Mihar, the author of Brihat Sangta, Chapter XIV, verse 29, quotes from Párásar Tantar (a book on astrology—*jotish*) that *Saí-rindh* was an ancient town. It was the capital of the Sutlej District. It is calculated by some that Párásar Tantar was written at the end of *Doápar yug*, which goes to prove that the town of Saí-rindh existed at that time. Baráh Mihar was one of the *Nau-ratan*, 'nine gems,' of the court of Vikramaditya (Bhárat-Varsh-Bhú-Barnan, pages 131 and 311, by Shankar Bálkrishen Dikshat). It is called *Gurúmárí* or *Gurúmár* (the place where Gurús were killed) and *Phitkípurí*, 'cursed city,' by the Sikhs. The mention of the name of Sirhind in the morning is considered unpropitious.

CHAP. IV.

Places of interest.

Sirhind.

Western Railway (30° 38′ N. and 76° 27′ E.). Its houses are of masonry and the lanes straight, wide and paved, but uneven. The population in 1881, 1891 and 1901 is shown in the margin, and its constitution by religions is shown in Table 7 of Part B. It has increased slightly since 1881. Though almost surrounded in the rainy season by a *choá*, the health of the town is fairly good, and the climate of the 'Am-o-Khás is proverbially good. Sirhind is apparently a town of considerable antiquity, but its early history is by no means free from obscurity. This arises from its confusion with Tabarhindh in the earlier Muhammadan historians. The spelling Sirhind is modern and due to a fanciful derivation 'sir—Hind,' the 'head of India,' due to its strategic position. The origin of Sirhind is variously described. According to a modern writer,[1] Sáhir Ráo or Loman Ráo, 166th in descent from Krishna, ruled at Lahore from 531 Sambat, and tradition assigns the foundation of Sirhind or Sáhirind[2] to him. On the decline of the Rájpút power in Ghazní, says this writer, the king of Bokhára, with his allies of Tartary, Irán and Khorásán, marched on Lahore, and Sáhir Ráo was defeated and slain. Another writer, Núr-ud-Dín, Sirhindí, a follower of Mujaddad-i-Alf-i-Sání, in his Rauzat-ul-Qayúm,[3] says that Sirhind was founded in the time of Fíroz Shah III, at the suggestion of Sayyid Jalál-ud-Dín, Bokhárí, the king's *pír*, by Rafí-ud-Dín, an ancestor of Majaddad-i-Alf-i-Sání; but this appears to be incorrect, as the town was more ancient. He derives its name from *síh*, 'lion,' and *rind*, 'forest,' or 'the lion's forest,' so called because at that time the site of the town was covered with dense forest. That the older and correct spelling of the name is Sehrind is beyond dispute, for it is invariably so spelt on coins.[4] It is also highly probable that Tabarhind or Tabarhindh in the earlier Muhammadan historians is as a rule a misreading for Batrind or Bathinda, but it would be going too far to say that this is invariably the case.[5] Tabarhindh, it appears quite certain, was not the old form of Sirhind or Sihrind, for the two names occur in the same works as the names of two distinct places, *e.g.*, in the English translation of the Tabaqát-i-Násirí Sirhind is first mentioned and then Tabarhindh, but if Tabarhindh had been the old form of Sirhind the former name would assuredly have been used in the earlier part of that history and the newer form in the later.[6] Moreover, in some passages Tabarhindh can only mean, or be a mistake for, Sirhind, as its geographical position precisely suits the context, whereas Bhatinda

Year of census.	Persons.	Males.	Females.
1881	5,401	2,946	2,455
1891	5,254	2,854	2,400
1901	5,415	2,955	2,460

[1] Walí-ulla, Sadíqí, the author of the Aína-i-Barár Bans, in Volume I, Chapter I, page 24, and Volume II, page 101.

[2] *And* or *ant* in Sanskrit meaning boundary.

[3] Page 16. Rauzat-ul-Qayúm or Rauzah-i-Qayúmia, a history of the lives of the Makhdúm-zádas of Sirhind, translated by Walí-ulla Sadíqí of Farídkot, from a MS. work in Arabic by Núr-ud-Dín, written in 1308 H (1891 A.D.)

[4] The form Sihrind also occurs frequently in the Muhammadan historians, *e.g.*, in the Táríkh-i-Mubárak Sháhí (Elliot's History of India, IV, pages 6, 11), in the Tuzak-i-Bábarí (*Ib.*, page 248), and in the Muntakhab-ul-Lubáb (*Ib.*, VII, pages 414-15). In the Farhatun Názirín it is spelt Shaharind (*Ib.*, VIII, page 169).

[5] As the late Mr. E. J. Rodgers appears to have held; see Report, Punjab Circle, Archæological Survey, 1891, page 2, in which a very full and interesting account of the ruins of Sarhind or Sahrind is given.

[6] E. H. I., pages 295-96.

CHAP. IV.

Places of interest.

Sirhind.

would not do so. For instance, we read that Muizz-ud-Dín (Shaháb-ud-Dín of Ghor) left a garrison in Tabarhindh, which place Rái Pithora re-took, after a siege of 13 months, but Muizz-ud-Dín again advancing defeated him at Tarain.[1] Here Tabarhindh can only be Sirhind, as Tarain is the modern Taláwarí Azímábád in the Karnál District on the high road to Delhi. Sirhind is mentioned in Farishta in several passages, but it is more than likely that Farishta himself confused Tabarhindh with Sirhind, then a well-known place, being ignorant of Bhatinda and its past importance. The more important passages are reproduced below :—

In 977 A.D. Jaipál, the son of Hatpál, of the Brahman tribe, reigned over the country extending in length from Sirhind to Lamghan, and in breadth from the kingdom of Kashmir to Multán (Briggs' Farishta, Volume I, page 15). The administration of Vizier Imád-ud-Dín Zunjany[2] now became so unpopular that the governors of the provinces of Karra, Sarhind, Samána, Kuhrám, Lahore, etc., entered into a confederacy and deputed persons to wait on Ghiás-ud-Dín Balban, the former Vizier, and prevailed upon him to make him consent to take the reins of government into his hands as formerly. He consented, and the nobles united their forces and met on the same day at Kuhrám (I, page 241).

In the fourth year of this reign, the king's (Ghías-ud-Dín Balban's) nephew, Sher Khán, who had ruled the districts of Sarhind, Bituhuda, etc., died and was buried at Bhatner in an extensive mausoleum (I., page 258).

On page 491 (Translations) the MSS. have Tabarhindh, except one which has Bathindah.

History.

It became a fief of Delhi after the Muhammadan conquest. Fíroz Sháh dug a canal from the Sutlej and this is now said to be the *choá*, 'seasonal torrent,' which flows past the town. Sirhind continued to be an important stronghold of the Delhi empire. In 1415 Khizr Khán, the 1st Saiyid emperor of Delhi, nominated his son, the Malik-us-Sharq Malik Mubárik, governor of Firozpur and Sirhind with Malik Sadho Nádira as his deputy. In 1416 the latter was murdered by Tughán *ráís* and other Turk *bachás*, but Zírak Khán, the governor of Samána, suppressed the revolt in the following year. In 1420 Khizr Khán defeated the insurgent Sárang Khán at Sirhind, then under the governorship of Malik Sultán Sháh Lodhí. Under the Mughal sovereigns this was one of the most flourishing towns of the empire. It is said to have had 360 mosques, tombs, *saráís* and wells. The ruins of ancient Sirhind are about a mile from the railway station, extending over several miles. It was prophesied that the ruins of Sirhind should be spread from the Jumna to the Sutlej. This has been literally fulfilled in the construction of the line of railway from the Jumna to the Sutlej which was ballasted with bricks from this spot. The Sikhs think it a meritorious act to take away a brick from the ruins and drop it in one of the rivers.[3] In 1704 A. D. Bázíd Khán,[4] its governor, bricked up alive in Sirhind Fateh Singh and Zoráwar Singh, sons of Guru Gobind Singh. In 1708 Banda Bairágí sacked Sirhind and killed Bázíd Khán, its governor. After his invasion, Ahmad Sháh Durrání[5] appointed Zain Khán *subedár* of Sirhind in 1761. In December 1762 the Sikhs attacked Sirhind and killed Zain Khán at Manhera, near Sirhind, and the country fell into the hands of Mahárája Alá Singh.

Sirhind is not a place of trade, only *mirch* being exported. The tahsíl and anglo-vernacular middle school are in a *sarái*. The town also

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[1] T. N., pages 464-465.

E. H. I., Volume II, pages 200, 302, 355, 333, 372, all in T. N.

[2] In the original of Farishta Rehání is given.

[3] *Vide* Land of the Five Rivers, page 228, by David Ross, C.I.E., F.R.G.S.

[4] *Vide* Panth Parkásh, page 351, by Bhái Gián Singh. According to Latif's History of the Punjab the name of the governor was Wazír Khán.

[5] *Vide* Táríkh-i-Patiála, pages 56-60.

CHAP. IV.

Places of interest.

Sirhind.

contains a police post and a post office. The ruins of Sirhind contain the mausoleum of Mujaddid-Alf-i-Sání, which is a fine building to which the Muhammadans in general and the nobility of Kábul in particular pay visits as a place of pilgrimage. Near it is the mausoleum of Rafí-ud-Dín, an ancestor of Mujaddid-Alf-i-Sání, close to which is the *rauzá* of Khuája M'ásúm, son of Mujaddid-Alf-i-Sání, and which is commonly known as *rauzá chíní* on account of its excellent mosaic work. The mausoleum of Sháh Zamán of Kábul contains the tomb of his *begam* also. It is unknown whose ashes the two *rauzás* of Ustád and Shágird contain; it is said one of them was built by a master (*ustád*) mason and the other by his apprentice (*shágird*). There are two small mausoleums near the village Dera Mír Mírán known as Háj-o-Táj. It is said that two *begams* (queens) named Háj-un-Nisá and Táj-un-Nisá of a king were interred there. Close to it is the *rauzá* of the daughter of Bahlol Lodhí containing an inscription which shows that she died in 901 A. H. in the time of Sikandar Lodhí. *Gurdwára* Fatehgarh (where the two sons of Guru Gobind Singh were buried alive) and *gurdwára* Jotí Sarúp (where they were afterwards burnt) are other places worth notice. There is also a large mosque begun by Sadhna, a Qasáí, the famous Bhagat, but never completed. Here is also a Jahází *havelí* built on the model of a ship. The extensive garden[1] called the 'Am-o-Khás is walled in on all sides and contains some fine buildings. It now covers only a small area, but is stocked with various kinds of fruit trees, mangoes and oranges. It was planted by Sultán Háfiz, whose tomb is close by, and in the time of Sháh Jahán, Kandí Beg brought a canal into it from the Sutlej. Near the garden is a well with 16 *bidhs*. It also contains a *bhúlbahlian*, 'labyrinth,' since repaired, and a large bridge under which the Sirhind *choá* passes. Sirhind was the birthplace of the poet Násir Alí.

SRINAGAR.

Srínagar, a village in *pargana* Srínagar, Pinjaur tahsíl and *nizámat*, lies on the slope of the Krol hill in 30° 58′ N. and 77° 11′ E., half a mile from Kandeghât Station (on the Kálka-Simla Railway). It contains a *kothí* or summer house of the Maháraja and a garden on the model of that at Pinjaur. Its climate and water are excellent. It has a police station, primary school and dispensary. Its population in 1901 was 100.

SUNAM TAHSIL.

Sunám is the westernmost tahsíl of the Karmgarh *nizámat* lying between 75° 40′ and 76° 12′ E. and 29° 44′ and 30° 14′ N., with an area of 492 square miles. It has a population (1901) of 121,498 souls as against 122,484 in 1891, and contains the town of SUNAM, its head-quarters, with 122 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 2,48,273.

SUNAM TOWN.

The town of Sunám, the head-quarters of the tahsíl of that name (in *nizámat* Karmgarh) is on the Ludhiána-Jákhal Railway, 43 miles west of Patiála, with which it is connected by a metalled road. The population in 1881, 1891 and 1901 is shown in the margin and its constitution by religions in the Table 7 of Part B. The marked decrease in 1891 as compared with 1881

Year of census.	Persons.	Males.	Females.
1881	12,223	6,379	5,844
1891	10,869	5,732	5,137
1901	10,069	5,458	4,611

[1] *Cf.* Aín-i-Akbarí page 375.

CHAP. IV.

Places of interest.

Sunám Town.

was due to its not being on a line of rail. The construction of the Ludhiána-Jákhal line recently opened appears to have already arrested its decay, but being situated near a *choá* it is not a healthy town. Sunám is a place of great antiquity. Originally founded near the Súraj Kund, of which some remains are still to be seen, it was called Súrajpur. The modern town was built within the walls of an old fort into which its inhabitants were driven to take refuge, and it is divided into two parts, one in the citadel of the fort, and the other on the low land around it. It is 792 feet above sea-level. Though now of little importance, Sunám played a great part in the history of the Punjab after the Muhammadan invasion, and Al-Berúní mentions it as a famous place of that period.[1] *Sunám* in Sanskrit means a sacred name, but some say that it was named after Sona, a Gujarí, who guided Muhammad of Ghor to Bhatinda and asked this boon as her reward. Others accept a derivation from Sanám, which in Arabic means the hump of a camel. When Qutb-ud-Dín Ibák saw that the place had this shape he named it Sunám, but this etymology is untenable, as the town is only said to have assumed its present shape after Taimúr's invasion. Sunám was held by Hindu Rájas till conquered by Muhammad of Ghor. Sultán Shams-ud-Dín Altmash gave it to his page Sher Khán[2] in *jágir*. Ghiás-ud-Dín[3] Balban gave it to Timar Khán, with Samána, on the death of his cousin Sher Khán, and subsequently conferred it on his own son Bughrá Khán.[4] Under Muhammad Sháh Tughlaq its dependent tribes revolted. Fíroz Shah[5] brought a canal through Sirhind and Mansúrpur to the town in 1360,[6] and in 1398 Taimúr[7] attacked it. It is an ancient site, and by digging 40 or 50 feet deep statues, big bricks and bones are found. In the time of Akbar it was a *pargana* of *havelí* Sirhind. In the rainy season the water of the Sunám *choá* surrounds the town, and it was formerly difficult to cross it in order to go to the neighbouring villages in seasons of heavy rain, but the people have now built a bridge over the *choá*. Nearly all the houses are of *pakká* brick. The Chauhatta, Katehra and Bara Bázár are the most important *bázárs*. At first its *mahallas* were named after the castes that occupied them, but now there is no such distinction. The important streets are the Sírewálá, Bandewálá, Gauryánwálá and Mahalla Rája Rám. Sunám is noted for its cotton work, and *chautahí*, *khes*, *pagrí*, *palangposh* and *jájams* are made. A plain *chautahí* costs Rs. 16, a *khes* Rs 5-8-0, a *pagrí* Rs. 3 and a *palangposh* Rs. 2, but these manufactures are decreasing daily. Fine *qalamdáns* and boxes are also made. Grain is exported. Brassware is imported from Nábha and Patiála, and *gur* and *khand* from the United Provinces. The tahsíl is inside the town, which possesses a post office, anglo-vernacular middle school, police station and hospital. There is a *sarái* in the *chauhatta*, and various fine buildings with two or three storeys. The *chhatta* of Rája Rám was once a famous building. There are three tanks, the Súraj Kund, Sítá Sar and Ganga *taláb*. A mosque dates from the time of Akbar, and its shrines have been described in Chapter I, Section C.

A. D. 1341-42.

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[1] Tárík-i-Hind by Lála Lajpat Rái, Pleader, Part I, p. 159.

[2] (Tradition) (Tabaqat-Akbarí).

[3] Briggs, Volume I, pages 259-60.

[4] E. H. I, III, 109 and 115.

[5] Briggs, Volume I, p. 453.

[6] *Ibid*, IV, p. 11.

[7] Swáteh-un-Nawár, a Persian book.

JIND STATE.

JIND STATE.

CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I., A.

Descriptive.

PHYSICAL ASPECTS.

General description.

Jínd, though the second in area, is the smallest in population of the three Phulkián States, containing as it does the sterile Bágar tract of Dádrí tahsíl with its sparse population ever ready to emigrate in bad seasons. The State contains 7 towns and 439 villages, and has a total area of 1,268 square miles with a population (according to the census of March 1st, 1901) of 282,003 souls, giving an average density of 224 persons to the square mile. The State consists of three separate tracts, *viz.*, Sangrúr, Jínd and Dádrí. The tahsíl of Sangrúr is somewhat scattered, and comprises four *iláqas* separated from one another by British territory or portions of the States of Patiála and Nábha. These four *iláqas* are (1) Sangrúr, which on the north is mostly bounded by Patiála and Nábha territories, on the east by the Bhawánígarh *nizámat* of Patiála; on the south by the Sunám tahsíl of that State and the village of Khariál in the Kaithal tahsíl of Karnál; on the west by the Barnála tahsíl of Patiála and the Dhanaula *thána* of Nábha; and on the north again by Nábha territory interspersed with that of Patiála. It contains 1 town and 43 villages, with a population (1901) of 36,598 souls and an area of 109 square miles; (2) Kulárán, which is mainly surrounded by Patiála territory, lies 20 miles east of Sangrúr, and comprises 33 villages, with a population (1901) of 14,976 souls and an area of 66 square miles; (3) Bázídpur, a small *iláqa* comprising two islands of the State territory, the northern island including four and the southern three villages only. The total area of this *iláqa* is only 9 square miles and the population in 1901 was 2,361 souls; and (4) Bálánwálí, a larger *iláqa* lying 48 miles west of Sangrúr and comprising three separate islands of Jínd territory, namely, (*i*) the Bálánwálí *iláqa* properly so called, including the town of that name with 10 villages. It is bounded on the north-east by Nábha territory, on the east and south by that of Patiála, and on the west by the Mahráj *pargana* of the Moga tahsíl in the Ferozepore District: (*ii*) to the north of this the main island lies the large village of Diálpura, held in *jágír* by the Sardárs of Diálpura; it is surrounded by the territories of Nábha on the south-east, the Mahráj *pargana* of Ferozepore on the south-west, and Patiála on the north-west: (*iii*) south of Bálánwálí lie the two isolated villages of Mánsa and Burj, which are entirely surrounded by Patiála territory. The Bálánwálí *iláqa* had a population of 10,746 souls in 1901, and its area is 57 square miles. The tahsíl of Jínd is a compact triangle, and is almost entirely surrounded by British territory, being bounded on the north by the Narwána tahsíl of the Patiála State and the Kaithal tahsíl (District Karnál), on the east by tahsíl Pánipat (Karnál District); on the south-east by the Gohána sub-tahsíl, on the south by the Rohtak tahsíl (Rohtak District), and on the west by the Hánsí tahsíl (Hissár District). This tahsíl contains 2 towns and 163 villages, with a population (1901) of 124,954 souls and an area of 464 square miles. Its greatest length from east to west is 36 miles; its greatest width from north to south is 24½ miles. The compact tahsíl of Dádrí lies directly to the south of Jínd, but is separated from it by the Rohtak tahsíl, which with tahsíl Jhajjar, also in the Rohtak District, bounds it on the east. On the south this *pargana* adjoins the State of Dujána, the Báwal *nizámat* of Nábha, and the

CHAP. I. A.
Descriptive.
PHYSICAL ASPECTS.
General description.

Mohindargarh *nizámat* of Patiála ; on the west it is bounded by the Lohárú State, and on the north-west by the Bhawání tahsíl of Hissár. This tahsíl, 30 miles long from north-east to south-east and 23 broad from north-west to south-west, has an area of 562 square miles. It contains 3 towns and 181 villages, with a population (1901) of 92,368 souls. The tahsíl of Sangrúr lies almost entirely in the great tract known as the Jangal, only the seven villages round Bázídpur being situated in the Pawádh. Owing to the canals, however, the water-level is generally high, being only 30 feet below the surface in the Sangrúr *iláqa*, and from 25 feet to 32 feet in Bázídpur and Kulárán, but in the un-irrigated *iláqa* of Bálánwálí it is 150 feet from the surface. Jínd tahsíl lies entirely in the Bángar and includes a part of the Nardak or Kurukshetra, the holy land of the Hindus in the Jumna Valley. Water lies at 120 feet or so below the surface. The Dádrí *iláqa* of Dádrí tahsíl lies, in the Hariána and Bádhra, in the Bágar, a tract of sandy soil interspersed with shifting sand-hills, though water is only 50 feet to 54 feet below the surface. Well-cultivation is only possible in this tract on a limited scale on account of these sand-hills. The Bágar tract has a hot, dry climate, being exposed to violent sand-storms from the Bikáner desert in the hot season.

River system.

The Jínd State is traversed by no great rivers. The Choa *nála* enters it from Patiála territory near the village of Ghabdán, passes through Balwáhar, Sajúma, Gaggarpur and Kulár Khurd, thus traversing the Sangrúr *iláqa*, and thence re-enters Patiála territory near Sunám. This stream flows only in the rainy season, but when in flood it attains a width of one mile near Ghabdán and Kulár Khurd, cutting off communication with these villages sometimes for two or three days. Its flood waters are beneficial to the lands which they cover. The Jhambo-wálí *choí* is a small torrent which only flows in the rains, past Bázídpur and Muhammadpur in the Bázídpur *iláqa*, and thence traversing the intervening Patiála villages, enters the Kulárán *iláqa* at Sahjpura, and passes through Dharmgarh and Buzurg. Its greatest breadth in the rainy season is, however, only 12 feet, but its flood waters fertilize a certain amount of land on its banks. The Ghaggar stream only traverses the extreme south-east corner of the Kulárán *iláqa*, passing through the villages of Saparherí, Usmánpur and Ratnherí for about 5 or 6 miles. In the rainy season its breadth extends to some 3 miles near Saparherí and Ratnherí, and at Usmánpur it is crossed by a ferry at this season. When in full flood the Ghaggar does a certain amount of damage to crops, but on the whole its flood waters do good and fertilize the lands they cover. Tahsíl Dádrí, which has no canal irrigation, is watered by the Dohán, a stream which rises in the lands of Ghoghu and Bhagaur, two villages of the Jaipur State, whence it flows past the Patiála town of Kánaud and thereafter irrigates the Jínd villages of Palárí, Badhwána, Jáwa, Jhojhu Kalán, Balálí, Abidpura, Mandaula, Kaliána and Dádrí for some 15 or 16 miles, disappearing in the *dákar* land of Kalyáwas in Rohtak. When in flood in the rainy season, it is used to fertilize the lands below its level for two or three years, but it was apt in years of heavy rainfall to cause damage both to houses and crops, and is now controlled by three dams, of which the first, raised in 1874, lies between the roads leading from Dádrí to Kaliána and Jhajjar, while the second is between those leading to the Dádrí railway station and the Joháwála tank near the town, and the third, made in 1886, adjoins Dádrí station, lying between the road leading from the town to Ráwaldí and that leading from the town to the station. The worst floods occurred in 1862 and 1885. In the latter year considerable damage was done in the town of Dádrí both to private property and to the State *khátás* or grain stores, which were destroyed. The loss to the

State alone was estimated at a lakh of rupees. The *bands*, which kept the water of the Dohán from entering the town, also prevented the surface drainage of the town itself from finding an outlet, and thus injury to the place resulted.

Hills.

The tahsíls of Jínd and Sangrúr consist of undulating plains whose monotony is broken only by shifting sand-hills, but in Dádrí tahsíl there are also hills or *kopjes*, some 34 in number, which are off-shoots of the Aravallí Range. Of these the largest is Kaliána, a hill six miles south-west of Dádrí, covered with *jál* trees, with an area of 282 acres. From it a soft pliant sand-stone (*sang-i-larzín*) and a hard stone used for mills (*chakkís*), mortars (*ukhals*) and building purposes is quarried. At its foot lies the township which bears its name. Ataila Kalán and Síswála are two hills lying close together, 12 miles south-west of Dádrí. The latter abounds in the gum-yielding *kher* tree, and *salájít* stone is also found in small quantities. These two hills cover an area of 1,340 acres. Further to the south-west, 20 miles from Dádrí, is the Kadma hill, which lies partly in Patiála. The part lying in this State has an area of 770 acres, and is also covered with *kher* trees. Other hills are Duhla (area 370 acres) near Kherí Battar village, Kapúrí (54 acres) near the hamlet of that name, and small hills near Mánakawás and Pándwán villages. Kapúrí hill yields a few crystals.

Climate.

The climate varies in different parts of the State. The Jínd tahsíl which is irrigated is moist and unhealthy. Dádrí is very dry, sandy, and healthy, while Sangrúr comes between the two in these respects. The minimum temperature at Sangrúr is 41° in January and the maximum 104° in June. The average rainfall for the last ten years is 17·02 inches at Sangrúr, 16·49 at Jínd, and 10·39 at Dádrí.

Water-supply.

In the villages of Sangrúr tahsíl well water is generally used for drinking, the water of the tank or pond (*johar*) being only used for bathing and watering cattle. The water-level is not very deep except in the Bálánwálí *iláqa*, where it varies from 100 to 150 feet, and the construction of wells entailing great expense wells are very few. In Jínd tahsíl generally, as the water-level is very deep, the *johars* are used for drinking, those near the canal or its *rájbáhás* being supplied from them in time of drought. The *johars* of the *báráni* tract, however, run dry in dry weather, causing great suffering to the cattle, and water has to be carried from village to village in carts. This is especially the case in the villages adjoining the Rohtak and Hissár Districts. In Dádrí tahsíl, where there are no canals, the villagers suffer much from scarcity of water, as that in the wells is generally brackish. The larger villages and towns have deep tanks with *pakká ghâts*, which are full in the rainy season, but run dry in seasons of drought, when the villagers suffer considerably and are often compelled to abandon their homes. In some villages drinking wells are dug on the banks of the *johars*, so as to allow the water to filter into them, and this has the effect of making the well-water sweet. An aperture (*mori*) is sometimes made in the well cylinder, so that it communicates with the tank when the latter is full, and water is then let into the well. This also helps to keep the well water sweet.

Fauna and flora.

The fauna and flora are much the same here as in the adjoining parts of Patiála, and the geological formation is also identical with that of the Patiála plains.

Section B.—History.

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Descriptive.
HISTORY.
Early history.

The history[1] of Jínd as a separate and ruling State dates from 1763, in which year the confederate Sikhs having captured Sirhind town from the governor to whom Ahmad Sháh Dúrání had entrusted it, partitioned the old Mughal province of Sirhind. Prior to that year Sukhchen, grandson of Phúl, the ancestor of all the Phúlkián families, had been a mere rural notable. On his death in 1751 Bálánwálí, which he had founded, fell to Alam Singh, his eldest son, Badrúkhán to his second son Gajpat Singh, and Diálpura to Buláqí.

Genealogical table of Rájás of Jínd and Nábha.

The pedigree of the present Rájas of Jínd and Nábha is given below:—

- PHUL.
  - Tiloka.
    - Gurdita, ancestor of the Nábha family.
    - Sukhchen, d. 1751.
      - Alam Singh, d. 1764.
      - RAJA GAJPAT SINGH, d. 1789.
        - Mahar Singh, d. 1771.
          - Harí Singh, d. 1781.
        - RAJA BHAG SINGH, d. 1819.
          - RAJA FATAH SINGH, d. 1822.
            - RAJA SANGAT SINGH, d. 1834.
          - Partáb Singh, d. 1816.
          - Mahtáb Singh, d. 1816.
        - Bhúp Singh, d. 1815.
          - Karm Singh, d. 1818.
            - RAJA SARUP SINGH, G.C.S.I., d. 1864.
              - Randhír Singh, d. 1848.
              - RAJA RAGHBIR SINGH, d. 1887.
                - Balbír Singh.
                  - RAJA RANBIR SINGH, b. 1879.
          - Basáwa Singh, d. 1830.
            - Sukha Singh, d. 1852.
              - Harnám Singh, d. 1856.
              - Rája Híra Singh (of Nábha), b. 1843.
                - Tika Ripudaman Singh, b. 1883.
            - Bhagwán Singh, d. 1852.
              - Díwán Singh, d. 1841.
                - Har Naráin Singh, b. 1861.
                - Shamsher Singh, b. 1872.
              - Sher Singh, d. 1882.
              - Chatar Singh, d. 1861.
      - Buláqí Singh, from whom have descended the Diálpuria Sardárs.
  - Ráma, ancestor of the Patiála and Bhadaur families.
  - Rághú, ancestor of the Jiundan family.
  - Chanú, Jhandú, Takhat Mal, ancestors of the Laudgharia family.

[1]This account is principally taken from Griffin's Punjab Rájas and Massy's Chiefs.

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HISTORY.

Gajpat Singh, A. D. 1764—178[illegible] Conquest of Jínd and Safídon.

On Alam Singh's death in 1764 Bálánwálí also fell to Gajpat Singh, who was the most adventurous of the three brothers, and had in 1755 conquered the Imperial *parganas* of Jínd and Safídon and overrun Pánípat and Karnál, though he was not strong enough to hold them. In 1766 Gajpat Singh made Jínd town his capital. Nevertheless he remained a vassal of the Delhi empire and continued to pay tribute, obtaining in return in 1772 an Imperial *firmán* which gave him the title of Rája and the right to coin money in his own name. In 1773 in consequence of a quarrel with the Rája of Nábha he attacked Amloh, Bhádson and Sangrúr which were in the Nábha territories, and though compelled by the Rája of Patiála to relinquish the two former places, he succeeded in retaining the latter, and it has ever since remained part of the Jínd State. In the next year, however, the Delhi government made an attempt to recover Jínd, but the Phúlkián States combined to resist the attack, and it was repulsed. Gajpat Singh then built the fort at the town of Jínd in 1775, and soon after this Jínd and Patiála joined in an invasion of Rohtak, but the Mughal power was strong enough to compel them to give up most of their conquests, and Jínd only retained Panjgirain. Again in 1780 the allies marched on Meerut, but were defeated, and Gajpat Singh was taken prisoner by the Muhammadan general. His release was only secured by payment of a heavy ransom. He died in 1786 and was succeeded by his son, Bhág Singh, inheriting the title of Rája with the territories of Jínd and Safídon, and Bhúp Singh obtaining Badrúkhán.

Bhág Singh, A.D. 1789—1819.

Rája Gajpat Singh's daughter, Bíbí Ráj Kaur, married Sardár Máhán Singh, Sukarchakia, and became the mother of Mahárája Ranjít Singh. Gajpat Singh's position on the north-western corner of the Rohtak country made it easy for him to invade Gohána and Hissár whenever the Mahrattas happened to have their hands full elsewhere; and he and his son Bhág Singh ultimately farmed these territories as lessees of the Mahrattas, and held them until the beginning of the last century. Rája Bhág Singh had shrewdly held aloof from the combination against the British; and when Scindia's power in Northern India was ultimately broken, and he was obliged, under the Treaty of the 30th of December 1803, to surrender his possessions west of the Jumna, Lord Lake rewarded Bhág Singh by confirming his title in the Gohána estates. He afterwards accompanied Lord Lake as far as the Beás in his pursuit of Jaswant Ráo Holkar, and he was sent as an envoy to his nephew, Mahárája Ranjít Singh, to dissuade him from assisting the fugitive prince. The mission was successful. Holkar was compelled to leave the Punjab, and Bhág Singh received as his reward the *pargana* of Bawána to the south-west of Pánípat. The history of Ranjít Singh's interference in the Phúlkián States has been given above (page 48). From Ranjít Singh, Rájá Bhág Singh received the territory now included in the Ludhiána District, comprising Jhandiála, Ráikot, Bassián and Jagráon. He died in 1819 after ruling 30 years, and was succeeded by his son Fateh Singh, who died in 1822.

Sarúp Singh, A.D. 1837—1864.

Troublous times followed. Sangat Singh who succeeded his father Fateh Singh was obliged for a period to desert his capital and make over the administration to foreign hands. Matters, however, mended after his death, in 1834. Sangat Singh had no son, and the question of escheat arose in the absence of direct heirs, though the collateral claimants were many. Orders were finally passed, in 1837, in favour of Sarúp Singh of Bázídpur, a third cousin of the deceased Rája, as the nearest male heir. But he was held to have no right to succeed to more territory than was possessed by his great-grandfather, Gajpat Singh, through whom he derived his title. This territory consisted of Jínd proper and nine other *parganas*, containing 322 villages, with a revenue of Rs. 2,36,000. Estates

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yielding Rs. 1,82,000 were resumed by the British Government as escheats, including the acquisitions of Rája Bhág Singh in and near Ludhiána, Pánípat, Hánsí and Hissár, and when Kaithal was resumed in 1843 the Mahalán Ghabdán *pargana* was given to Jínd in exchange for a part of Safídon.

Rája Sarúp Singh's help to the British Government. A.D. 1845.

Before the outbreak of the 1st Sikh War the Rája of Jínd was in close alliance with Patiála against Rája Devindar Singh of Nábha. His attitude to the British Government, however, was anything but friendly in 1845, until a fine of Rs. 10,000 for failure to supply transport, when called upon, recalled him to his allegiance and a belief in the power of the British. Consequently in the 1st Sikh War his conduct was exemplary. The exertions of his people in providing supplies and carriage were great; his contingent served with the British troops, and a Jínd detachment which accompanied the Patiála contingent to Ghunghrána under Captain Hay was highly praised by that officer for its steady conduct and discipline. Later on a detachment accompanied the expedition to Kashmír, where a revolt was in progress against Mahárája Guláb Singh, Jínd received in reward a grant of land of the annual value of Rs. 3,000, while the fine of the previous year was remitted. Another grant, yielding Rs. 1,000, was shortly afterwards added in consideration of the abolition of the State transit dues. In 1847 the Rája received a *sanad* by which the British Government engaged never to demand from him or his successors tribute or revenue, or commutation in lieu of troops; the Rája on his part promising to aid the British with all his resources in case of war, to maintain the military roads, and to suppress *satí*, slave-dealing and infanticide in his territories. When the 2nd Sikh War broke out Rája Sarúp Singh offered to lead his troops in person to join the British army at Lahore. He was warmly thanked for the offer and the loyalty which had prompted it, though the services of himself and his troops were declined.

A.D. 1847.

Rája Sarúp Singh's help and loyalty in Mutiny. A.D. 1857.

Rája Sarúp Singh's loyalty was again conspicuous during the Mutiny. He occupied the cantonment of Karnál with 800 men, and held the ferry over the Jumna at Bhágpat, twenty miles north of Delhi, thus enabling the Meerut force to join Sir H. Barnard's column. The Rája was personally engaged in the battle of Alípur on the 8th of June and received the congratulations of the commander-in-chief, who presented him with one of the captured guns. At the end of June the Rája was compelled to pay a flying visit to Jínd as the rebels of Hánsí, Rohtak and Hissár had induced some of his villages to revolt. He returned to Delhi on the 9th of September, where his contingent ultimately took a prominent part in the assault on the city, scaling the walls with the British troops, and losing many of their number in killed and wounded. Rája Sarúp Singh was the only chief who was present with the army at Delhi. He was further active throughout in sending supplies to the besieging force and in keeping open the lines of communication and preserving order in the districts adjoining his State. The commissary-general declared that but for the timely supplies furnished by the Rája the quantity of stores would at first have been insufficient for the troops. After the fall of Delhi the Rája sent 200 men with General Van Cortlandt to Hánsí, 110 more with Colonel R. Lawrence to Jhajjar, while 250 remained to garrison Rohtak. The Governor-General in his notificacation of November 5th, 1857, said that the steady support of the Rája of Jínd called for the marked thanks of the Government. These splendid services received a fitting reward in the grant of the Dádrí territory, covering nearly 600 square miles, forfeited on account of the rebellion of its Nawáb. This territory now yields a revenue of over two lakhs of rupees per annum. He was also given 13 villages, assessed at Rs. 1,38,000, in the Kulárán *pargana*, close to Sangrúr, where the Rája now has his capital, and a house at Delhi, valued at Rs. 6,000, together with additional

Grant of Dádrí.

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honorary titles, was conferred on him. His salute was raised to eleven guns; and, like the other Phúlkián chiefs, he received a *sanad* granting him the power of adoption in case of the failure of natural heirs, and legalising the appointment of a successor by the two other Phúlkián chiefs in the event of the Rájas dying without nominating an heir. Various small transfers of isolated villages were made between Jínd and the British Government in the next few years, tending to consolidate the State territories.

Rája Raghbír Singh, A.D. 1864—1887.

Rája Sarúp Singh died in 1864. He is described as 'in person and presence eminently princely. The stalwart Sikh race could hardly show a taller or a stronger man. Clad in armour, as he loved to be, at the head of his troops, there was perhaps no other prince in India who bore himself so gallantly and looked so true a soldier. The British Government has never had an ally more true in heart than Sarúp Singh, who served it from affection and not from fear.'[1] The Rája had been nominated a Knight Grand Commander of the Star of India a few months before his death. He was succeeded by his son, Raghbír Singh, who was in every way worthy of his father. Immediately after his installation he was called upon to put down a serious insurrection in the newly-acquired territory of Dádrí. The people objected to the new revenue assessment which had been based upon the British system, though the rates were much heavier than those prevailing in the neighbouring British Districts. Fifty villages broke out in open revolt, the police station of Bádhra was seized, and rude retrenchments thrown up outside some of the villages, while the semi-civilised tribes of Bikáner and Shekháwatí were invited to help, on promise of plunder and pay. Rája Raghbír Singh lost no time in hurrying to the scene of the disturbances with about two thousand men of all arms. The village of Charkí, where the ringleaders of the rebellion had entrenched themselves, was carried by assault, two other villages were treated in like manner, and within six weeks of the outbreak the country was again prefectly quiet.

Assistance in Kúka outbreak, A.D. 1872.

The Rája rendered prompt assistance to the British Government on the occasion of the Kúka outbreak in 1872. He sent two guns, a troop of horse, and two companies of infantry to Máler Kotla at the request of the Deputy Commissioner of Ludhiána, and the rising was effectually suppressed.

Help in the 2nd Afghán War, A.D. 1878.

When the 2nd Afghán War broke out in 1878 the British Government accepted the loyal offer of Rája Raghbír Singh to furnish a contingent. The Jínd force consisting of 500 sepoys, 200 *sawárs*, with a large staff and two guns, arrived at Thal in May 1879 and rendered useful service on the line of communications. The honorary title of Rájá-i-Rájgán was conferred on the Rája of Jínd in perpetuity, and Sardár Jagat Singh, the State Political Officer, was decorated with the C. I. E., while Sardár Ratan Singh, commanding the contingent, received a sword. A similar offer in the Egyptian Campaign of 1882 was declined with a suitable recognition of the Rája's loyalty.

Rája Raghbír Singh's interest in arts and manufactures.

Rája Raghbír Singh was indefatigable in his efforts to promote the prosperity, material and otherwise, of his people. He rebuilt the town of Sangrúr, modelling it largely on Jáipur, and made many improvements in Jínd, Dádrí and Safídon. He established daily distributions of alms (*sada barat*), and contributed large sums to religious institutions at various places in the State and elsewhere. Besides the routine business of the State, to which he devoted a large part of the day, the Rája was keenly interested in encouraging local arts and manufactures. He sent various workmen in gold, silver, wood, etc., to learn the higher branches of their crafts at Rúrkí

[1] Rájas of the Punjab, page 374.

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Rája Raghbír Singh's interest in arts and manufactures.

A.D. 1887.

and other centres. He practically created the carpet industry of Sangrúr and made a great collection of objects of art. In this way he gave a great stimulus to local talent, and Jínd is undoubtedly the first of the Phúlkián States as regards artistic manufactures. This able and enlightened ruler died in 1887, and his death was a loss to the province. His only son Balbír Singh had died during his father's lifetime, leaving a young son, Ranbír Singh, to succeed to the *gaddí*. Rája Ranbír Singh, born in 1879, was then only 8 years old at his accession, and a Council of Regency was appointed to carry on the administration until he attained majority. Full powers were given him in November 1899 in a *darbár* held at Sangrúr.

A.D. 1899.

An account of the relations of the Phúlkián States with the British Government has been given above (page 48). The services of the Imperial Service Jínd Infantry in Tirah will be noticed below in Chapter III, Section G (Army)

ANTIQUITIES.

The Kurukshetra.

The famous battle-field of Kurukshetra, where the Kauravás and Pandavás fought for eighteen days, is situated on the south side of Thánesar, 30 miles south of Ambála in the Punjab, and an account of its antiquities will be found described in Cunningham's *Archæological Survey Reports*, Vol. XIV, p. 86. Given below is a note by L. Raghunáth Dás, Superintendent of Ethnography in the Jínd State, which relates to that part of the Kurukshetra which lies in that State and forms the southern border of the sacred territory, lying west of Pánípat and including Safídon and Jínd, the two ancient towns which are the most important places in the south as Thánesar and Pehoa are in the north of the Kurukshetra. The details of the various temples, shrines and places of pilgrimage in this tract do not lend countenance to Cunningham's suspicion that both Kaithal and Jínd have been included in the holy circuit in recent times to gratify the Sikh Rájas of those places. The archæological remains of the southern Kurukshetra do not appear to have ever been examined by an expert, though the whole territory would probably repay systematic exploration. The note is as follows:—

(1) At Baraud in the Safídon *iláqa*, and 3½ miles to the north-east of the town of Safídon, is a temple of Mahádeo, which is said to date from the Sat Yuga. It is visited by the people on the *Shivarátrís*, and as there are no *pujárís*, the villagers here perform worship themselves.

(2) At Safídon itself there are three ancient *tíraths* and temples, supposed to have been built towards the close of the Dwapar Yuga, namely, Nágeshvara Mahádeva, Nága-Damaní Deví (or Bhawan Deví) and Nága Kshetra. The legend goes that at the end of the Dwapar Yuga a Rája Paríksit was bitten by a serpent, Taksaka. To avenge him, his son Rája Janamejaya established the images of Nagecvara Mahádeva and Nága-Damaní Deví (the goddess who slaughters serpents) in the temples and invoked them. He then made a *bedi hawan*, or place of sacred fire, and held a holocaust of the snakes with their *shaktís* (powers). (*i*) *Nágeshvara Mahádeva*.—This temple, which lies on a tank, contains an idol of Nágeshvara Mahádeva, and fairs are held here on the 13th and 14th of Sáwan and Phágan in the dark half of the month. The worshipper here is believed to obtain Nága-loka. (*ii*) *The Bhawan Deviji or temple of the goddess*.—This temple contains an idol of Nága-Damaní Deví. Fairs are held on the 7th and 9th of Asauj and Chet *sudi*. The temple was rebuilt by Rája Raghbír Singh of Jínd in Sambat 1943. (*iii*) *The Nága Kshetra tank*.—The tank was rebuilt by Rája Raghbír Singh in the same year, and the *tírath* of Nága Kshetra is the

place where the snakes were slaughtered and hence is called Sarap Daman. Bathing in it is believed to set one free from the fear of Nágas (snakes). The temple of Srí Krishna here was also erected by Rája Raghbír Singh in the same year. Its fair is held on the 8th of Bhádon *badí*. The administration of the above temples is in the hands of the State authorities, three Gaur Brahmans of the Kaushika *gotra* being nominated as *pujárís* and paid by the State.

(3) *Mahádeva.*—There is also a temple of Mahádeva at Pájú Kalán in the Safídon *iláqa*, 3 miles north-west of Safídon. It is on the Párásar tank, so called because Párásara Rishí performed penances here. It also dates from the Sat Yuga, and its fairs are held on the 13th and 14th of Sáwan and Phágan *badí*. People also bathe here on every Sunday in Sáwan. It is in charge of a Shámi Bairágí of the Rámánandí order, who must remain celibate.

(4) The Singhí Rikh tank at Sanghána, 4 miles west of Safídon, owes its name to Singhí-Rikh, the Rishí who worshipped there. Bathing in it on a *parab* or fête day is meritorious.

(5) There is also a temple of Mahádeva at Hát, 6 miles south-west of Safídon in the same *iláqa* on the Panch Nid.[1] It has been in existence since the Sat Yug, and to bathe in its tank is equivalent in spiritual efficacy to performing 5 *jags*. There are fairs here on the same dates as at Pájú Kalán, but no regular *pujárís* are appointed, though occasionally a Shámi (Bairágí), a Brahmachárí, a Gosain or a Sádhu may halt here in his wanderings. Two miles from Hát is the Aranbak Yaksha, one of the four *yakshas* or monsters, who guarded the four corners of the battle-field.

(6) The Súraj Kund tank at Kálwá, 9½ miles south-west of Safídon in the same *iláqa*, is believed to owe its origin to Súraj Naráin, and bathing in it at any time, but more specially on a Sunday, is held to avert the *súraj-grah* or evil influence of the sun-god. The old temple of Súraj Bháwan at Súraj Kund, the ruins of which are still to be found, having been demolished, a new temple of Krishna and Rádhika was built by a Bairágí of Brij, whose *chelás* hold it in succession from him.

(7) At Jámni, 12 miles west of Safídon, are a temple and tank of Jamadagni, father of Parashuráma. People bathe in the tank on Sundays and the *púranmási* or 15th of every month. The temple is in the charge of a Shámi of the Rámánandí order, and has a *muáfí* of 80 *bígáhs* of land attached to it.

(8) At Asan, which is at a distance of 14 miles in the south-west of Safídon, is an ancient tank, called Asviní-Kumára after the god in whose honour a Rishí did penance there. The legend in the Vámana Purána goes that an ugly Rishí, being laughed at in the assembly of the sages, did penance and invoked the god Ashviní-Kumára, who appeared before him, and bestowed on him beauty, saying "be beautiful after bathing in this tank." Hence bathing in it on Tuesday is believed to enhance one's beauty.

(9) At Baráh Kalán, which is 17 miles south-west of Safídon, are the tank and temple of Baráhjí Bhagwán, commemorating Vishnu's *varáha* or

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[1] Panch Nid, the place where 5 *tíraths* were connected with 5 channels by *Hát Kaish Mahádeo* (Báwan Púran).

CHAP. I. B.
Descriptive.
HISTORY.
Antiquities.

boar incarnation. The fair is held on the 11th and 12th of Bhádon *sudi.* Bathing in the tank and worshipping the god Baráh are believed to secure the highest place in heaven. The Chandar-Kup or Moon-well Tírath, built here in honour of the moon (Soma Deva), is an ancient cave in which water collects in the rainy season, and in this water the moon is supposed to have bathed. Her evil influence is averted by bathing here on the 11th and 12th of Bhádon *sudí* or on a Monday. The Sapt-Rishí Kund or tank of the Seven Rishís is also here. The legend in the Tilak Gyán Granth is that the seven Rishís, Ranbuká, etc., came here after visiting the *tíraths* or tanks of Kurukshetra, and made their *kutí* (resting-place) and *hawan kund* here. After a time they went to Pindtárak (Pindára). It is of spiritual benefit to bathe in it on the days mentioned above or on any sacred day. A Súraj Kund is also here, bathing in which is as meritorious as performing worship at an eclipse of the sun. The bathing day is Sunday. There is also a Chandar Kund, to bathe in which is equal to worshipping at an eclipse of the moon. The bathing day is Monday.

(10) At Pindára, which is 20 miles south-west of Safídon, is another Soma Tírath, with a temple of Soma Ishar Mahádeo, sacred to the moon and the planet Shukra (Venus). This tank is visited by many thousands of people, often from distant places, at a Somáwati Amáwas, or a Monday which falls on the day before a new moon, and a fair is also held on the 13th and 14th *badí* both in Phágan and Sáwan. At a Somáwati Amáwas pilgrims offer *pinddán*, balls of rice-flour, for the benefit of deceased ancestors, and this is as efficacious as a pilgrimage to Gaya. Alms offered on such an occasion are also equal in merit to the performance of a Rájsu Jag.

(11) The temple of Jainti Deví or Goddess of Victory at Jínd which owes its name to this temple, and which is 22 miles south-west of Safídon, was built by Yudhisthira and his brothers, the Pandávas, before their fight with the Kauravas. A tank called the Súraj Kund lies in front of the temple and is now filled with canal water. On the tank of Somnáth, in the town of Jínd, are the temples of Mahádeo called the Soma Ishwara *shiválá* and Mansá Deví. The tank derives its name from the Moon-god Soma, and by bathing in it one can reach the moon. On another tank, called the Jawálmál Ishwara, is another *shiválá* of Mahádeo bearing the same name as the tank. Bathing here is believed to free the soul from the door (bonds) of transmigration. The Asankh Tírath at Jínd is an ancient tank so called because countless (*asankh*) *rishís* are said to have worshipped there. To bathe in it on a sacred day (*parab*) is equivalent to a pilgrimage to Badri Náth. Washing in the Asni Dhárá Tírath, also an extremely ancient tank, cleanses from sin if performed on a Thursday. In Sambat 1903 H. H. Rája Sarúp Singh built the Ráj Rajáshrí or Lord of the State Temple at Jínd. The fair is held on the 1st to the 9th of Chaít and Asauj *sudí.*

(12) At Bará-ban[1] is a temple to Grahí Deví, who was a Yakshaní goddess of Gráhá Rishí. A fair is held on the 7th and 8th of Chait and Asauj *sudí.* Visiting it is believed to avert sins. Here too is an

[1] Bará-ban is 24 miles south-west of Safídon.

ancient tank called the Punpunya, so called because Nar Singh washed his hands in it a second time after killing Harnákash. Bathing in it is as efficacious as bathing in the Kirt Sauch, while it also makes the bather more prudent. This village also contains a very old tank called the Kirt Sauch or place of hand-washing, so called because Nar Singh, the lion incarnation of Vishnu, killed the Daiyá or Demon Harnákash at this spot and washed his hands and feet in it. It is beneficial to bathe in it on a *parab*, and to do so is equivalent to performing a Púndrik Jag.

(13) At Ikas, which is 25 miles off Safídon in the south-west direction, is the Hans, or 'Goose' tank, also called the Dhúndú or 'seeking,' because here Krishna, after escaping from the Gopís, concealed himself in the guise of a goose (Hans is a symbol for soul) while they sought him in the same shape. It is customary to bathe in it on a Sunday in Sáwan, or on any *parab*. Bathing in it is believed to be equivalent in merit to making a gift (*pun*) of 1,000 cows.

(14) Rám Rái, which is at a distance of 28 miles in the south-west direction, is also a village of peculiar sanctity. It contains—(*i*) A temple to Paras Rám, adjoining which are the Rám Hirdh,[1] Súraj Kund and San Hitha. The Rám Hirdh or 'Temple of Paras Rám' marks the spots where that hero destroyed the Chhatrís. The legend in the Mahábhárata goes that "Paras Rám killed Sahansara Báhú (thousand armed) with all his sons and *sainá*, 'army,' and filled five *kunds* with blood, bathed himself in them and offered Til-anjli to his deceased father, Jamdagan, saying: 'It is the blood of those who killed you and took away your *Kámdhainu* cow.' Then Paras Rám took up his axe, and began slaughtering Kshatráyís," while the San Hitha is midway between the Rám Hirdh and the Súraj Kund. People bathe in these tanks on the 15th *sudí* of Kátik and Baisákh, after which they worship in the temple which contains images of Paras Rám and his parents Jamdagan and Ranbúká, feed Brahmans, and give alms to the poor. Also at an eclipse of the sun they bathe in the San Hitha tank and at an eclipse of the moon in the Rám Hirdh; by doing so they believe that they will reach *Swarga* (paradise). (*ii*) The temple of Kapal Yaksha is in the south-west of Rám Rái. The Yaksha was a door-keeper of the Kurukshetra. The temple is worshipped on the same days, and is in the charge of a Kanphatá Jogi. (*iii*) The temple of Anokhalí Mekhlá Deví, who was the *Yakshaní* of Kapal Yaksha, is in the charge of a Gaur Brahman. A fair is held on the same days.

(15) At Pohkar Kherí, which is 29 miles south-west of Safídon, in the south-west of the village, is a tank of Pushkarjí, with a temple of Mahádeo. The name Pohkar is from Pushkar, meaning 'great purifier.' Here Brahma, Vishnu and Mahesh worshipped, and there is special worship of Mahádeo on the 13th and 14th *badí* of Phágan and Sáwan, while bathing here on 15th *sudí* of Kátik or Baisákh (each a *Súraj-parab*, or day sacred to the sun) is equivalent to performing a *aswamedá* or horse-sacrifice.

(16) Dindú is a tank where Daryodhan is said to have hidden during the Mahábhárat battle and to have been caught by Rája Yudhishtar. Hence the name Dindú (*dhúndna* = to search).

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[1] Rám Hirdh is a place where the heart of Paras Rám was pleased, for Rám is for Paras Rám and *hirdh* means heart.

CHAP. I, C.
Descriptive.
POPULATION.
Physical characteristics of the people:
The Sikhs.

Section C.—Population.

The Sikhs, who are mostly found in tahsíl Sangrúr, stand first in physique. They are muscular, stout, tall, often attaining six feet, handsome, with reddish brown complexion and generally long lived. Besides being good husbandmen they make excellent soldiers, as they still possess the military spirit infused by Guru Govind Singh. The following *kabit* describes the characteristics of the Sikhs :—

"*Bánkre banait bír chhatrí chhabíle dhír ;*

Chhail chhake ras bír jawán khunsíle hain.

Sohat samasrú safá sudhe shiyám sít ;

Ainthdár bánkre muchhaire samíle hain.

Lochan hansun hain te risaun hain rahen bairan pai ;

Bhon hain bánk chharhí chhaun hain bhál lál khíle hain.

Bánk sámíle, set, pít, lál, níle ;

Sab sohat sujíle lál gúrú ke rangíle hain."

"The Sikhs are well armed, handsome, brave, bold and resolute Kshatríyás, inspired with bravery and enthusiastic youths (*jawán*). They have flowing, well kept, straight beards whether black or white, curled and twisted moustaches, and smiling eyes which are terrible to their enemies. They have curved, over-strained eyebrows and reddish brown shining foreheads. They are well dressed in white, yellow, red or blue clothes and all are good-looking. They are gay fellows beloved of the Guru."

The Jats.

Next to them in physique are the Jats of tahsíls Jínd and Dádrí, who are the backbone of the agriculturists. They range from 5 feet 4 inches to 6 in height and can carry 2 to 3 maunds. Their women take a large share in cultivation and are generally stalwart, leading healthy lives, often attaining the age of 70 years. The Jats are not given to pleasure, their wants are simple and easily satisfied, and they describe them thus—

Das change bail dekh wá das man berrí ;

Hakk hisábí nya, wá sák sir jeorí ;

Bhúrí bhains ká dúdh, wá rábargholná ;

Itná de kartár to bohr ná bolná.

"Let me see 10 good oxen and 10 maunds of mixed grain, fair justice and agreement with relatives and partners, and the milk of a gray buffalo and some *rábarí* to stir into it God give me so much and I will not say another word." Reddish brown (*gorá*) colour, long pointed (*súá*) nose, deer-like eyes (*mirgha nainí*), thin red lips, and long deep black hair, are the characteristics of beauty according to the Jat ideas. The name of the tribe is pronounced Jat in tahsíl Sangrúr, but Ját in Jínd and Dádrí.

The Ranghars, Ahírs and Rahbárís.

The Ranghars in Jínd tahsíl are next to the Jats in physique, but they are spare in body, and are not such good cultivators as the Jats. They are more often addicted to theft. Their women lead a life of seclusion.

CHAP. I, C
Descriptiv

Ahírs and Rahbárís are not inferior in strength and personal appearance to the Jats.

POPULATION.
Density.
Table 6 of Par. B.

Jínd with 222 persons to the square mile stands 8th among the 16 Native States under the political control of the Punjab Government, in density of total population on total area. The density of the total population and of the rural element, on the cultivated area, is 244 and 209 respectively. The pressure of the latter on the culturable area is only 191.

Density by tahsíls.

Tahsíl.	*Population* (1901).	*Density.*
Jínd	124,954	271
Sangrúr	64,681	267
Dádrí	92,368	165

The population and density of each tahsíl is given in the margin, the density shown being that of the total population on the total area.

Population of towns.
Table 7 of Part B.

The State contains 7 towns and 439 villages. The population of the former is shown in the margin. Since 1891 the new capital of the State, Sangrúr, shows a remarkable increase of 34 per cent. Safídon and Bálánwálí also show increases of 5 and 11 per cent. respectively. All the rest have fallen, Baund and Kaliána having declined very considerably, Baund by 15 and Kaliána by 14 per cent.

Town.	*Population* (1901).
Sangrúr	11,852
Jínd	8,047
Dádrí	7,009
Safídon	4,832
Baund	3,735
Kaliána	2,714
Bálánwálí	2,298

Only 14 per cent. of the State population live in towns. The average population of a village in the State is 550.

Villages.

The villages in the three tahsíls differ widely both in appearance and in the degree of comfort and prosperity which they have attained. The best are the Sikh villages of Sangrúr tahsíl, which have *pakká havelís,* the houses of the Sardárs and wealthy Baniás being built entirely of brick, while the *kachhá* houses are plastered, and for the most part kept scrupulously clean. On the outskirts of the village site are the mud huts or hovels of the village menials such as the Chamárs, Chúhrás, etc. In or close to each village there is usually a temple or *gurdwára* with a pond (*johar*) attached to it. The *johar* is generally surrounded by a thick fringe of large trees, chiefly *ním*, *sirís*, *pípal*, *banyan* and *kíkar* (acacia), and has a well-built *ghát* on its bank. Jat villages are generally built of sun-dried bricks, plastered over with mud and looking neat. Nearly all the Jat villages contain a lofty and handsome *chaupál*, *hathái* or *paras* (guest house) built of brick and several *pakká havelís*. In some of the larger villages there are *pakká* shops which form a small *bazár*. In Dádrí tahsíl the Bágrí villages are poor and squalid, being often a mere cluster of huts in which a few families live, but the Muhammadan villages are in better condition. In some villages of this tahsíl and in Dádrí and Kaliána towns there are houses built of stone. Most of the villages in tahsíls Jínd and Dádrí are ancient settlements of Jats and Rájpúts, Hindús and Muhammadans, the latter being called Ranghars, immigrants from Rájpútána and elsewhere. These villages were grouped into *tappás*, some of which were named after the *gót* which had founded or built the villages in the group.

CHAP. I. C.

Descriptive.

POPULATION.

Villages.

These *tappás* were—

In tahsíl Jínd.		*Number of villages.*	*In tahsíl Dádrí.*	*Number of villages.*
1.	Chabutra ...	2	Phoghát ...	20
2.	Dhák ...	1	Punwár ...	31
3.	Kandela ...	31	Chogánwá ...	6
4.	Julána ...	13	Sangwán ...	55
5.	Barah ...	15	Sheorán ...	43
6.	Kanána ...	21	Hawelí ...	11
7.	Rám Ráí ...	18	Pachísí ...	8
8.	Lajwána Kalán	13	Satganwa ...	9
9.	Kalwa ...	13		
10.	Hat ...	12	Total ...	183
11.	Safídon ...	26		
	Total ...	165		

These *tappás* still subsist in one respect, it being the custom for the brotherhood of a *gót* within a *tappá* to assemble when disputes occur regarding marriages or deaths or customs of the brotherhood, and settle them among themselves.

Place-names.

In tahsíl Sangrúr *tappás* do not exist, though villages are found bearing the names of the Jat *góts* which settled them, *e.g.*, Máhilán, Maurán, Kulárán. Similarly in Jínd tahsíl, Malúr takes its name from the Máwal Rájpúts, and there are villages named after Jats, Kumhárs, Rors, Brahmans, Gujars and Ahírs. There is also a village of Baniás and another of Bairágís. Frequently a village gets its name from the common ancestor of the proprietors, as Hetwál from Het Rám; Dalamwála from Dálam; Páwalí from Pola Rám, and many others. The late Rája of Jínd founded a number of villages and called them after various musical modes, Pílu Khera, Bhairon Khera, Rám Kalí, Málsarí, Sandhoí Khera (from the Sindhú mode), Bhág Khera and Sirí Rág.

Growth of population. *Table 6 of Part B.*

Table 6 of Part B shows the population of the State as it stood at the three enumerations of 1881, 1891 and 1901. In the 1881—1891 decade the increase was 13·9 per cent. In the 1891—1901 decade the decrease was ·9 per cent. The fluctuations in population have not been by any means uniform in the different tahsíls, as the table below shows. The decrease in the State population since 1891 is entirely due to the decrease in Dádrí tahsíl, whence many persons had emigrated at the time of the census of 1901 :—

TAHSIL.	TOTAL POPULATION.			PERCENTAGE OF INCREASE OR DECREASE.	
	1881.	1891.	1901.	1891 on 1881.	1901 on 1891.
Total for the State ...	249,862	284,560	282,003	+ 13·9	− ·9
Jínd	101,254	123,898	124,954	+ 22·3	+ ·9
Sangrúr	61,249	59,521	64,681	− 2·8	+ 8·6
Dádrí	87,359	101,141	92,368	+ 15·7	− 8·7

CHAP. I, C.
Descriptive.
POPULATION.
Migration.
Tables 8 and 9 of Part B.

The following table shows the effect of migration on the population of the Jínd State according to the census of 1901 :—

	Persons.	Males.	Females.
Immigrants—			
i. From within the Punjab and North-West Frontier Province.	67,270	20,409	46,861
ii. From the rest of India ...	7,283	2,854	4,429
iii. From the rest of Asia ...	15	12	3
iv. From other countries ...	12	10	2
Total Immigrants ...	74,580	23,285	51,295
Emigrants—			
i. To within the Punjab and North-West Frontier Province.	72,005	21,738	50,267
ii. To the rest of India	2,178	1,416	762
Total Emigrants ...	74,183	23,154	51,029
Excess of Immigrants over Emigrants ...	397	131	265

The bulk of the immigration is from the Districts, States and Provinces in India noted below :—

District, State or Province.	Total immigrants.	Number of males in 1,000 immigrants.
Hissár	12,839	272
Rohtak	16,358	290
Karnál	9,975	347
Patiála	16,722	270
Loháru	1,464	253
Dújána	739	267
Gurgáon	1,805	275
Delhi	1,729	426
Ludhiána...	825	505
Máler Kotla	532	550
Ferozepore	551	395
Nábha	3,241	237
Rájpútána	5,410	323
United Provinces of Agra and Oudh	1,732	584

CHAP. I, C.
Descriptive.
POPULATION.
Migration.

The emigration is mainly to the Districts, States and Provinces noted below :—

District, State or Province.	Males.	Females.
Hissár	5,381	10,549
Rohtak	4,920	15,395
Dújána	151	544
Gurgáon	348	909
Delhi	980	1,241
Karnál	4,193	8,453
Ludhiána	259	688
Ferozepore	630	898
Patiála	2,630	7,837
Nábha	921	2,284
United Provinces of Agra and Oudh	823	393
Rájpútána	464	314

The State gains 397 souls by migration, and its nett interchanges of population with the Districts, States and Provinces in India, which mainly affect its population, are noted below :—

	Nett gain (+) or loss to (–).
Lohárú	+ 922
Hissár	– 4,091
Gurgáon	+ 548
Rohtak	– 3,957
Karnál	– 2,670
Ferozepore	– 977
Patiála	+ 6,255
Rájpútána	+ 4,632
United Provinces of Agra and Oudh	+ 516

Comparison with the figures of 1891 shows that Jínd lost, by intra-provincial migration alone, 4,735 souls in 1901, or 343 more than in 1891.

Gain or loss by intra-provincial migration—

	1901.	1891.
Total ...	4,735	4,392

Taking the figures for intra-imperial migration, *i.e.*, those for migration in India, both within the Punjab and to or from other provinces, we find the nett result in 1901 is a gain of 370.

Gain or loss by intra-imperial migration—

	1901.
Total	+370

CHAP. I. C.

Descriptive.

POPULATION.

Ages.
Table 10 *of Part B.*

The figures for age, sex and civil condition are given in detail in Table 10 of Part B. The following statement shows the age distribution of 10,000 persons of both sexes :—

Age period.	Males.	Females.	Persons.
Infants under 1	106	98	204
1 and under 2	85	85	170
2 and under 3	73	73	146
3 and under 4	128	129	257
4 and under 5	135	125	260
5 and under 10	710	643	1,353
10 and under 15	697	561	1,258
15 and under 20	548	403	951
20 and under 25	486	413	899
25 and under 30	471	372	843
30 and under 35	445	389	834
35 and under 40	282	223	505
40 and under 45	400	348	748
45 and under 50	200	139	339
50 and under 55	295	249	544
55 and under 60	98	60	158
60 and over	280	251	531

Vital statistics.
Tables 11, 12 *and* 13 *of Part B.*

The average of births registered in the quinquennial period 1896-97 to 1900-01 was 6,362, or 22·5 per mille of the population. The highest number recorded was in 1898-99, *viz.*, 8,913, and the lowest in 1900-01, *viz.*, 3,392. The marginal table shows the figures by sexes. The average for the Punjab as a whole during the same period was 43·2. The figures therefore only tend to prove that a large number of births are not registered.

YEAR.	RATE PER MILLE.		
	Males.	Females.	Total.
1896-97	12·9	11·9	24·8
1897-98	12·4	10·4	23·2
1898-99	16·5	14·8	31·3
1899-1900	11·0	9·4	20·4
1900-01	6·6	5·3	11·9
Quinquennial average ...	12·0	10·5	22·5

CHAP. I, C.
Descriptive.
POPULATION.
Average of deaths.

The quinquennial average of deaths for the same period was only 5,230, or 18·5 per mille of the population, as against 30·5 for the province as a whole. Here again defective registration is apparent. The death-rates for the five years 1896-97 to 1900-01 are given in the margin.

Year.	Males.	Females.	Total.
1896-97	14·5	11·8	13·3
1897-98	17·6	13·9	15·9
1898-99	16·2	14·1	15·3
1899-1900	25·4	19·1	22·5
1900-01	27·3	21·3	24·6
Average	20·3	13·3	18·5

Diseases.

The commonest diseases are fevers and bowel complaints. The high mortality in 1899-1900 was due to fevers, that in 1900-01 to cholera. It will be seen that the recorded female death rate is lower than the male.

Fever.

Malarial fever is prevalent in Jínd tahsíl, and less so in Sangrúr. In the dry tract of Dádrí there is little fever. The canal in Jínd is badly aligned and the drainage is imperfect. Fever caused 64 per cent. of the total mortality in 1892—1896 and 50 per cent. in the next five years, the improvement being probably due to the increased distribution of quinine.

Cholera.

Cholera visits the State at intervals, generally after famine. Thus in 1892—1896 only 10 per cent. of the mortality was due to cholera, while from 1897—1901 cholera was responsible for 29 per cent. There was a serious outbreak in 1900-01, involving 6,152 deaths, while in the previous year there were 1,602 deaths from cholera.

Small pox.

Small-pox caused 7 per cent. of the total mortality in 1897—1902. Diarrhœa and dysentery were the cause of only 2 per cent. of the deaths in that period.

Plague.

Plague first appeared in the spring of 1902. In the next twelve months or so (up to the end of May 1903) there were 2,546 cases with 1,830 deaths—all in Sangrúr tahsíl. In the first year inoculation, disinfection and segregation were tried, but were almost entirely given up when plague reappeared in 1903.

Popular remedies.

Orthodox Hindus and Muhammadans, old-fashioned people in towns and most villagers still patronise the *baids* and *hakíms,* but probably the State dispensaries are now resorted to by a majority of the people. There are some *baids* and *hakíms* who are paid by the State at Sangrúr, Saffdon and Dádrí, and besides this one or two private *baids* or *hakíms* are found in every town or large village. In villages which have none, a *sádhú, faqír* or *pansárí* (grocer) is generally to be found. Some of these are persons of experience, and people of other villages will consult them, but most of them are *ním hakíms* or quacks and *ním hakím khatra-i-ján, ním mullá khatra-i-imán*—'a quack is as dangerous to life as a bogus *mullá* is to faith.' *Ním hakíms* sometimes administer *kachchá dhátú* or half burnt minerals, sometimes some unsuitable drug (*búti*). *Baids* prescribe either

Popular remedies.

kashtik or simples, and *dhátús*, oxides of various metals, or *rás*, medicines compounded in various ways with mercury and sulphur. The simple drugs are *gilo* for fever, *charáyatá* for fever and for purifying the blood, *ajwain* for indigestion and flatulence, and black salt for indigestion. *Harar* (Cassia fistula) is used as a purgative. For eye diseases *rasáúnt* is used. Wisps of cotton (*phoá*) dipped in goat's milk are also put on sore eye-lids after applying *jist* (oxide of zinc) for an hour or two at night, or green pomegranate leaves are pounded and applied to the eyes. *Bhímsainí* camphor, an eye powder invented by Bhím Sain, *naina amrit* powder, etc., certain kinds of lotion and pills (*golís*) and *lep* (plaster) are also used as *anjan* or eye-salves. *Bang dhátú* or lead oxide and *tambeswar dhátú*, copper oxide, are used for coughs: *mirgang* or gold oxide is given for various complaints. Certain *rás* are prepared in special ways, which are kept secret. They are of various kinds, *e.g.*, *chandrode*, a compound of gold, sulphur, mercury, etc., is a tonic: *sanskuthár* is used for asthma, and *basant malti* for *tap-i-diq* or consumption. Various coctions of *banafsha* (violet), *unáb*, aqua anisae or *araq saunf*, *nílofar* (lotus flowers), *makoh* for fever, &c. *Hakíms* sometimes consult Persian works on medicine, such as the Tib-i-Akbarí, Tib-i-Sikandrí, Sharah-asbáb, Qarábá-dín-kabír, Aksír-a'zam, Majmúa-i-baqá, Kánún Bú Alí, etc. Various foods are commonly given in cases of sickness. Thus in Dádrí tahsíl warm *rábrí* (*bájrá* flour mixed with water and *lassí*, butter-milk) and warm milk are given in fever, while in Jínd and Sangrúr tahsíls milk boiled with *gur* and *sundh* (dried ginger) are eaten in winter for fevers and colds. The rind of the pomegranate (*náspál*) and *mulathí* are given for coughs and sometimes *ajwain* and *gilo* for fever, and *harar*, *ajwain* and salt for indigestion.

Infirmities
Table 14 of Part B.

The number of infirm persons per 10,000 of the population is given below:—

	Males.	Females.	Total.
Insane	1·043	·233	·673
Blind	14·474	13·760	14·149
Deaf and dumb	3·912	2·254	13·156
Lepers	·456	·155	·319

The comparison of the figures at the three censuses is given below:—

	MALES.			FEMALES.		
	1881.	1891.	1901.	1881.	1891.	1901.
Insane	5	3	1	3	1	...
Blind	46	36	14	42	33	14
Deaf and dumb ...	13	7	4	7	4	2
Lepers	2	1	...	...	...	...

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Descriptive.
POPULATION.
Infant mortality.

Infant mortality is not more common than in the rest of the Punjab. Figures for the early ages of life are given below: —

Average of death-rates by age in the 3-year period 1900-01 *to* 1902-03.

Age.	Male.	Female.
0—1	49	42
1—5	3·1	2·6
5—10	1·7	1·8
All ages	23·3	23·1

Birth ceremonies: Hindus.
Míthá bohiyá ceremony.
Sádh ceremony.
Bíbíon ká bhoj bharná.

After the first three months of the first pregnancy, which is called *jetha hamal*, the mother of the pregnant woman sends her a basket full of sweets, clothes, and Rs. 5. This is called the *míthá bohiyá* ceremony. After five months the mother sends her more clothes, 1¼ maunds of sweets and Rs. 7. This is called the *sádh*. During the seventh month the pregnant woman offers 4¼ *sers* of rice to the Bíbís or nature spirits. Ten *thálís* or plates are filled with rice, and one of these is given to a Dúmní, another to a *zamíndární*, and a third to the husband, while the fourth is for herself and the remainder for other relatives. This is called *bhoj bharná*. The above ceremonies are not performed among the Sikhs. At the time of accouchment the *dái* (midwife) comes to the house. After severing the navel string and burying it in the ground, she receives two rupees and some *gur*, and then washes the infant, rubbing it with flour. She also bathes the mother and receives 10 *sers* of grain. The *chúchí dhuái* ceremony is the same as that among Muhammadans, described below. An iron chain is tied round the *chárpái* and at its head a sword or other instrument is placed to avert the influences of evil spirits. At the door a fire called *agní-ká-pahrá* is kept burning, *ajwain* and *rái* being thrown on to it whenever any one enters the room. Leaves of the *ním* tree tied on a string are hung over the door, at which a curtain is also kept hanging. *Ghuttí* is given to the infant. It contains *sanná*, *amaltás*, *saunf*, *harar* and black salt, boiled with a piece of cotton (*phoá*). *Chhuání*, made of *ajwain*, *ghí* and sugar, is first distributed among girls, and then given to the mother for three days. On the fourth day *moí* or *panjírí* made of flour, *ghí* and sugar is given to her. *Panjírí*, made of wheat flour, *ghí*, sugar and fruits, is given to the mother on the tenth day, and, in case the child is a boy, is also distributed among the brotherhood. On the sixth day the *chhattí* ceremony is performed. In the case of a boy some of the brotherhood and other relatives assemble at the mother's house, each bringing a *ser* of wheat in *katorás*, or small plates, filled with rice and sugar. A suit of clothes, Re. 1-4, a piece of *gur*, *bhelí* and 10 *sers* of wheat are also given to the father's sisters. Among the Sikhs more is given, and among Sikh Sardárs still more. The Náín makes a *satyá* on the wall near the door and receives a rupee and some rice, and the mother eats some *khichrí* (rice and pulse cooked) on this day.

Chúchí dhuái ceremony.
Precautions.
Ghuttí.
Chhuání.
Panjírí.
Chhattí (6th day ceremony).
Satyá ceremony (cross).

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POPULATION.

Precautions: *Dasuthan* (10th day ceremony). *Sútak nikálná.* *Badhái* (or welcome) ceremony.

On the 10th day the members of the family and the Náín *líp* the whole house, clothes are washed, all earthen vessels broken and new ones bought in their place. On the 11th day the Brahman comes to the house, lights the *hom* (sacred fire), and by way of purification sprinkles the house with the Ganges water and thus the *sútak* or impurity is removed. Before this no outsider, such as a Brahman, Chhatrí or Vaishyá, will eat and drink from the kitchen of the house. After this cooked rice or *halwá* is distributed among the brotherhood. On the same day the various menials bring toys for the infant. Thus the Khátí brings a small bedstead and receives a garment and a rupee. The Náí and the Brahman put *dub* grass on its head, each receiving a fee. The Náís of the wife's mother and sister come with *badhái* (bringing *dub* grass) and receive a shawl and a rupee and sometimes more according to means. The mother of the wife sends 1¼ maunds of *laddús*, made of flour and *gur*, and 15 *sers* of *panjírí*, gold and silver ornaments, 2½ suits of clothes for the woman and 4 for the boy. On the 40th day the mother bathes and distributes a *ser* of *panjírí* among the brotherhood.

Chhúchhak or *Húe ká déná.* *Chhila* (40th day) ceremony.

Birth ceremonies. Muhammadans.

Muhammadans in this State do not as a rule observe any ceremony before birth. In accouchment the mother is laid on a quilt spread on a *chárpái*, her head being kept towards the north and her face towards Mecca. The *dái* severs the *nárwá* or navel string and buries it in the ground. Afterwards a Qází is sent for and he recites the *báng* in the child's right ear and the *takbír* in its left ear, receiving a rupee and some *gur*. Some date-juice is then poured into the child's mouth as a token of welcome if it is a boy. Some old woman gives the infant the *janam ghútti* which contains *sanna*, *amaltás*, *saunf* (anise), *harar* and black salt boiled in a piece of cotton (*phoá*). This is called *gurti* in the Punjab. The infant's aunt washes the mother's nipples with warm water, receiving some money and ornaments. This is called the *chúchí dhuái*. For three or four days only *chhuání*, a mixture of *ajwain*, *ghí* and *gur* is cooked and given to the mother to eat. After three or four days *panjírí* or *moí*, made of wheat flour, *ghi*, *gund* (or gum of the *kher* tree) and sugar, is given to the mother and also distributed among the relatives and brotherhood. On the sixth day the mother is bathed and her clothes changed. Cooked *senwín*, sweet boiled rice and large *chapátís*, baked potsherd, are distributed among the poor and the brotherhood. This ceremony is called *chhattí*. The mother is also bathed on the 10th, 20th and 40th days, and on the latter day the midwife receives a suit of clothes, a piece of *gur* (*gur kí bhelí*) and some money. This is called the *chhilá*. The mother is kept inside the room for 10 days and sleeps in the same room for 40 days. A lighted *chirágh* and a piece of iron (a sword or chain) are kept in the room at night, and are supposed to avert the bad influences of *bhúts* or ghosts. At the door of the room a fire is kept burning, and if any outsider wishes to enter, she throws *ajwain* and *rái* on it. No cat or dog is allowed to enter the room. The mother is considered impure for 40 days in towns and for 10 days in villages, and no one eats from her hand during that period. In the Punjab the first birth takes place at the house of the mother's father. If the child is a boy, the mother on returning to her husband's house brings back *chhúchhak*, *i.e.*, gold and silver ornaments, clothes, utensils, etc., for herself and the boy. In the Jínd tahsíl and its neighbourhood the birth takes place at the husband's house, but four or six months afterwards the mother visits her father's house and brings the *chhúchhak* on her return.

Báng (the call to prayer). *Ghútti.* *Chúchí dhoná.* *Kil nikálná.* *Chhúání.* *Panjírí.* *Chhattí.* *Chhilá.* *Chhúchhak* ceremony.

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Descriptive.
POPULATION.
Precautions:
Dasaundh ceremony.
Aqíqá.
Khatná.
Jhand.
Rasulia.

In the Jínd tahsíl some Muhammadans perform the *dasaundh* ceremony for a boy's welfare This consists in placing a *hanslí* or necklet put on his neck every year for 10 years. A sum of money is also spent in charity. The *aqíqá* ceremony is of the usual kind. Circumcision is termed *khatná* or *sunnat* and is performed at home before the age of 12 years. Within the *chhilá* or 40 days the infant's head is shaved, or rather its hair is clipped with scissors. Some wealthy people give gold or silver equal in weight to the hair as alms to the Náí and the poor. The *rasulia* ceremony is the same as in Baháwalpur.

Sex statistics.
Table 16 *of Part B.*

The number of males in every 10,000 of both sexes is shown below:—

Census of		In villages.	In towns.	Total.
All religions ...	1881	5,505	5,335	5,479
	1891	5,503	5,336	5,480
	1901	5,443	5,416	5,439
Census of 1901 ...	Hindus	5,434	5,412	5,431
	Sikhs	5,562	6,766	5,716
	Jains	5,465	5,253	5,382
	Muhammadans ...	5,381	5,069	5,266

The table below shows the number of females to over 1,000 male under five years of age as returned in the census of 1901 :—

Year of life.	All religions.	Hindus.	Sikhs.	Jains.	Muhammadans.
Under one year	930	941	944	520	891
1 and under 2	993	987	1,107	1,000	940
2 and under 3	985	1,020	779	1,588	1,015
3 and under 4	1,005	993	804	1,250	1,248
4 and under 5	928	935	819	909	960

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Descriptive.

POPULATION.

There are three distinct forms of marriage rites in vogue in the State,—(*i*) those observed among the Gaur Brahmans and Baniás, (*ii*) those observed by Sikh Sardárs and wealthy Jats, and (*iii*) the newly introduced *anand* rites among the Khálsa Sikhs. These are described separately below.

Hindu marriage ceremonies: Gaur Brahmans and Baniás.

A *pandit* consults the horoscopes of the boy and girl who are to be married and finds out a *shubh lagan* or fortunate date and hour for the wedding, receiving a rupee and a *sídhá* (provisions). This is called *bíáh ughaiwáná*, or fixing the date of the marriage. The brotherhood is then assembled and a marriage letter, sprinkled with *kungú* water and tied with *khámní* thread, is written at the girl's house and sent to the boy's parents. The *náí* takes this letter and hands it to the boy's father before the assembled brotherhood, receiving in return a *lág* or due. This is done two or three months before the wedding. The *tewá* is sent by the girl's father 15 or 20 days before the marriage to the boy's father through the *náí*. It lays down the exact time of the *pherá* and the number of *báns* to be observed with other details. Seven *sohágans*, or women whose husbands are alive, grind 5¼ *sers* of *urd* (pulse) in a handmill, each dropping seven handfuls of *urd* at a time into it. This is called *mánh* (*urd*) *ko hath lagáná*, *i.e.*, the beginning of marriage. One day and before the *bán* or *batná* ceremony the *haldat* takes place: 1¼ *sers* of barley with *haldí* (turmeric) are powdered by seven *sohágans* as before, and then parched and ground. Oil is then mixed with it and the mixture is called *batná*. Next morning the *bán* ceremony takes place. The boy receives 5, 7 or 9 *báns* and the girl two less in her own house. First the *ghí ungal* ceremony is performed, oil, *dub* grass and 7 pice being put in a *thúthi* (a small earthenware dish or cup) and then placed in front of the boy and his bride, the latter being seated on a stool, while the father, mother, and five other relations take *dub* grass in their hands, touch the feet, knees, shoulders and forehead of the boy and girl in turn seven times. This is called *ghí ungal dená*. After this the *batná* is rubbed on the boy or girl's body and washed off by the *náí* or *náín*. All this ceremony is called *bán*. On the day of the first *bán* a *kangná*, or cotton thread with seven knots, is tied round the right wrist and a *rakhrí* (a woollen thread tied on a betel nut) and an iron ring are placed round the left ankles of the boy and girl by the family priest (*parohit*). The *neotá* is a sum of money presented by members of the brotherhood, and by friends of the boy s and girl's fathers. The maternal uncles of the married boy and girl present *bháts* or *nának chak* containing suits of clothes and ornaments and some cash, which may be from Rs. 11 to Rs. 500 or more. The day before the wedding the *shánt* ceremony is performed, the 9 *gráhs* being worshipped by the boy's maternal uncle. This is done by the girl's maternal uncle on the *pherá* day itself. *Mandhá bándhna* is thus performed: holes are bored in the bottoms of three earthen vessels (*thúthís*) and a rope passed through them. They are then tied upside down to the upper end of a pole which is fixed in the middle of the courtyard of the house where the wedding is being celebrated. The married boy and girl with their parents worship their own *mandhás*. The women assemble and go to the house of the *kumhár* (potter), where they worship the potter's wheel and offer 14 pice, 5¼ *sers* of grain and some sweets. This worship of the wheel is performed in token of the *sudarshan chakar* of Srí Krishna, which was a great defence against evils, and also in honour of the wheel of creation. This ceremony is not observed by the Sikhs. The family priest,

Kungú chhirkí chitthí or *kungú* (sprinkled letter).

Tewá.

Biáh ká shagan karná.

Haldat and *bán.*

Kangná and *rákhrí bándhná.*

Neotá.

Bhát ceremony.

Mandhá bándhná.

Chak pújá.

Gharí charhná.

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Descriptive.
POPULATION.
Hindu marriage ceremonies: Gaur Brahmans and Baniás. *Barát* marriage (procession) and *milní* ceremony.

parohit, paints a *tilak* (mark) on the boy's forehead, dresses him with the *jáma* (or wedding clothes), and after performing *Ganesh púja* (worship of Ganesh) the boy mounts a mare and goes in procession to a temple, where he worships. Last of all he worships the village god called *Khera deotá* and then remains outside the village. The wedding procession next proceeds to the girl's village and halts outside it either in a garden or some suitable place. There the girls father brings a *dán* (dowry) of two shawls, gold and silver ornaments, two suits of clothes, a mare, and some money. which may be anything up to Rs. 200 according to his means. In the Sangrúr tahsíl this dowry is given at the departure of the wedding procession to perform the *khát* (bedstead) ceremony. But in the Sangrúr tahsíl a horse and shawls are given at this occasion.

Pherá.

The actual marriage ceremony (*pherá*) takes place at the time of the *lagan* announced by the horoscope. In the *angan* (square) where the *mandhá* (canopy) is erected, the family priests of both parties, and the boy and girl with their relatives, assemble. The boy is either seated on an *ásan* (seat) of *kushá* grass or on a low stool, *chaukí*, and the girl on a *khárí* (stool).

Aahaman.

The priest lights the *hawan* (sacred fire) and the worship of the nine *gráhs* is first performed. The boy puts water in his mouth three times with a spoon, while the Brahman recites a *mantar* which signifies that the mouth is purified.

Madh parkh.

The *madh parkh* ceremony is then performed; *dahí* (curd) is mixed with *búra* (sugar) in a cup (*katorá*) and shown to the boy and the girl : this is intended to create affection between them.

Sákhyá uchháran (repeating genealogy).

The family priests of both parties repeat the *sákhyás* (genealogies) of the boy and girl with their respective *góts* and clans, and they are made to touch hands.

Kanya dán.

The *kanya dán* is the delivering of the girl to the boy. It is done thus : the girl's father puts two pice or two rupees in the boy's hand and the girl's *parohit* pours some water on them and then the father puts the boy's right hand into that of the girl. Annas 2 or a rupee or more are given to every Brahman present. This is called *bhúr*. Two pice or 4 annas are also given to every poor person present. This is called *bára*.

Gánth jirná.

The girl's *parohit* ties the end of the bride's *orhná* to the bridegroom's *dopattá*. After this the *pherá* ceremony takes place, and they both walk four times round the *hawan* (sacred fire). In the first three *pherás* (turns) the bride walks before the bridegroom, but in the fourth the bridegroom leads her, and when they sit down they exchange seats. The bride is then given some sweets and retires into the inner apartments. The bridegroom's *maur* (crown) is taken by his mother-in-law, and he returns to the *dandalwásá*, leaving his knotted *dopattá* behind him.

Bhandár ceremony.

On the next day the *bhandár* ceremony is performed, and the bridegroom's father, with other members of the *barát*, receives a certain number of *pattals* containing from the bride's father, and besides sweets he gives some money to be distributed among the married sisters of the bride who live in the village.

Widá, bidá or *khát* (departure).

The next day the *widá* or leave-taking ceremony is performed : the brotherhood assemble at the bride's house where the bridegroom's father exhibits the *barí*, consisting of suits of clothes and ornaments, etc., for the bride with money and sweetmeats for the bridegroom's father. The *lágs* (dues) are then distributed among the *lágís*, such as the Náí, Dhobí, Chúhrá, etc.

Dhán bona ceremony

Then a bedstead (*khát*) is put in the square and bridegroom is seated on it. The father and other relations of the bride walk round it, dropping rice seed on the ground for good luck. This is called *khát* and *dhán boná* ceremony After it the *barát* departs.

Bohú ká utárná.

When the *barát* reaches the bridegroom's village, the bride is lifted down from her *rath* (chariot) before the house door by the bridegroom's mother accompanied by other women, and a vessel of water with some *pípal* leaves in it is placed on her head. On reaching the threshold the bridegroom's

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Descriptive
POPULATION.

mother measures both bride and bridegroom with a cloth, and sprinkles some water out of the vessel on the bride's head, the remaining water being thrown away. The bridegroom's sister then shuts the door and receives a small present in order to induce her to open it. The *kangná khelná* then takes place. In this the bride unites the bridegroom's *kangná* (a red thread tied round the wrist) and the bridegroom does the same to her. After this a ring is put in a *paránt* (a flat dish) containing water or *lassí*, and both bride and the bridegroom try to find the ring in it. Whoever finds the ring first is supposed to be the winner. This observance also takes place at the girl's father's house one day before the departure of the *barát* marriage process. The ceremony of *munh dikhái* is performed on the same day, the bride receiving small presents from her female relatives for showing them her face. With this the marriage ceremonies end. The bride after a few days returns to her parent's house, where she remains till the *mukláwá*, which takes place several years later. The *mukláwa* ceremony is held an odd number of years after the marriage. After it bride and bridegroom live as man and wife.

Hindu marriage ceremonies: Gaur Brahmans and Baniás.
Kangná khelná.
Munh dikhái.
Mukláwá.

Sikh Sardárs, Sársut Brahmans, Jats and Khatrís.
Lagan ceremony.

The marriage-letter is drawn up as among the Gaur Brahmans and Baniás, with the *tewá*, *lagan*, consisting of a cocoanut covered with red cloth and *khámní* thread, 5 *ashrafís* (gold coins) and 21 *sers* of sugar for the boy: 101 suits of clothes, gold bangles, *saggí* and silver *chand* and *panka* (ornaments) and shoes for the boy's mother: a horse with silver ornaments for the boy's father, and Rs. 51 for the *lágís* (menial servants) are also sent by the girl's father. These presents vary according to the parties' means. The *tewá* and *lagan* are taken by the family priest, the Náí, Mirásí, Chamár and Jhínwar, and for this they receive their dues, consisting of shawls, rupees and sweetmeats. The *mahúrat* or *shagan* ceremony is performed thus: five days before the wedding, 1¼ maunds of coarse rice, *bagar* and poppy seed are kept in water for a night and then the water is taken out and a *pádha* Brahman is called in. He traces the figures of the 9 *gráhs* in a square, with 5 dyes, henna (*menhdí*), *kúngú*, turmeric, *salára* (a black seed) and *átá* (flour), and then *pújan* (worship) of the 9 *gráhs* is performed. Then the *mahúrat* of the wedding is observed. Seven *sohágans* (wives whose husbands are alive) grind seven pieces of turmeric and put them in two earthen vessels. Then they put 5¼ *sers* of wheat into a winnowing basket and give it seven strokes with a pestle (*musal*). Then they take seven handfuls of wheat and grind it in a handmill. After this Ganesh *pújá* is performed and coarse rice (*bagar*) distributed among the children. *Rakhrí* (a phylactory of woollen thread) is tied round the left ankles of the pair. The *shánt* and *kangná* ceremonies are the same as among the Gaur Brahmans, but the *kangná* ceremony takes place on the same day as the *shánt* ceremony. Among Jats and Sikhs Sardárs *jandí pújan* (worship of the *jand* tree) is performed by the boy on the day the wedding procession starts. A cotton thead is passed seven times round the tree, and after pouring a little oil at the foot of the tree he strikes it seven times with a sword or *gandása* (hatchet). On the night of the *pherá* the *sohág patárí* (a basket containing things emblematic of a husband's life or *sohág*) is sent by the boy's father to the girl. It should contain 5 gold and silver ornaments, shoes, a comb, *sandúr* and saffron, a phial of *atar*, *sohág pura*, 14 dates, a cocoanut, a piece of sandal wood and *satnálá* (head-thread). The *pherá* ceremony is the same as among the Gaur Brahmans. The *barí* ceremony takes place on the day of departure. The bride's father sends from 7 to 21 baskets or dishes to the bridegroom, and he puts jewellery, suits of clothes, henna, fruit, etc.,

Mahúrat ceremony.
Shánt.
Jandí pújan (worship of *jand* tree).
Sohág patárí.
Barí.

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Hindu marriage ceremonies: Sikh Sardárs, Sársut Brahmans, Jats and Khatrís.

Khát ceremony.

in them and returns them to the bride's father. At the time of departure the *khát* (bedstead) ceremony is performed thus: a *pádhá* Brahman traces the figures of the 9 *gráhs* on the ground in a square and the bride's father worships them. Then a *khát* is put in the square and all the suits of clothes and ornaments for the bride, with the money, sweetmeats and utensils for the bridegroom's father, are arranged in the square and handed to him in the presence of the brotherhood. The *lágís* now receive their *lágs* (dues). The dowry, which varies with the party's means, may include cash, jewellery, clothes for the bride and bridegroom, shawls, cloth, cooking utensils, bed and bedding, a horse, camel or other animal (*muhrís*) and a *dola* (palanquin). A cow is given to the family priest (*parohit*), a buffalo to the barber (*náí*) and a pony to the musician (*mirásí*) of the bridegoom's party.

Khálsa Sikhs. *Anand* ceremonies.

Betrothal.

Fixing the date of marriage.

Among the Khálsa Sikhs the *anand* (marriage) ceremonies which were initiated by Amar Dás, the third Guru, have recently come into vogue instead of the Hindu marriage ceremonies. These are as follows:— The girl's father assembles his brotherhood at his house, certain *shabads* of the Granth Sáhib are recited, and the day of betrothal, which should be the birthday or *anand* (betrothal or wedding) day of a Guru is fixed. The girl's father then sends a Sikh with a *rahatnáma* (rules of Sikhism), a *kard* (knife), a *kará* (iron bangle), a *kanghá* (comb), two *kachh* (short drawers), a *bhelí* (a piece of *gur*) and a rupee to the boy's father. These are received by the boy in the presence of his brotherhood and a bit of *gur* is put in his mouth as a sign of the betrothal. The girl's father again collects his brotherhood and sends for a *granthí*, or reader of the Granth, to draw up the letter fixing the date of the wedding. This is sent to the boy's house by a Sikh, together with a *bhelí* and a rupee, which are received by the boy's father in the presence of his brotherhood. One day before the wedding procession starts, the boy is bathed and dressed in yellow clothes, and a sword or *kard* put in his hand. Thus dressed he recites an *ardás* (prayer) before the Granth, and then the brotherhood is feasted. The girl's father also gives a feast to his brotherhood one day before the arrival of the wedding procession.

Ardás (prayer) before the Granth Sáhib.

Barát (wedding procession). *Anand* or real *pherá* ceremonies.

Next day the procession proceeds to the girl's village, near which her father with a party of Sikhs, singing hymns, receives it. Meanwhile both parties interchange the Sikh salutation of *wáh gúrúji ki fatah*, and the girl's father gives the *milní*, consisting of money and clothes, to the boy's father. Then the procession proceeds to the girl's house, where flowers are scattered over the boy, who bows before the Granth, which is kept under a canopy, and sits there while a *granthí* reads passages from it. After this the wedding procession is put up in the guest-house. The *anand* or wedding takes place after midnight. A canopy is erected and the Granth Sáhib placed in the *angan* (square). Then the boy and the girl are seated on two *ásans* (woollen or cotton seats) face to face, while *rágís* (choristers) sing the *ásá kí wár* (verses in praise of God), and the *granthí* recites the *ardás* standing and invokes the Guru's blessings on the pair. Then he recites the conditions to be mutually observed by them, and when they have both agreed to them, the girl is seated on the boy's left, and one end of his *dopattá* is either placed in her hand or tied to her *orhná* (sheet). Then the members of her family stand up while the *granthí* recites the *láwás* (verses) which set forth the Sikh doctrines and praise of God four times, while the bridegroom leads the bride four times round the Granth. After this the pair sit on one *ásan*, the bridegroom being on the right. Again the *granthí* declaims the *updesh* (exhortation)

to them both, exhorting them to observe the rules of Sikhism and of the household. These being agreed to by them, the *granthí* recites *anand báni* (marriage verse), declares the marriage concluded before the Granth Sáhib, and prays for the Guru's blessings on the pair. Then the bride bows before the Granth and gives her hand to her husband. A *parshád* (of flour, sugar and *ghí* cooked) is offered to the Granth, and some of it given to the bridegroom, who eats half and hands the other half to his wife. Then a sum of money (*charháwa* or offering) is offered to the Granth. On the day of departure a dowry is given by the bride's father to the bridegroom for the girl.

CHAP. I, C.
Descriptive.
POPULATION,

Muhammadan marriage ceremonies: Betrothal.

Among Muhammadans after the preliminary arrangements between the two fathers have been completed the girl's father sends his Nái with a set of clothes for the boy's mother and a ring and a handkerchief for the boy, who is seated on a *toshak* (carpet) in the presence of the brotherhood to receive the gifts. Then a drum is beaten, and sugar and cooked rice distributed among the brotherhood. The Nái then departs, after receiving Re. 1-4 and a *thán*, or piece of cloth, and a shawl The ceremony is called *mangní*, and the betrothal is then complete. The next ceremony is the *sindhára*. When the date of the marriage has been fixed, the Nái is sent by the girl's father with a letter announcing the date. The Nái gets Re. 1-4 and a wrap (*chádar*) as his *neg* from the boy's father and returns. The *bán* and *neotá* ceremonies are the same as those of the Hindús. The procession (*janet*) on reaching the bride's village goes straight to the *Dandal-wásá*, where they are met by the bride's relations with the Nái, who gives them *sharbat* to drink. Then the bride's father gives Re. 1 and a *rezái* (quilt) to the bridegroom, while the latter's father distributes Rs. 3 or Rs. 4 among the *lágís*. After sunset the *nikáh* or marriage service is read by the Qází in the presence of witnesses, after the bride and bridegroom have signified their assent. The bridegroom then makes a promise to pay a certain amount of money (*mahr*) in case of *taláq* (divorce) to the bride. The *widá* ceremonies are the same as among the Hindus. Among Shaikhs, Sayads, Mughals and Patháns, the *mukláwa* ceremony does not take place, but it still obtains among the Ranghars. *Jahez* (dowry) is given according to rank and position at the time of *widá* as among the Hindus. Widow remarriage does not involve great expense. The Qází is paid Re. 1-4, and dates are distributed.

LANGUAGE.

Chief dialects.

The chief dialects spoken in the State are Bángrú or Deswálí including Hariání, Bágrí, Ahírwatí, Panjábí and Hindústání, and the figures in the margin show the numbers speaking them, and their distribution per 10,000 of the population as returned in 1901. Urdu is of course nowhere a rural dialect. It is confined to the educated classes in the towns, and the number speaking it was

Dialect.	Number of persons speaking.	Per 10,000.
Bángrú or Deswálí, including Hariání.	200,512	7,110
Bágrí	7,098	252
Ahírwatí	6,362	226
Panjábí, including Janglí ...	64,091	2,273
Hindústání	2,081	74

CHAP. I, C.
Descriptive.
POPULATION.
Bángrú.
Bágrí.
Ahírwatí.
Panjábí with its dialects.

returned as only 430 in 1901. Bángrú or Deswálí is spoken in the 8 trans-Ghaggar villages of *thána* Kulárán, close to the Gohla sub-tahsíl of Karnál. It is locally called Nalí or Jánd and is said to be a branch of Hindústání. Hariání, spoken in the Hariání tract of the State, which covers nearly the whole of *pargana* Jínd and a large tract of *pargana* Dádrí, is also supposed to be a debased form of Hindústání. As spoken in *pargana* Dádrí it also contains Bágrí words. Pure Bágrí is spoken in *thána* Bádhra, tahsíl Dádrí. Ahírwatí is spoken in the Ahírwatí tract of *pargana* Dádrí. Panjábí is spoken in the Sangrúr *nizámat* and has three special dialects in this State, *viz.*, Janglí, Jatkí and Pawádh. The Janglí dialect is spoken in the Sangrúr and Bálánwálí *thánas*. As spoken in Sangrúr *thána* it is mixed with Pawádh and pure Panjábí, but in Bálánwálí *thána* pure Janglí is spoken.

TRIBES AND CASTES.

Priestly castes : Brahmans.

Brahmans, who number 29,630 in the State, are mainly found in the towns. In the villages the few Brahmans there are generally follow agricultural pursuits. Sársut Brahmans are found in Sangrúr and Gaur Brahmans in Jínd, Safídon and Dádrí. These are the professional Brahmans. The Bhát, Biás, Dakaut and Acháraj Brahmans are considered inferior.

Chamárwa Brahmans.

Chanor and Banor were two brothers, Brahmans, who set out to visit the Ganges. One day a calf fell on the *chaunká* where they were cooking their food and died there. Chanor at the request of his brother removed the calf, and his brother thereupon excommunicated him. Chanor joined the Chamárs and his son was recognised as a Chamár and called Rám Dás Bhagat. His descendants are called Rámdásiás or Chanors. They are the only Chamár group that employs Brahmans. These Chamárwa Brahmans, as they are called, perform all Brahmanical rites for their clients and wear the *janeo*. Other Brahmans, however, do not associate with them. The story goes that Rám Dás Bhagat selected a Brahman as his spiritual guide when he was out-casted from the Brahmans, and the descendants of this Brahman are the Chamárwa Brahmans. Chanors only marry Chanors, but they exclude four *góts*.

The Jogí castes.

Jogís who have reverted to 'secularity' (*ghirast-áshram*) still call themselves Jogís, though they retain their original *gót*. Thus there are Chauhán Jogís of the Patsaina sect in Jínd. They claim descent from Manha, a Chauhán who became a Jogí. His wife also became a Jogan, but they both reverted to a secular life and settled at Baluána in Patiála, whence they migrated to this State. Their descendants are Chauháns by *gót* (but apparently Jogís by caste). Jogís of the same sect and of the following *góts* are found in Jínd :—Túr, Ráwal,[1] Gathwála, Madár, Bachchhal, Bachchhak, Kachwáha and Napiál. In marriage three *góts* are avoided, and also the group of their spiritual collaterals. They intermarry with the Kanphárá Jogís. *Karewá* is practised. They eat *kachchí* food only from Brahmans, Khatrís, Vaishyas, Jats, Ahírs, Káyasths and Kaláls. An account of the religious orders of the Jogís is given below (page 254).

[1] Ráwal means 'novice.'

CHAP. I, C. Descriptive. POPULATION. Tribes and castes. Commercial castes.

Baniás (19,169) are the most important commercial class in the State. Their divisions—Agarwáls, Oswáls, Sirímáls and Mahesrís—appear to be real tribal divisions, for they do not smoke or eat with one another. The Agarwáls are found principally in Jínd tahsíl. They have 17 *góts*. The Oswáls and Sirímáls are all Jains, and are called Bhábrás. The Oswáls have the following *góts* :—

1. Ranke.	4. Bambal.	7. Bamb.	10. Kohár.
2. Dogar.	5. Lorye.	8. Jakh.	
3. Gadye.	6. Bhálú.	9. Náhar.	

They avoid four *góts* in marriage. Their name is derived from the town of Osia-Nagrí in Márwár, and the legend regarding their conversion to Jainism is that about Sambat 220 the Rája of Osia-Nagrí, having no issue, went to see (*darshan karná*) Srí Ratan Súrí, an ascetic who was practising austerities (*tap*) in a forest near the town, and as he was granted a *bar* (boon) by the ascetic, he had within the year a son who was named Jai Chand. The boy was, however, bitten by a serpent and died. The ascetic on hearing of this sent one of his disciples to stop the cremation, and, when the body was brought to him, ordered it to be taken back to the palace where the prince had been bitten, telling his wife to lie down beside it as before. At midnight the snake returned. licked the bite, and the prince was thus restored to life. On this the Rája, with all his court and people, became Jains. He and his family took the name of Srí Srímál, his courtiers that of Srímál, and the Kshatriyás that of Oswál. The *góts* of the Srímáls are—

1. Chanália.	3. Kánaudia.	5. Jaumwál.
2. Boria.	4. Bángaria.	6. Tánk.

An account of the Jains as a religious community will be found below. Khatrís only number 470 throughout the State.

Agricultural castes: Jats.

The Jats, who number 95,215, or 33·7 per cent. of the total population of the State, are by far the most important caste, and form the backbone of the agricultural population. Their distribution by religions is shown in the margin. The Sikh Jats are found only in tahsíl Sangrúr. The principal Jat tribes in the State are the Sangwán (8,013), Sheorán (4,335), Ghatwál (3,883), Redhús (3,377), Phogát (3,044), Láthar (2,263), who are all Hindus, and Cháhil (2,939), who are mainly Hindus, and the Siddhu (3,612) and Mán (2,787), who are mainly Sikhs. An account of some of their *góts* is given below.

Hindus ...	71,118
Sikhs ...	23,394
Muhammadans	703

CHAP. I, C.
Descriptive.
POPULATION.
Tribes and castes.
Ahláwats.

The Ahláwat *gót* is descended from Ahla, its eponym. It has held three villages, Lajwána Khurd, Fatehgarh and Rúpgarh in tahsíl Jínd for 20 generations or more. About 400 years ago the descendants of Ahla immigrated from Dighal, a village of Sámpla tahsíl in Rohtak, and settled at Rúpgarh. The Ahláwat Jats are all Hindus.

Bhainswáls.
Bhedas.

The Bhainswál *gót* (from *bhains*, buffalo) is found in tahsíl Dádrí. The Bheda (from *bheda*, a sheep) is found in tahsíls Sangrúr and Dádrí.

Cháhils.

The Cháhil Jats claim descent from Bála, son of a Chauhán Rájpút, who contracted marriage by *karewá* with a Jat widow. Their ancestor agreed to accept offerings to Gúga, and thus acquired power and called his *gót* Cháhil.[1] He also agreed to accept [illegible]s offered to Gúga, and the Cháhil (whatsoever their caste) still receive these offerings. This *gót* is found in tahsíls Jínd and Sangrúr, holding 6 villages in the former tahsíl, *viz.* Devrár, Radhána, Daryáwála and Baraudí.

Dallál, Deswál, Mán and Sáwal Jats.

The Jats of the Dallál, Deswál, Mán and Sáwal sub-septs claim descent from Dalla, Desú, Mán and Sewá, the four sons of Khokhar, a Chauhán Rájpút by his *karewá* marriage with a Jat widow. The Dallál *gót* holds seven villages in tahsíl Jínd, and the Deswál four in *thána* Safídon of that tahsíl. The Mán and Sáwal hold no villages, but are found in small numbers in villages of the Jínd and Sangrúr tahsíls.

Duns.
Gawarias.

The Dun *gót* (so called from *duhna* to milk, because they used to milk she-buffaloes, it is said) holds two villages, Karela and Bhabbalpur, in Jínd tahsíl, and is also found in small numbers in tahsíl Sangrúr. They migrated from Hánsí and founded the above villages. The Gawaria *gót* (from *gaie*, cow) is found in small numbers in the villages of Jínd tahsíl.

Gathwálas.

The Gathwála (from *gatha*, a burden) were once carriers by trade. They hold 10 villages in tahsíl Jínd, and were immigrants from Hulana, a village in the Gohána tahsíl of Rohtak. Their villages are Rámnagar, Rám Kalí, Páulí, Shamlo Kalán, Narána, Naráni, Gataulí, Lalat Khera, Anchora Kalán and Kurar.

Gendás.
Ghanghas.
Jáglán.

The Gendás *gót* is found in villages of tahsíls Sangrúr and Dádri. Its name is said to be derived either from *gandása*, an axe, or Gendwás, a village in tahsíl Hissár. The Ghanghas *gót* holds Bhanbewa village in tahsíl Jínd. Their ancestor migrated from Bhiwání tahsíl in Hissár, and settled in Bhánhewa. The Jáglan *gót* is descended from Jágú, a Rájpút, who founded Jáglán in Hissár, and it holds three villages, Anta Kalán, Jalálpura Kalán and Rajána, in tahsíl Jínd, having immigrated from Khánda, a village of Hánsí tahsíl in Hissár, 17 generations ago.

Kajláns.

The Kajlán *gót* claim descent from Kajla, a Chauhán Rájpút who married by *karewá* an Ahír widow, and thus became a Jat. It holds Hatwála, a village in tahsíl Jínd, founded 15 generations ago, and Kajal Khera with other villages in Hissár.

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[1] The *pújárís* of Gúga are generally called Cháhil in Jínd tahsíl, but in Sangrúr they are called *bhagats*.

CHAP. I. C. Descriptive. POPULATION. Tribes and castes. Jats. Kál Khands.

The Kál Khand *gót* is descended from Kál and has for 25 generations held the villages of Bawáná and Buradahar in tahsíl Jínd, which they founded, having migrated from Rámpur-Khandal in Delhi.

Kundús.

The Kundú *gót* is descended from Kundú, a Rájpút, who married a Jat widow by *karewá* and so lost status. It holds six villages in Jínd tahsíl (see under Phogát).

Lathars.

The Lathar *gót* claims descent from an ancestor who migrated from Jaisalmer and married a Jat widow. He was once attacked and surrounded by enemies whom he put to flight, but one of them whom he had captured killed him by thrusting a *láthí* or stick into his mouth, whence the name of the *gót*. They hold seven villages in the Jínd tahsíl, *viz.*, Julána, Shádípur, Des Khera, Buddha Khera, Karsaulí, Rájgarh and Lajwána Kalán. Julána was founded 22 generations ago.

Mors.

The Mor *gót* holds one village in tahsíl Sangrúr. It reverences the peacock because the mother of its ancestor who was born in a *jangal* died in giving birth to him and the child was protected from a snake by a peacock. It is said to be connected with the Khíchar *gót*.

Narwáls.

The Narwál *gót* is found chiefly in tahsíl Sangrúr. It derives its name fancifully from *narwál*, *lit.* beating, because its progenitor used to take such care of the grass growing in waste land that he used to beat the dust out of it. It holds a large part of Jhamola, a village in Jínd tahsíl.

Púrias.

The Parwária or Púria *gót* derives its name from *púr* or hemp, because its progenitor cultivated that plant, and it still points to the *johrí purwálí* or hemp tank near Gúgaherí in Rohtak as the tank used by its ancestor. It is found in Zafargarh, a village of Jínd tahsíl.

Pálús.

The Pálú *gót* claims descent from Pálú, its eponym, and holds a part of Jhamola, a village in the Jínd tahsíl.

Phogáts.

The Phogát Jats own 12 villages in tahsíl Dádrí. They claim descent from a Chauhán Rájpút of Ajmer who first settled in Sanwar, a village in Dádrí, but Máhí, son of Bhallan Sangat Rái, his descendant, abandoned Sanwar and founded a village or *khera*, whence he expelled Kundú Jat and took possession of the 12 villages held by him. The Kundú Jats are now found in tahsíl Jínd. The Phogát derive their name from *phog*, a plant (used as fodder for camels and also eaten by people in the Bágar) which grew abundantly in the village, which was also named Phogát. The *gót* worships Bábá Shámí Diál, a Bairágí *faqír* whose shrine is at Dádrí. The Phogát villages are:—Dádrí, Ráwaldí, Kámodh, Jhanjar, Khátiwás, Lohárwála, Shamspur, Maurí, Makrána, Makrání, Dhání and Tikán.

Púnias.

The Púnia *gót* once held 360 villages in or on the borders of Bikáner. The Púnias are by origin Jats and do not aspire to Rájpút descent, claiming to have been made Jats by the *pun* or favour of Mahádeo. They are found in tahsíls Sangrúr and Dádrí, and hold Akálgarh in Jínd tahsíl. The following are the Púnia villages:—

Tahsíl Sangrúr ...	Buzurg.	Kalaudí.	Mandí Khurd.
	Ballamgarh.	Ghábdán.	Chupkí.
	Máhilán.	Sangrúr.	Nanhera.
Tahsíl Dádrí ...	Atalah Kalán.	Mánkáwás.	
	Siswála.	Súrajgarh.	
	Pandwán.		

CHAP. I, C.
Descriptive.
POPULATION.
Tribes and castes.
Jats.
Ráthís.
Gohrás.

The Ráthi Jats claim descent from a Ráthor Rájpút, who contracted a *karewá*. They are found in some villages in tahsíl Dádrí, and also hold Khera Bakhta, a village founded eleven generations ago in Jínd. The Gohra *gót* is descended from Gohar, a Tunwár Rájpút. It holds Sila Kherí in Jínd tahsíl.

Redhús.

The Redhú *gót* is descended from a Jat, Redhú, who founded Kandela in tahsíl Jínd, and has held 14 villages in that tahsíl for 25 generations, having migrated from Hissár. Their villages are:—Kandela Khás, Bhatwála, Shahábpur, Barsána, Jíwanpur, Lohchap, Dálamwála, Manoharpur, Srírág, Ghúnga, Igrá Kherí, Taloda, and Kehar Kherí.

Bhanwálas.

The Bhanwála *gót* is descended from Bhána, a Ját, who founded Sawáya in Jínd, in which tahsíl it has also held Asan, and Pilukhera for 24 generations.

Sangrotas.

The Sangrota *gót* claims descent from a Chauhán Rájpút who killed a dacoit with a *sengar* or quarter-staff, and migrated from Karnál. It holds four villages—Dhigána, Jámní, Bhairon Khera and Hatthwála—in tahsíl Jínd.

Sangwáns.

The Sangwán Jats claim descent from Sardhá, a Rájpút of Sarsú Janglú. Sangú, son of Nainú, his descendant, migrated from Ajmer and founded Bághanwál near Kherí Buttar, Tawála and Jhojú in the Dádrí tahsíl. Sangú became a Jat. He brought with him Mahta, a Godária Brahman, a Jhanjária Náí, a Khurián Dúm, and a Sahjlán Chamár, and these *góts* are still clients of the Sangwán, which holds 57 villages in Dádrí, 55 of these lying in the Sangwán *tappá*. It also owns one village in tahsíl Jind.[1] From this tribe are descended the Jakhar and Kadan *góts*, each of which holds twelve *bas* or villages in Rohtak, and the Pahil, Mán[2] and Kalkal *góts*.

Jakhars.

The Jakhar *gót* does not intermarry with the Sangwán or Kadán *góts*; these two latter, however, may marry with each other.

[1]The following are the Sangwán villages:—

Charkhí.	Kubja Nagar.	Mandí Kehar.
Fatehgarh.	Chhapár.	Rahrauda Kalán.
Pantáwás Kalán.	Dohka Harya.	Siswála.
Pantáwás Khurd.	Dohka Dína.	Birhí Kalán.
Dohkí.	Dohka Mawjí.	Birhí Khurd.
Ikhtiárpura.	Ataila Kalán.	Pándwán.
Rásiwás.	Ataila Khurd.	Mánkáwás.
Kherí Battar.	Baláwál.	Pachopa Kalán.
Kherí Búra.	Mandaulí.	Pachopa Khurd.
Mahra.	Mandaula.	Ghilka Herá.
Tiwála.	Abidpura.	Gokal.
Bádal.	Balálí.	Barsána.
Asáwarí.	Katlána.	Mandí Harya.
Godána.	Gaurípur.	Mandí Paránu.
Jhojhú Khurd.	Sohúwás.	Narsingwás.
Jhojhú Kalán.	Galkata.	Dúdiwála Nandkarn.
Rámalwas.	Nandgáon.	Bhirwí.
Kalálí.	Sárang.	Rahraudí.
Dúdíwála Kishanpura.	Bindrá Ban.	Rahrauda Khurd.

[2]But the Mán are said to be allied to the Dallál, Deswál and Sewáls,—see under Dallál.

CHAP. I, C.
Descriptive.
POPULATION.
Tribes and castes.
Jats : Sankhláns.

The Sankhlán *gót* claims Chauhán Rájpút origin. It held Gorán village in Rohtak, where in consequence of some success gained over the Muhammadans, who objected to the sounding of the *sankh* or conch-shell, it acquired the title of Sankhlán. It is found in small numbers in villages of the Jínd tahsíl.

Sarans.

The Saran *gót* claims Rájpút origin. Its ancestor migrated from Sahárangur and lost status by marrying a Jat widow. It holds Júlání village in Jínd tahsíl, and is also found in small numbers in villages of tahsíl Dádrí.

Sheoráns.

The Sheorán *gót* claims descent from Sheora and Samathra, Chauhán Rájpúts, who migrated from Sámbhar and settled in Sidhú in the Lohárú State. They founded villages in Lohárú and in the Dádrí tahsíl, and their descendants held a *chaurásí* or 84 villages, 52 in the modern State of Lohárú and 32 in tahsíl Dádrí, but the number of villages is now about 100 all told, the *gót* holding the 35[1] villages of the Sheorán *tappá* in Dádrí. From the Sheorán are descended the Dhankar, Dháka, Tokas, Jabar, Kundú, Rapria and Phogát.

Sahráwats.

The Sahráwat *gót* claims to be Túr Rájpúts by origin. Their ancestor conquered Táràgadh in Akbar's time and thus obtained the title of Súr Bir or chieftain, whence the name Saráwat or children of Sar (Súr). It holds two villages in Jínd tahsíl and is found in small numbers in villages of Dádrí.

Sinhmárs.

The Sinhmár (or 'tiger-slayer') *gót* is found in small numbers in the villages of Gataulí, Jajawantí and Bartána in tahsíl Jínd and in tahsíl Dádrí. Originally Kalhár by *gót*, one of them killed a tiger and acquired the title of Sinhmár.

Rangís, Jarjas, Berias, Jharís and Khichars.

Five *góts* of the Jats derive their names from parts of the *berí* tree, thus—

(*i*) Rangí, from *rang*, or bark of the *berí* tree used for dyeing,

(*ii*) Jaria, from *jar*, the root,

(*iii*) Beria, from *ber*, the fruit,

(*iv*) Jharí, or seedlings, and

(*v*) Khichar, or bud.

These five *góts* may, however, intermarry. They are found in small numbers in tahsíl Dádrí.

Rájpúts.

Rájpúts are found in tahsíl Dádrí and the Safídon *iláqa* of Jínd. Their distribution by religion is shown in the margin. The Punwárs who number 3,608 are mainly Hindus, and so are the small Játú group, the other sub-divisions, Bhattí, Chauhán and Mandáhár being mainly Muhammadans. Hindu Rájpúts are found in about 31 villages of the Dádrí tahsíl, while the Muhammadan Rájpúts, or

Hindús	4,908
Sikhs	10
Muhammadans ...	5,404

[1]The following are their villages in Dádrí tahsíl:—

Shám Kalayán, Doárka, Ládáwás, Dandma, Bhúpálí, Kárí Tokha, Kárí Adú, Kárí Rúpa, Kárí Dás, Kárí Dharní, Kárí Múdh, Khorra, Gobindpura, Mathra, Súrajgarh, Lád, Bhándwa, Hánsáwás Khurd, Hánsáwás Kalán, Nánda, Dhanásarí, Kaskanda, Chándwás, Bádhra, Jeolí, Nímar, Kanarah, Kadma, Ún Mutasil Badhwána, Dagrolí, Rodrol, Chandainí, Jagrámbás, Rám Bás, and Húí.

AP. I, C — Descriptive. POPULATION. Tribes and castes. Rájpúts.

Ranghars, live chiefly round Safídon. Ranghar is fancifully derived from *rana*, strife or battle, and *ghar*, home, owing to their turbulence. The Ranghars are Muhammadan Rájpúts who were in this part of India largely converted to Islám in the reign of Aurangzeb. They have the same *góts* as the Rájpúts, including Bhattí, Punwár, Túr, Játú, Chauhán, Mandáhar, Batgujjar, Mander, Kandáhr, Panhár and Sankarwár. The Ranghars of Jínd tahsíl claim descent from Fíroz, son of Bhúra the first Hindu Rájpút converted to Islám under Aurangzeb. They avoid one *gót* in marriage, and the bridegroom wears a *sehrá* on his forehead, not *a maur* or crown. They still have Brahman *parohits*, who give them protective threads (*pahunhchí* or *rakshabándhan*) to wear on the wrist at the Solono festival, and *naúrte* or barley seedlings which they put in their *pagrís* on the Dasehra. The *parohits* are given money at such festivals and at weddings. They eat and smoke with all Muhammadans except Mirásís, Dhobís, Pharáís, Khatiks, Chamárs and Chúhrás. They do not practice *karewá* as a rule. Those, who do, are looked down upon, but not excommunicated. They strictly observe *parda*, and their women generally wear blue trousers, a *kurtí* or bodice and a blue and red *chádar*. They are addicted to cattle-theft and have chiefs called *agwás*, i.e., *agewálas* or *agesambhálnewálas*, who take charge of the stolen cattle and keep them for a time by turns. When the owner gets a clue, he goes to the *agwa*, who restores the cattle for a consideration, called *bhúnga*, which is divided between him and the actual thieves. They profess belief in Gúga Pír, but most of them have strong faith in Deví Shaktí, and before starting on a thieving expedition they often vow to offer her a tenth of the booty, which is called *dasaundh*. The following proverbs illustrate their turbulent and thieving character:—*Ranghar mit ná kíjiye, Ai kanth nádán: Bhuká Ranghar dhan hare, Raja hare parán.* "O simple-minded husband, do not make friends with a Ranghar, for when hungry he steals and when rich he murders." *Ranghar kis ká piyárá, le rok batáde nárá; Ho tínká, mol kare bárá le to le, nahín dikháwe talwárá.* "A Ranghar, dear to no one, borrows in cash and pays in cattle. He asks Rs. 12 for a cow worth Rs. 3 saying 'Take it or look on the sword.'"

Other agricultural castes: Ahírs.

Other agricultural castes are the Ahírs, Aráíns and Málís, and various other smaller bodies. The Ahírs have the following tradition as to their origin: A Brahman once took a Vaisya girl to wife and her offspring were pronounced *amat-sangiá* or outcast; again a daughter of the *amat-sangiás* married a Brahman and her offspring were called Abhírs (*i.e.*, Gopas or herdsmen), a word corrupted into Ahír. They are divided into three sub-castes:—(1) The Nandbansí, who call themselves the offspring of Nanda, the foster-father of Srí Krishna; (2) the Jádú-bansí, who claim to be descendants of the Yádú, a nomadic race; and (3) the Guálbansí, who say that they are descended from the Gopís, who danced with the God Krishna in the woods of Bindrában and Gokal.

Some of the *góts* of the Nandbansí Ahírs are—

1. Harbanwál.
2. Kaholí.
3. Khatbán.
4. Bachhwál.
5. Pacharia.
6. Rábar.
7. Sanwaria.

CHAP. I, C.

Descriptive.

POPULATION.

Tribes and castes.

Other agricultural castes: Ahírs.

The Jádú-bansí Ahírs are mostly found in the Ahírwatí and Hariána tracts which lie partly in this State, while the Nandbansís and Guálbansís are found in Mathura and Bindrában. All three sub-castes are endogamous and avoid four *góts* in marriage. The *góts* of the Jádú-bansís are—

1. Sánp.	19. Notiwál.	37. Mandhar.
2. Thokarán.	20. Dholiwál.	38. Khalodhia.
3. Kalgán.	21. Jharudhia.	39. Narbán.
4. Bálwán.	22. Dábar.	40. Kankas.
5. Khálod.	23. Jarwál.	41. Kakrália.
6. Khola.	24. Sonária.	42. Khiseva.
7. Dhundala.	25. Abhíria.	43. Mohal.
8. Kosalia.	26. Sultánia.	44. Khurmia.
9. Mitha.	27. Tohánia.	45. Jánjaria.
10. Lanba.	28. Chatasia.	46. Datalí.
11. Lodia.	29. Chura.	47. Karera.
12. Dahia.	30. Mahla.	48. Kinwal.
13. Kharpara.	31. Kalália.	49. Bhúsaria.
14. Bhusla.	32. Bhagwária.	50. Nagária.
15. Jádam.	33. Khorria.	51. Harbála.
16. Bachhwalia.	34. Bhankaria.	52. Dumdolia.
17. Tundak.	35. Pachária.	53. Kákudia.
18. Khosa.	36. Kharotia.	54. Bhunkálán.

Religion of Ahírs.

The Ahírs are all Hindús. They worship Shiva, Deví and Thákur, whose temples they frequent. They consider the *pípal*, *tulsí*, *siras* and *barota* sacred, do not even cut a branch from them, and often worship the two former. They consider it a great sin to kill cows, oxen or bulls, and they worship them. They worship the small-pox goddess to protect their children, and reverence Brahmans, giving them *dán* or alms. They keep fasts on Sundays, Tuesdays and the Ikádshí days, and make pilgrimages to Gaya. They adopt *gurús* who are either Brahmans or Bairágís, receiving *kanthís* (beads) from them and also a *gurú mantra*, called the *Krishna mantra*, and offer them two or three rupees as *bhet* or *pújá*. They chiefly worship Srí Krishna. Their birth, death and marriage ceremonies resemble those of the Málís, Gújars and Jats. Like them they practise *karewá*, but the elder brother does not take the widow of the younger. They eat uncooked and cooked food with all Brahmans and Vaisyas, but the latter do not eat uncooked food with them. They will eat uncooked food with Rájpúts, Jats, Hindu Gujars, Rors, Sunárs and Tarkháns. Their primary occupation is rearing cattle, making *ghí*, and selling milk. As cultivators they do not take a high place, as they depend more on their cattle than on their fields. Their women wear blue coloured gowns (*lenghás*).

Social position.

CHAP. I, C.

Descriptive.

POPULATION.

Tribes and castes.

Other agricultural castes: Málís.

The Málís in Jínd (4,491) are mainly Hindus and are by occupation caste gardeners (Sanskrit Málakár, one who makes garlands). They have the groups noted in the margin. Group I do not eat flesh and hence are called *ujjal-baran ke* Málís (or superior Málís). Group II are Púrbíás and eat flesh, whence they are called *níche baran ke* Málís (inferior Málís). The first five sections perform the Hindu wedding ceremonies, avoid 4 *góts* in marriage, and practice *karewá*. They adopt Brahmans or Bairágís as their *gurús*, and receive *kanthís* (beads) from them. Sikas Málí girls wear glass bracelets (*chúrís*), but married women do not. Besides gardening, some Málís work as watermen in tahsíl Dádrí. In tahsíl Sangrúr some of them have adopted Sikhism and follow the Guru Granth. In tahsíl Jínd are mostly found Phúl Málís of the Bhagel and Sawáníwál *góts*. Gola Málís of the following 9 *góts* are found in the State: Kapur Kainthlí, Tánk Girnú, Dhaya, Agarwál, Gau Sach, Kohár, Bawáníwál and Bágrí.

I.—Endogamous sub-caste.	1.	Phúl.
	2.	Gole.
	3.	Bhágirikí.
	4.	Siána.
	5.	Súrajbansí.
II.—Endogamous sub-caste.	6.	Kachhwáí
	7.	Sikas Kanchái.
	8.	Káchhí.
	9.	Machhí.

The Mughals.

The Mughals (854), who are mainly confined to the town of Jínd and are a diminishing community, are represented by the Chaghatta and Turkmán tribes, which intermarry with each other and with Shaikhs and Patháns, but to Sayyids they only give daughters and do not obtain wives from them.

Artisan and menial castes: Sunárs.

The Sunárs (1,539) have two main sub-castes (*faríq*), Mair and Tánk, which in this State are strictly endogamous. They claim descent from Marrutta, a Rájpút. The Mair claim to be a branch of the Bhattí[1] Rájpúts. The Tánk, a sept of Rájpúts, in the western Districts, claim to be descendants of the Yádú-bansí. The Bagge, a Mair *gót*, claim descent from Ráo Chhabila of Delhi, whose complexion was *bagga*, which means white in Panjábi, whence their names. The Plaur, also a Mair *gót*, claim descent from Saint Pallava, whose name is derived from *Pallava*, or "leaf," owing to his worshipping below the leaves of a *banyan* tree. The Masan *gót* of the Mairs claims descent from a child born when his mother became *satí* at the *chhala* or *masán*, 'burning place.' The Jaura derive their origin from the twin (*jaura*) birth of a boy and a serpent. The serpent died, but the boy survived and the Sunárs of this *gót* still reverence the serpent.

Tarkháns.

The Tarkháns (6,513) are mostly Hindus. In Jínd tahsíl the Hindu Tarkháns have two sub-castes, Dhaman and Khátí, the women of the former wearing the nose-ring, while those of the latter do not. The two sub-castes eat and smoke together, but do not intermarry. The Khátí *góts* are Sapál, Manor, Min and Tin. The Dhaman *góts* are Rapál, Jandú Matháru and Birdí. In marriage they avoid four *góts* and practise *karewá*. The Khátís worship Guru Govind Singh and the Dhamans Sidh, whose shrine is at Rakhra, a village ten miles from Nábha. The Muhammadan Khátís have the same sub-castes as the Hindus, but are further divided into Desí and Multání. These two groups intermarry. The Muhammadan Dhamans have three sub-castes, Birdí, Cháne and Mankú.

Náís.

The Náís (5,371) are nearly all Hindus. They claim descent from Bhána and Gokal, the two sons of Sain Bhagat. The descendants of Bhána are Banbherú and those of Gokal Golás. The *gót* names are taken either

[1] Bhattí (Sanskrit Bhatta, lord), a Rájpút sept of the Punjab Branch. Bhattí, the Panjáb form of the Rájpútána word Bhátí, is the title of the great modern representatives of the ancient Yádú-bansí or Royal Rájpút family, descendants of Krishna and therefore of Lunar race.

from the names of ancestors or of the places whence those ancestors immigrated. The Muhammadan Banbherús marry within the *gót*. A man of another caste cannot under ordinary circumstances become a Náí. If, however, a boy of another caste is apprenticed to a Náí who has influence in his caste, the master obtains a Náí wife for the boy, and he thus becomes a Náí. The *pancháyat* system still obtains among the Náís. The head of the *pancháyat* is the *sarpanch*, who lives at the *sadr*. Subordinate territorial divisions are the *nizámat* and *thána*. Hindus pay especial reverence to Sain Bhagat, and Muhammadans to Sulemán.

The Mirásís (1,698), a caste of singers, minstrels, and genealogists, are mainly Muhammadans. The word *mirási* is derived from the Arabic *márís*, 'inheritance,' the members of this caste being hereditary bards or minstrels. They are divided into the following eight occupational groups, which as a rule do not intermarry one with another :—

1. Rái Mirásís, who receive education, and as *padhás* teach boys Hindí accounts, &c., and also compose *kabits* (verses). These are *mirásís* of the Jats.

2. Mír Mirásís who recite eulogistic verses.

3. Kaláwant, 'possessed of art and skill' (*kala*), who sing and play on the tambourine and are *mirásís* of the Rájpúts.

These three groups are true Mirásís.

4. Karhale Mirásís, who are considered lower than the real Mirásís, as their ancestor married a woman of another tribe. They are genealogists and their musical instruments are the *tabla* (small drum) and *sarangí*. The true Mirásís do not marry with them.

5. Naqqál Mirásís, who are mimics. They have no relations with the true Mirásís.

6. Dúms, who live in company with dancing girls, and play the *tabla*, *sarangí*, etc., when they sing and dance. On this account they are considered entirely distinct from, and lower than, the true Mirásís, with whom they do not intermarry or associate.

7. *Rabábís*, who are really Mirásís, and trace their descent from Bháí Mardána, who was a Mirásí and played the *rabáb* before Guru Nának, whence his descendants were called Rabábís. They do not intermarry with Mirásís or Dúms. They beg alms only from Sikhs, while Mirásís beg from all castes. They believe in Guru Nának and recite the *shabds* of the Granth. Their instrument is the *rabáb*.

8. Dhádhís, who play the *dhadh*, and sing of the deeds of the heroes of the past. A Dhádhí will marry with a Dhádhí, but not with other Mirásís.

A *kabit* (verse) describes these divisions, thus—"*Gunán ke ságar hain, zát ke ujágar hain, bikhárí bádsháhon ke, parbhon ke Mirásí, singhon ke Rabábí, Qawwál Pírzádon ke; sabhí hamen janat hain, Dúm maljadon ke*"—"We are the ocean of knowledge (*gun*), the enlighteners of castes, beggars of the kings, Mirásís (hereditary bards) of our *jajmáns* (patrons), Rabábís of the Sikhs, and Qawwál (story-tellers) of the Pírzádás (Shaikhs). All men know us, we are the Dúms of rogues.

CHAP. I, C. — Descriptive. POPULATION. Tribes and castes. Artisan and menial castes : Mirásís.

The *góts* of all these Mirásís, Dúms, Rabábís, &c., are the same, and are as follows :—

1. Mokhars, the Mirásís of the Punwár Rájpúts and Jats.
2. Tangar, the Mirásís of the Sidhu Jats.
3. Chunbhar.
4. Sadeo, the Mirásís of the Mán *gót* Jats and hence called Manke.
5. Pabbí, Mirásís of the Jondhí and Tahindse Jats.
6. Posle, the Mirásís of the Sayyids, and hence considered superior.
7. Bhet,
8. Kattú, } Mirásís of Shaikhs, Rájpúts and other Muhammadans.
9. Kalet,
10. Limba, the Mirásís of the Dhalíwál Jats.
11. Dhummun, the Mirásís of the Bhandhál Jats.
12. Goche, the Mirásís of the Bandher Jats.
13. Jhand, the Mirásís of the Gil Jats.
14. Sangal, } the Mirásís of the Bhular Jats, and hence also called Bholra.
15. Tindú,

The Mirásís of each *gót* have their own clients or *jajmáns,* from whom they receive *lágs* (dues) on ceremonial occasions, when they recite genealogies, etc. They are also agriculturists, and take service in the State and British territory. The Mirásís make it a general rule to imitate their *jajmáns*, so that a Mirásí in marriage will avoid as many *góts* as his *jajmán* does. This is also the case in the matter of *karewá, i.e.*, a Mirásí will practise *karewá* if his *jajmán* does so, otherwise not. The Mirásí women dance and sing before the women of their *jajmáns.* They are called *mangla mukhí* (mouth of happiness) because they initiate festivities. The Mirásís have, like all Muhammadans, faith in Muhammad, but a few of them are also believers in Deví, whom they call Durga Bhiwání, and before beginning a song or hymn sing her *bhet* as follows : *A' Durga Bhiwání hamáre ang sang, hamárí mushkil ásán hoe,* 'O Durga Bhiwání, come into our company, so that our difficulties may be removed.' The Mirásís also have Mirásís of their own called Mír Mang (begging from Mír), who do not beg alms from any caste except the Mirásís, and do not remain, eat or drink in a village where there is no Mirásí. A *pancháyat* system exists among them, but is nearly obsolete.

Telís.

The Telís (3,445), who are all Muhammadans in Jínd, have three occupational groups, the Kharásiás or millers, the Pínja or Dhunna, cotton cleaners, and the Telís proper, who are oil-pressers. These groups intermarry, eat and smoke together. They have four territorial

CHAP. I, C.

Descriptive.

POPULATION.

Tribes and castes.

Artisan and menial castes:

Telís.

groups—Desí, Multání, Bágrí and Nágaurí. They have the following *góts* :—

Jhamín, Karím, Balím,	so called from the names of their ancestors ;
Maindra, Dhamán,	from Khatrí *góts* ;
Bhattí, Chauhán, Tur, Rágú, Saihsaroe,	from the Rájpúts of these *góts* whom they originally served ;

and Gorye, Talium, Saundhí, Mandhril, Gaindí, and Alamí Panwár, descendants of Rajde, a Panwár Rájpút of Dháránagrí ; Malik, a title given to their ancestor by the king of Ghazni ; Nigáha and Jhamain, from Nigáh and Jhemen two Brahman *góts* ; and Khiljí, who were converted to Islám in the time of the Khiljí Sultáns. Some of these *góts* avoid four *góts* in marriage, others follow the Moti custom. They revere Abdul Qádir Jíláni (commonly called Pír Sáhib), in whose honour the Raushaní fair is held at Ludhiána in Rabí-us-Sání. The Telís carry their sick cattle to his shrine and tie them up there all night to cure them (*chauki bharni*). They also make offerings to the shrine at fair-time. They worship their oil-press as a representative of the god, Bhairon, and make offerings of *karáh* or *halva* (porridge) to it. The *pancháyat* system exists among them. In the Jínd tahsíl there are the following *tappás*: Ikas, Kandela, Niránа, Zafargarh, Gangolí and Juláná. The *chauntra* is at Jínd town. The office of *sarpanch* is hereditary. Anyone adopting the occupation of a Telí is allowed to eat and smoke with them and his descendants are received into the caste after one or two generations.

Kumhárs.

The Kumhárs in Jínd (6,393) are both Hindu and Muhammadan, and each religion has different groups, though there is a Desí group in both. The Hindu Kumhárs are divided into two territorial groups, Márwári and Desí. The former are immigrants from Márwár and are sub-divided into Kháp Márús or agriculturists, and Kháp Bándás, who are potters by occupation. These two groups do not intermarry, eat or smoke with one another. The Hindu Kumhárs are mainly Márwárí. They avoid four *góts* in marriage. The Desí Kumhárs are also sub-divided into two endogamous groups, Mahar or Marú, and Gola, whose members may smoke and eat together. The females of the Márú group wear a nose-ring of gold or silver, while those of the Golas do not. Both work as potters and keep donkeys for carrying loads. The Mahar Kumhárs claim descent from Kubba Bhagat of Jagannáth. He quarrelled with his wife, because she had broken his *málá* and so she left him and married his servant, from whom the Golas are descended. The story emphasises the social superiority of the Mahars. The Hindu Kumhárs are also cross-divided into several occupational groups, Kumhárs or potters, Kúzgars, who make toys and small articles of pottery, Shorágars, saltpetre makers, and Núngars, or salt-workers. Intermarriage between these groups is not prohibited, but it is unusual. The Muhammadan Kumhárs are either Desí or Multání, forming two endogamous sub-castes. The Muhammadan Kumhárs are mainly Desí.

CHAP. I, C. — Descriptive. POPULATION. Tribes and castes. Artisan and menial castes: Kumhárs.

The females of the Desí Muhammadan Kumhárs wear a *chola* or *pehan* (a kind of gown) after marriage, and those of the Multání do not. Multání Kumhárs take offerings to the *Sitla* goddess. The Muhammadan Kumhárs have their *chauntra* (*lit.* platform) or head-quarters of the community at Hissár. The elder (*chaudhrí*) receives one rupee at a wedding. The *pancháyat* system is still found among the Kumhárs. The Mahar Kumhárs have their *chauntra* or *gaddí* at Kaláyat, an ancient village in tahsíl Narwána, Patiála State. The elder acts as an umpire or patriarch of the sub-caste, and cases between members of the brotherhood are settled by him. He receives a rupee and a garment at a wedding. The office is sometimes hereditary and sometimes elective. Outsiders cannot become members of the caste.

Chhímbás.

The Chhímbás or Chhímpás (2,361,) 'Stampers' claim descent from Nám Deo, a son of Bám Deo, a resident of Pindlápur village in the Deccan. Concerning the birth of Nám Deo, tradition avers that Bám Deo one night entertained Srí Krishna and Udhojí, who were turned out by the people, as Udhojí was a leper. They were in Mayaví forms. At midnight Srí Krishna and Udhojí disappeared, leaving Bám Deo and his wife asleep. Udhojí hid himself in a *sípí* (shell), and when Bám Deo went to wash clothes he found the shell which was put in the sun and produced an infant, afterwards called Nám Deo. This infant was fed and nursed by the wife of Bám Deo. Nám Deo taught his son Tánk and his daughter's son, Rhilla, the trade of dyeing, stamping and sewing clothes. Nám Deo died at Ghamána in the Amritsar District, where there is a temple to him called "Nám Deojí ká Dera," and a festival is held there yearly on the *shankránt* of Mágh. The two sub-castes, Tánk and Rhilla, do not intermarry, though they may eat and smoke together. The Tánk has the following *góts* :—

Ratan Saráo.	Madahar.	Uthwál.
Jassal.	Dhilon.	Kainth.
Purbe.	Ságú.	Ráin.
Sappal.	Daddú.	Ráin Kamoh.
Khurpa.	Mán.	Agroha.
Panwár.	Sur.	Ola.
Panpher.	Khattí.	Halau.
Thonwa.	Jassau.	Panda.
Tohánia.	Taggar.	

The Rhilla *góts* are—

Gádu.	Moche.	Panisap.
Unt.	Untwál.	Gadhiya.
Jábora.	Lakhmíra.	Bandarya.
Chhobapind.	Bananwál.	Gar.
Láta.	Kanhára.	Thepra.
Mosla.	Rálu.	Músa Chúha.
Balda.	Newal.	Ganan.
Yandla.	Rajalwál.	Miyánú.
Kathwára.	Kasab.	Sahau.

CHAP. I. C.

Descriptive.

POPULATION.

Tribes and castes.

Artisan and menial castes: Chhímbás.

The Muhammadan Chhímbás are divided into two groups, the Deswálí and Multání, which intermarry. The Deswálí *góts* are—

Patya.	Kokar.	Sampal.
Katarmál.	Chamra.	Sata.

The Multání *góts* are—

Singh.	Jhakkal.	Khakhrakha.
Bagich.	Chauth.	Chamra.

In marriage both groups avoid one *gót* and practise *karewá*.

Chúhrás.

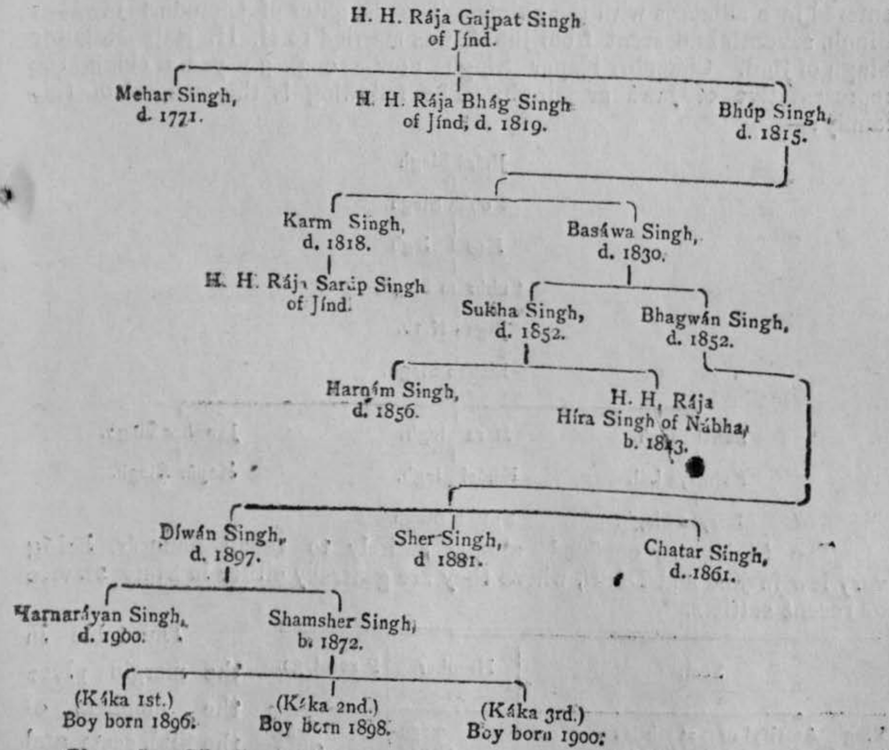
The Chúhrás (8,918) are divided into two groups, Mazhabí or converts to Sikhism and Desí. It is said that they intermarry in this State, though the Mazhabís will not touch night-soil and are by occupation weavers. The Chúhrás have the following *góts*:—Tápak, Dogchal, Sarswál, Kagráh, Machal, Bed.

Chamárs.

Chamárs (23,565) after the Jats and the Brahmans, are the largest community in the State.

Leading families: The Badrúkhán family.

The family of Badrúkhán, one of the minor Phúlkián families, is the most important in the State, and is described at pages 275—277 of Griffin's "Rájás of the Punjab." The pedigree table of the family is as follows:—



Shamsher Singh, now (1903) 32 years old,[1] is the representative of the younger branch of the family and is entitled to attend Provincial Darbárs as a *saildár* or feudatory of the State. This branch holds Badrúkhán and Bhammawaddí, two villages of which the yearly *jama* is Rs. 8,843 on an area 6,443 acres, and pays Rs. 644 a year as commutation tax to the State.

[1] He died in 1906.

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Descriptive.
POPULATION.
Leading families: The Diálpura family.

Less important than the Badrúkhán family, but also one of the minor Phúlkián families, is that of Diálpura. Its founder Buláqí Singh, the third son of Sukhchen, was a full younger brother of H. H. Rája Gajpat Singh of Jínd.[1] He had two sons, Mirza and Jítú Singh. Mirza founded the village of Diálpura, where both brothers lived, and their descendants now share it in 4 *pattís* and 17 *thulás*, their total income being Rs. 4,800 a year less Rs. 516 payable to the State as *abwáb* (local rates). Diálpura is in tahsíl Sangrúr. Bír Singh, a grandson of Mirza, held the village of Jalálpura Kalán in tahsíl Jínd, with a *mahásil* or income of Rs. 595 a year, still paid in cash to his descendants. Makkhan Singh, another grandson of Mirza, held the village of Ikás in tahsíl Jínd with an income (*mahásil*) of Rs. 434 a year, still paid to his descendants. Though this Phúlkián family has no political or historical importance and is not entitled to be present at any Darbár, at marriages, etc., they are treated as brethren receiving and giving *neotás* and other ceremonial gifts.

The family of Chaudhrí Jhárú.

The family of Chaudhrí Jhárú, in the town of Dádrí, comes next in importance. Jhárú obtained the title of Chaudhrí from Mahárája Jaswant Singh of Jodhpur, on the occasion of his journey from Delhi through Dádrí to his capital as a reward of his hospitality and other services. He was also granted liberal allowance by the Mahárája in the form of cash and grants of villages. During the rule of the Nawáb of Dádrí the members of this family had considerable influence, and still, though not Darbárís, they have entered into alliances with the chiefs. The daughter of Chaudhrí Jawáhar Singh, seventh in descent from Jhárú, was married to H. H. Raja Raghbír Singh of Jínd. Chaudhrí Kapúr Singh, now (1903) 32 years old, is the representative of Jawáhar Singh. The following is the pedigree of this family:—

Jhárú Singh.
|
Sobha Singh.
|
Kusál Singh.
|
Sukhrám Singh.
|
Jagan Náth.
|
Bishen Singh.
|
Bahál Singh. — Híra Singh. — Jawáhar Singh.

- Bahál Singh. → Kahnaya Lál. → Duryáo Singh.
- Híra Singh. → Khúsi Singh. → Sultán Singh.
- Jawáhar Singh. → Kapúr Singh.

Religious sects: Sikhs.

The Sikhs are confined almost entirely to tahsíl Sangrúr, being very few in Jínd and Dádrí, where they are generally either in State service or recent settlers.

Sect.	Number.	Percentage.
Singh, Amritya or Tat Khálsa ...	3,152	10·51
Sikh Gurúke or Sahajdhárís ...	18,345	61·20
Mazhabís ...	1,022	3·41
Sultánís ...	6,974	23·27
Nának Panthís ...	85	·28
Rámdásís ...	292	·98
Dviopashis ...	40	·13
Others ...	65	·22

The table in the margin gives the numbers of the Sikh sects and their percentages on the total Sikh population.

[1] *Vide* "The Rájás of the Punjab," pages 279–280.

Religious sects. Khálsa.

The Singh Khálsa are the followers of the tenth Guru Govind Singh, who are initiated by taking the *pahul* or baptism in order to be admitted into the Sodh Bans Khálsa. They are distinguished by the five *kakkás*: (*i*) the *kes* or long hair unshaved head; (*ii*) the *kachh* or short drawers in place of the *dhoti* of the Hindus, and the *tahmat* of the Muhammadans; (*iii*) the *kará* or iron bangle; (*iv*) the *kanghá* or comb; and (*v*) the *karad* or knife; and are also called *pahúlia* or *Amritia*. They follow the Granth, are forbidden to use tobacco, but are allowed to indulge in spirits and drugs. They believe that Mahákal, Mahákálí, Mahá Vishnu, Mahá-Lakshmí are but a *rúp* or form of the *Akálpurkh*, and that the ten Gurus are the *Ans-autárs* or incarnation of that *rúp*, and that both the *ád* and Dasam Granths are the embodiment or *deh rúpisnt* of Púran Rúp Guru.

Sahajdháris.

The Sahajdháris are Sikhs, who are not initiated by the *pahul* or distinguished by the five *kakkás*.

Sultánís.

The Sultání Sikhs believe in Pír Sakhí Sarwar Sultán Nigáhiya. They distribute a large round flat cake every Thursday after having the *kalama* read by the Bharáí. In sickness or distress they call in the Bharáí to beat a drum and keep a vigil (*jágran rakhná*) for the night. Sultání Sikhs do not eat the flesh of any animal killed by *jhatká* or decapitation, as other Sikhs do, but like Muhammadans eat flesh killed by *halál*. Some of them wear the *kes* or long hair, but not so others. They do not eat the flesh of pigs.

Mazhabís.

Mazhabí Sikhs are generally Chúhrás (sweepers), who have abandoned their occupation after being initiated by the *pahul*. They are the followers of the tenth Guru Govind Singh.

Hindus.

The Hindu customs are as a rule strictly adhered to in the State, even some Sikhs and Jains performing certain Hindu religious ceremonies, such as the *shráth* and worship of Durga and Deví. Brahmans and Vaisyas are often seen going to the temples of Shiva, Naráin, Deví, etc., in the evening, where they worship with flowers and sandal, singing *bhajans* or hymns, ringing bells, and holding a lighted lamp with four wicks in their hands. This ceremony is called *ártí utárná*. The worshippers receive *charnámat* or holy water, leaves of the *tulsí* plant and some *paráshád*, called *deví ká bhog* or *parshád*. In small villages, where there are no temples, Brahmans and Vaisyas go and bathe in the tank in the morning, repeating the words, Rám, Rám Naráyana, Srí Krishna, etc., some also taking *málás* (beads) in their hands. The Hindu religious reform movements such as the Arya Samáj Deo Samáj, etc., are not very popular. The ordinary objects of worship of this class are Sítla Máta, the goddess of small-pox, worshipped mostly by women, who offer water in a *lota* and a *charháwa* or offering consisting of cooked rice, sweet cakes, etc., at her shrine. The worship of the *pípal* tree and of Muhammadan saints are also common among the Hindus. The Hindu sects and religious orders are as numerous in Jínd as elsewhere in this part of the Punjab. The following notes on some of the more important are by Master Raghonáth Dás :—

Dádúpanthís.

The Dádúpanthís are a Hindu sect which derives its name from Dádu, a Gaur Brahman, who died on Phágan 9th *badi*, Sambat 1760, at Sámbhar, where his *gupha* (cave) was, and where his hair, his *túmba* or drinking vessel, *chola* (gown) and *kharáún* (sandals) are kept. Dádu was born at Ahmadábád in Guzerát, whence he migrated to Naráina (about 50 miles south-west of Jaipur), the head-quarter of the present Mahant of the Dádúpanthís. There is a *gurúdwára* in honour of Dádu here, and in Phágan the Dádúpanthís begin to assemble at it. Their offerings consist only of money, in amount according to their means. From this place they go to

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Sámbhar, where a fair is held yearly on the 9th of Phágan *badí*, the offerings consisting of cocoanuts, sweetmeat (*parshád*) and money. Dádu is said to have had 52 disciples, who established '*derás*' or resting places at different places. The Dádúpanthís are usually divided into—(*i*) The Nágás (from the Sanskrit Nangikaya, a naked ascetic), who generally live in the villages about Jaipur. They wear the *chotí* (the lock of hair left uncut), and are generally skilled in fighting, wrestling and fencing. They also wear ornaments. (*ii*) The *Viraktás* or those void of attachment to worldly objects. They live generally in assemblies and do not dwell in houses. They wear ochre coloured clothes. (*iii*) The *Uttrádhes* who shave the head, beard and moustache. They wear white clothes and are generally *hakíms*. In adopting *chelás* or disciples, the rule is that any Brahman, Khatri, Rájpút, Jat or Gujar, who desires to become a *chelá*, has his *chotí* cut off and his clothes dyed ochre, the Gurú-mantra being then spoken into his ear. Dádu appears to have taught the unity of God. To this day the Dádúpanthís use the phrase 'Sat Rám,' the true God. He forbade the worship of idols. The religious book of the sect is the Dádu Báni, whose *árti* is performed both morning and evening by singing the Báni songs in an assembly.

Hindu Jogís.

There are both Hindu and Muhammadan Jogís. The Hindu Jogís are followers of Guru Gorakh Náth and have split up into numerous schools or orders. Thus Mast Náth, the famous *mahant* of Bohar in Rohtak, founded the Mast Náth ke Jogi, a school which has developed two branches, the Bari-dargáh or 'senior' and the Chhoti-dargáh or 'junior court.' The former abstain from meat and spirits. The latter do not. Báwa Mast Náth had two disciples, Ránpat and Mándháta, two Punwár Rájpút brothers who practised *yoga* by standing and who remained in that posture through a hailstorm. Mast Náth warmed them to life again, and when they asked for food told them to go and eat the game which the hail had killed. Hence their disciples eat meat and drink spirits. Jogís reverence the *bár*, *síras*, *báns*, *tulsi* and *chandan* trees. They perform *sh'ádhs* and fast on Sundays, *ikádshís* and *púran máshís*. They receive offerings made to Shiva, Guga and Sítla. On the Guga-naumi (9th Bhádon) they carry Guga *chhari* or Guga's flag through the streets, and receive two offerings, one in the *jholi* in the name of Gorakhnáth, the other in Guga's name. On certain days they receive *purís* (small sweet loaves), *áta* (flour), *gur* and pice in their *pattars* (a kind of bowl) playing on the *nád* at the same time. This is considered propitious to children. They also beg, play the *sárangi*, and work as labourers and cultivators. Jogís who pierce their ears become Kanphárás, and in joining one of the 12 *panths* or orders become Shiv-ke Jogí. A Jogí is initiated at Kalrám, in tahsíl Kaithal, or Bohar or Kotha Kherí in the Hissár District. There the *gurú* cuts off the novice's *chotí* and communicates to him the *gurúmantra*, receiving Re. 1 and 4 annas worth of *patáshás*. Any Hindu can become a Jogí, but he loses his caste thereby, though not his *gót*. Birth and marriage ceremonies resemble those of the Hindus, but the funeral rites are different, the dead being buried in a sitting posture cross-legged (*sámádhí*) on a cloth spread in the grave. On the 3rd day (*taiya*) after death at least 4 men are fed, and on the 13th (*terhwín*) Brahmans and *faqírs*.

Muhammadan Jogís.

Muhammadan Jogís do not practise *yoga* yet, as they beg alms by *pherí*, *i.e.*, at fixed times and play the *sárangí*. They have three groups, Bachchowálía, Padha and Ramlí. The former name is derived from Bhuchchon in Patiála, the home of their founder, one Sajjan Jat, while the Padhás and Ramlís are descended from Gajjan, his brother. These two brothers and other Muhammadan Jogís composed *kabits* in, it is said, the 17th century. The Padhás teach Hindí and the Ramlí earn by

geomency (*ramal*). The Muhammadan Jogí sections are Cháhil, Bhullar, Sekhu, Pándhi, Mán and Káliraund. They observe Muhammadan ceremonies at birth, etc., and practise *karewá*, but avoid 4 *góts* in marriage like Hindus.

The Sampelás.

The Sampelás (from *Sánpwála*, a snake keeper) are a caste of inferior Jogís. They claim descent from Kaunhipa, son of a Jhínwar who caught the fish, out of which came Machhindar Náth. Kaunhipa and Machhindar Náth were brought up together, and Kaunhipa became a *chela* of Jálandhar. The Sampelás are secular (*ghristi*), and are less particular than the Jogís, eating jackals and taking food from Muhammadan dishes. They bore holes in their ears and wear large glass earrings (*mundra*) and ochre-dyed clothes. They make their living by exhibiting snakes and playing on the gourd pipe (*bín*). Kalu, a Jhínwar saint, is honoured among them. They rank below the ordinary Jogís, but above the Kanjars, and do not practise thieving as a profession. They avoid four *góts* in marriage. Some of their principal *góts* are Gadarye, Tank, Phenkre, Linak, Chauhán, Taháliwál, Athwál, Sohtre, Bámna.

The Bairágís.

The Bairágís have four *sampardás*,—Rámánandí, Vishnu-swámí, Nímánandí and Madhochárí. The first of these contains 6 of the 52 *dwárás* of the order, *viz.*, the Aubhinandí, Dundurám, Agarjí, Telají, Kubbájí and Rámsálújí. Both Rámánandís and Vishnu-swámís wear the *tirpundri* or trident. They are devotees of Rámchandrjí, hold a great feast on the Rámnaumí, the day of his incarnation, study the *Rámáyána*, and make pilgrimages to Ajudhya. The Nímánandís and Madhochárís wear as their caste-mark a fork with only two prongs, being devotees of Srí Krishna. They hold a great feast on the 8th of Bhádon, the day of Krishna's incarnation, and study the Srí Madh Bhágwat and the Gíta, regarding Mathura and Bindrában as sacred places. The Bairágís in this State are mostly *ghristí* or secular, and in marriage avoid only their own *samparda* and the mother's *dwára*. They make disciples of Brahmans, Kshatríyas and Vaishyas, the *chela* or disciple being received into the *samparda* and *dwára* of his *gurú*. If the *gurú* marry, his property devolves on his disciples. Celibate Bairágís are called Nagás. The Charandásias are a modern off-shoot of the Bairágís. Sukhdeo was a spiritual son of Biásji, and Ranjít, as a boy of five, met him and told him he would become his *chelá*. Ranjít when aged ten again met the sage and became his disciple, taking the name of Charandás in Sambat 1708. The Charandásías are all celibate. They are devotees of Rádha and Krishna, and on the forehead wear a straight perpendicular line of white called the *sarúp* or body of Bhagwán, or the *jotí sarúp* or body of flame. They wear saffron-coloured clothes with a necklace of *tulsí* beads.

The Gusáin and Brahmachári Sádhús.

Gusáin or Gosáin is derived from the Sanskrit, Goswámi (*go*, senses, and *swámi*, master), *i.e.*, one who is master of his senses or organs. Their usual account is that Shankra-achárya had four disciples, Sarúpak, Padma, Naratroka and Pirthí Udra Achāryas, and these founded four *sampardas* with four *maths* (sacred houses) at various places: 1. The Kantiwál *samparda* was founded by Sarúpak Achárya, who established the Sárda *Math* at Dwárka. The sacred river of this *samparda* is the Gúmti, and its chief sacred book the Shám Veda.

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2. The Bhogwál *samparda* was founded by Padma Achárya, who established the Govardhan *Math* at Jagan Náth. Their chief sacred book is the Rig Veda. 3 The Anandwál *samparda* was founded by Naratroka Achárya, who established the Joshi *Math* at Badri Náth. Their chief sacred book is the Atharwa Veda. 4. The Phuriwál *samparda* was founded by Pir Shí Udra Achárya, who established the Shirí Nagrí *Math* at Rámeshwar. Their sacred book is the Yajur Veda. The Gusáins are further divided into ten sections, namely, (1) Tírath, (2) Asrama, (3) Saraswatí, (4) Vana, (5) Aranya, (6) Purí, (7) Bhártí, (8) Girí, (9) Parvata, (10) Sagara. The first three of these are called Dandí Swámís (from *dandí*, rod, which they keep), and are considered superior. The remaining 7 are inferior, and are commonly called Gusáins. The Dandí Swámís do not wear sewn clothes and their garments are dyed in ochre. They will not eat uncooked or cooked food at the hands of any caste except Brahmans, who cannot eat from the hands of the Dandí Swámís. They may not pass more than one night in an ordinary village, but may stay three nights at a regular place of pilgrimage. Their chief sacred places are Benáres, Ajudhya and Mathura. They do not touch with their hands any kind of metal, nor do they cook their own food, because they are prohibited from touching fire. They do not use intoxicating liquors, fish or meat of any kind, but other Gusáins may do so. The Dandí Swámís admit none but Brahman initiates, while the Gusáins admit all initiates of any Hindu caste. They carry a begging bowl (*karmandal*), wear a rosary of *rudráksha* seeds, and smear their faces with ashes (*bhbút*). They bury their dead. A grave is dug with a niche towards the south, in which an alms bowl is placed. The face of the corpse is turned towards the niche and the body covered with an ochre-dyed cloth and placed in the *samádh* posture. The grave is filled up with salt, a pot and *nád* (flute) placed at the top, and it is then covered with an earthen mound and a *samádh* is erected. There are no other death ceremonies except that after a year or two a feast is given to the brethren. The Dandí Swámis are all ascetics, while the Gusáins are either ascetics or secular. The head of the ascetic branch is called *mahant*, and he is generally elected by the votes of his disciples (*chelás*). The Dandí Swámís are divided into three classes :—

1. Those who took the *dand* in their childhood without being married and remained celibate through their whole life. They are considered Dandís of the first class.

2. Those who married as Brahmans, abandoned their family, adopted asceticism and took the *dand*, and are called 2nd class Dandís.

3. Those Brahmans who only take the *dand* some time before their death.

The mode of initiation is as follows:—The candidate is generally a boy, but may be an adult. At the Shivarátri festival water, brought from a tank in which an image has been deposited, is poured on the novice's head, which is then shaved. The *guru* or spiritual guide whispers to the disciple a sacred text (*mantra*). In honour of the event all the Gusáins in the neighbourhood assemble, and sweetmeat (*shírní*) is distributed among them. The novice is now regarded as a Gusáin, but he does not become a perfect one, until the *vijaya homa* has been performed. After performing this he is removed from other persons, and abandons the secular world.

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The full initiation is as follows:—The novice first performs *sharádhs* to pay the debts of three kinds of *armás*—

1. The Rishi *rín* or debt of the *karmás* incurred from the Ríshís.

2. The Deva *rín* or debt of the *karmás* incurred from the Devás.

3. The Pitar *rín* or debt of the *karmás* incurred from the *pitrás* or ancestors.

His head lock is then cut off, and the *janeo* taken from him. Next the *vijaya homa* ceremony is performed.

Brahamachâryas.

Braham:cháryas (Sanskrit *brahamchárya*, celibacy, or one who is celibate), are of two kinds: 1. The *Math ke Brahámacharyas:* The Math Brahmacháryás belong to a certain *Math*, founded by a certain *achárya* or *sidh* (spiritual guide). 2. The *Desí Brahamacharyás,* who have no connection with any *Math*, but adopt any Brahamachárya or any learned Brahman as their *gurú*. A Desí Brahamachárya puts on a white *kapín* (or loin cloth tied with strings in front), and a white *kuti-bastar* (a kind of waist cloth). He keeps his head bare, wears wooden sandals instead of shoes, and sits on an *ásan* of deer skin or *kusha* grass as a seat cloth. The *Math ke Brahamacháryás* wear such *baran* (clothes) as their *Math* allows. Both sections of the *Brahamachárya* have as their head mark the *tríkund tilak* and worship Shíva. Some of them keep their hair uncut (*jata*), smear their bodies with ashes, sit over a *dhúni* (fire), and believe chiefly in Vedás. Others simply live on alms and reside outside the village. The Brahamacháryas are often taken from the Brahman caste and secular Brahmans and Brahamacháryas can eat together, because the latter do not perform the *vijaya homa* ceremony, but secular Brahmans do not eat from the hands of those *Gusáins* who have performed the *vijaya homa*, whether taken from the Brahman or any other caste. The Brahamacháryas who adopt the rule of *mon* (silence), a practice of *yoga*, *i.e.*, those who never speak, are called *moní*. In the same way Brahamacháryas who perform different other practices of *yoga* are called by different names. The initiation rite is simple. The novice receives a *gurú updesh*, which is a *mantra* (sacred text) from the Veda.

Muhammadans.

The Muhammadans number 38,717, or 13·73 per cent. of the population of the State. Tahsíl Jínd has more Mussalmáns than Dádrí and Sangrúr, and Sangrúr more than Dádrí. The Muhammadans are almost all Sunnís, there being but few Shíás. Strictly orthodox, most of them have a fair knowledge of their religion. The towns and large villages have mosques, where a *mullá* or a *faqír*, often a Quraishí, is maintained by the village to perform religious duties and sometimes to teach the village boys. For these services he receives a share of grain at harvest, and some fees at weddings and other ceremonies.

The Jains.

The Jains are so called as being the followers of the Jinás, Arháts or Tríthankarás, who are 24 in number. They are also called Saráogís, a corrupt form of Shráwaka. As a caste the Jains are recruited from various sub-castes of the Baniás, such as the Aggarwál, Oswál, Srímál and Khandelwál, the last three of which are also called *Bhábhrás*, a corrupt form of Bháo-bhala (from *bháo*, motive, and *bhala*, good), or 'those of good motives,

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An account of the three former sub-castes will be found above under Tribes and Castes. As a religious community the Jains have a complicated grouping which appears to be as follows :—There are two main groups—Dhundía and Mandarpanthí. The former word means 'elect,' and this group is also called Sádhú-márgí or Sádhú-panthí. Its followers have no idols, and their priests are *par excellence* Jain Sádhs or Sádhús. There are two schools of these priests, the Terah-panthí and the Báistola. The rest of the Jains are Mandarpanthís, *i.e.*, those who 'worship in temples, and are of two sects, the Digambará or 'naked' so called because their idols are naked, and the Swetambarás or white-clad, whose idols are so clothed. The priests of both these sects are called Púj.

The Jain priesthood.

Both the Púj and the Sádhs are celibate, but the latter are stricter in their observances and are regularly initiated into the order. They are thus initiated. A man who wishes to become a Sádhú has first to live for some time with a Sádhú and become accustomed to austerities and hardships.

Dikkhya (initiation).

Thus prepared he is initiated. First a short ceremony like a wedding is performed; then his body is plastered or rubbed with *batná* (a mixture of barley flour, oil and *haldí*, turmeric), his hands are stained with *mehndí* (henna), and he is bathed just as a bridegroom would be. This ceremony is called *báne.* A meeting (called *uchchhab*) is then held, at which the Sarogis of the neighbourhood assemble. A feast is next given and the *neotá* ceremony observed. A *sehra* or wreath is put on the novice's forehead, and he is carried through the *bázár* in procession, in order to give him a last opportunity of enjoyment. His head having been shaved (*mundan*) he puts on white clothes and adopts the Sádhú, with whom he has lived, as his *gurú*, reciting the *panch mahábrats* and promising to observe them, to remain an ascetic and abandon money, wife and land (*zar, jorú, zamín*), which are considered the chief factors in creating *karmá* (causation) and thus binding man to re-birth. The chief aim of the Sádhús is to liberate themselves from the bondage of *karmá* and thus obtain *nirvána* (liberation). He then takes up the *ogha* or *rajo-harna* (a kind of brushing stick), mouth cloth and the 4 *pátrás* (wooden utensils), which are called the *barans* of the Sádhús. Having thus become a Sádhú he has to lead a life of austerities, walk bare-footed, never eat or drink after sunset, or eat certain vegetables, fruits, to live by begging cooked food, and so on. The Sádhús of the Dhundías are sometimes called Swámís (lords). Those Sádhús who lead a very austere life are called Tapashshís (those who perform *tapa*); some of them only eat every other day, and some live on milk only. The Púj are also celibate, but they differ from Sádhús, in that they do not wear a mouth-cloth and need not lead such austere lives. They may possess money and land and often practise *híkmat* or medicine and use sandals in walking. They are *gurús* of the Mandar-márgí Jains. The main groups have corresponding differences in their religious practices. Thus the Sádhúpanthís have their own sacred days, *viz.*, the *pachúsan*, eight days from the beginning of Bhádon (Bhádon *badí* 12 to *sudí* 5). The latter day, Bhádon *sudí panchmí*, is called the *bari-pánchmí* or *chhámachhrí.* During these days they spend much of their time in reading or listening to their scriptures, the Sútras, and keep a fast, some fasting one day, some for the two days called *bela*, and some for all the eight days called *atháin.* The Sútrás are read by Sádhús. Their chief religious aims are to protect *jívás* (lives) and to kill desire, *trishná.* On the other hand, the Mandarpanthís have ten sacred days, from Bhádon *sudí* 5th to 14th, called the *das-lakshan*, during which they fast, etc., as described above. They also sing *bhajans* (hymns) and pass through the *bázár* in procession.

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The Jain priesthood.

The Jains do not practise the *kiriá* ceremony at death, but in this State they observe the *shrádh* rite. Religious differences are no bar to social intercourse, for the Mandarpanthís and Sádhúpanthís intermarry, eat and smoke together within their sub-castes. Moreover, Jains and Vaishnavá Agarwáls intermarry in this State, though in some parts, *e.g.*, Karnál, they do not. Jains, however, dislike giving daughters to Vaishnavás in fear lest they will be unable to pursue their own religious practices in Vaishnavá families, but there is no prohibition against such marriages. Similarly Vaishnavás dislike giving daughters to Jains. In 1901 the Jain sects were returned as shown in the margin.

Jain sect.	*Persons.*
Dhundía ...	812
Swetambará ...	406
Digambará ...	40

Magic and charms.

The methods of using magic and charms are of various kinds—(1) *Táwíz or gandá;* (2) *Jhárá ;* (3) *Sukh sukhná* or *mannat manná* (to take a vow) ; (4) *Utárá utárná* (to transfer the evil spirit to the *utárá*) ; (5) *Puchha karáná ;* (6) *Grah*, pacifying with *dáns*, charity, and *japs*, hymns of praise. The *táwíz* or *gandá* is a piece of paper or sherd on which a magic table (*jantar*) or a verse of the Qurán is written. It is used in intermittent fevers such as *teiyá* (tertian) and *chautháyá* (quartan), the paper or sherd wrapped in cloth being hung round the neck of the patient or tied on his arm before the attack comes on. *Jhárá dená* or *dam karná* (blowing as a charm) is resorted to for headaches, *paslí ká dard* (pleurisy) and boils. A *jhárá dene wála* (magician) takes a knife, a *jhárú* (broom) or some ashes and touches the part affected with it, repeating *mantrás* in the name of a god or goddess, such as Hanúmán or Deví-Shaktí, or a verse of the Qurán each time, touching the ground with the knife or broom : this is done seven times. During sickness a vow of pilgrimage to a god or *pír's* shrine or of an offering, *charháwá* is sometimes made. Certain shrines are considered peculiarly beneficial for certain diseases ; the shrine of Mírán Sháh at Máler Kotla is resorted to by women and children, who are hysterical or under an evil influence. *Utárá utárná* is especially resorted to for sick children. An earthen vessel filled with cooked rice covered with sugar and having a lamp with four wicks placed on it is passed over the head of the sick child and from its head to its feet seven times, and is then put in the middle of a *churáha* (cross roads) by an aged member of the sick child's family. This is believed to avert the evil influence of the evil spirit over the child. This process is also resorted to for children with fever. *Grah dikhláná* (consulting the horoscope of a sick person) is performed when he or she has been suffering for a long time ; a Pandit is called in and he consults the patient's horoscope, and on detecting the evil influence of the *grahs* (planets) he pacifies the *devás* of the *grahs* under whose influence the patient is by offering certain things in *dán* (charity) to the Brahmans or to the poor, and certain *japs*, hymns of praise to the gods of the *grah*, are recited ; when the patient is on his death bed, the treatment is given up, and a cow, grain and some money are given in charity with a view to lessen the suffering of the dying person.

Taboos.

The Jats of the Sángwán *gót*, who occupy 57 villages in Dádrí, are not allowed to cultivate cotton, in consequence of the following tradition :—A Jat of this *gót* killed *Ban Deotá*, a Brahman, in a quarrel, and afterwards suffered misfortune which he attributed to his crime. He accordingly erected a temple to the Brahman in Mahra village and proclaimed that in memory of the murdered man his descendants should not cultivate

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cotton (*ban*). Hence the Sángwán Jats do not grow cotton, and if any one does so, he reaps no benefit from it. The inhabitants of Sánwar in tahsíl Dádrí are forbidden to build a *chaubárá* (a cool room in the upper storey) owing to the following tradition :—Lekhan, a wealthy *mahájan* of Sánwar, had a son at the Akbar's court, and he married a girl from Pápora, a village in tahsíl Bhawání. One day he had gone to his father-in-law's house to fetch his wife and on his way home was murdered by the people of Pápora and his wife robbed. The bridegroom was accompanied by his sister's son, a Brahman and a barber. Of these, the nephew and the barber fled, while the faithful Brahman remained, burnt the body, and with ashes set out for Sánwar with the widow. On the boundary of Sánwar he threw down the ashes. The widow became *satí*, and cursed her nephew, prophesying that his daughters would never lead a peaceful life. The father of the murdered man summoned all the people of his village and attacked the inhabitants of Pápora, which he razed to the ground, removing all the bricks and erecting a *chaubárá* in Sánwar with them. He then made a rule that no resident of Sánwar should construct a *chaubárá* except with bricks brought from Pápora, and so nobody now builds a *chaubárá*, or if any one does so, he meets with bad luck. The feud still survives between the two villages, and they never intermarry. The following taboo is also observed by the inhabitants of Pápora. The general custom on the birth of a boy is to set up an iron bar perpendicularly near the door, but the people of Pápora always place it upside down until such time as they shall conquer Sánwar and bring back their bricks. The following taboo is observed in Chiria, a village in tahsíl Dádrí :—No woman may carry two water pitchers, one on top of the other, from the well to the village. The reason is that some 35 years ago a disease broke out among the cattle, and Khushál Singh, a *faqír*, exorcised the plague, but imposed this restriction on them for ever.

Temples and fairs.

The principal temples, and the fairs connected with them, are described below :—

Harí Kailásh fair at Jínd.

(1) The temple of Harí Kailásh stands in the centre of a large tank in Jínd town. Two fairs are held here,—one on the 13th and 14th of Sáwan *badí*, the other on the same dates in Phágan. The name is derived from Harí, a title of Mahádeo, and Kailásh, the mountain where he resides. Formerly the site on which the temple now stands was occupied by a tank, of an antique type, but in Sambat 1925 H. H. Rája Raghbír Singh rebuilt the temple after the model of the Golden Temple at Amritsar. On the fair days the people fast in honour of Shivjí, taking no food till evening, when they worship and then break their fast. There are, in this temple, idols of Mahádeo, Párbatí, Ganesh, Soma Kártaká and Nandí Gan. These idols stand in the temple in a circular place called the *jalehrí*. The temple is managed by the State; and a head *pujárí*, with four subordinate *pujárís* (all of whom are Brahmans of the Vashisht *gót*), holds charge of it, being paid by the State. On the death of a *pujárí* his successor is appointed by the State. The head *pujárí* performs special worship. The *bhog* (or food) offered consists of *patáshás* (lumps of sugar) or *ilâchí-dána*. The *artí* (a ceremony performed in worship of a god by moving a platter full of burning wicks round the head of his image) is performed twice daily,—in the morning by burning *dhúp* and in the evening with three or five lighted cotton-wicks saturated in *ghí*. The *pujárí* recites *mantrás* in praise of Mahádeo during the *artí*, and a bell, conch-shell, drum, etc., are sounded. Hindus make offerings of *gur*, cocoanuts, seasonal fruits, money, etc.

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Mahádeo Bhúteshwar fair.

The temple of Mahádeo Bhúteshwar, which is also within the town of Jínd, has been in existence since the time of the Pandavás. It consists of a quadrangle, in which is a raised platform about three yards high and on this the idols are placed. A fair is held every Monday evening, and the Hindus of the town, both men and women, attend for worship. Another celebration takes place yearly on the 13th of Phágan *badí* when Mahádeo is adored from morning to evening and for the whole of the following night. The origin of the name is thus described. In Sanskrit the word *bhút* means a living being and Ishwar, 'master' or 'lord.' Hence the compound 'Bhúteshwar' means 'Lord of all living beings,' and the temple was given this name. It contains images of Mahádeo (made of grey coloured stone) and of Párbatí (made of white marble), both 9 inches high and the former 4½ feet in girth: also two small images, each of Ganesh, Somá Kártaká and Nandí Gan. A Jogí of the Tánt sect, by *gót* a Malanbans, is in charge of the temple. He is a *ghristí* or non-celibate, and receives Rs. 36 annually for its maintenance. He performs worship daily. Water, flowers, *bhojpattrá*, sandal, etc., are offered. The *bhog* consists of *patáshás*, milk, etc. *Artí* is performed both morning and evening.

Sháh Dujan's shrine.

The *urs* (or death anniversary) held annually at the shrine of Sháh Dujan on Muharram 1st takes the form of a fair. *Faqírs* and *darveshes*, both Hindu and Muhammadan, attend it and a *bázár* is opened. Sháh Dujan's father was originally a native of Baghdád, who visited Saháranpur on a pleasure trip and ultimately settled there. He was a cultivator and also reared cattle, which in his youth he used to graze on the banks of the Jumna, and one day he met the five saints, Sháh Bú-Alí Qalandar, Khwája Khizr, Sháh Bahlol Hissárí, Shaikh Badar-ud-dín Sulaimání, and Shaikh Sadar-ud-dín Málerí. As he was terrified by their sight, they comforted him, telling him that God had bestowed upon him a high place among His saints. But as he was still very young their consolations proved ineffectual and his fears increased. Khwája Khizr then caught him by the hand and put his finger on his eyes. Sháh Dujan remained with his eyes closed for a time while divine secrets were revealed to him, and having lost all fear he knelt down and touched the feet of the saints. Khwája Khizr then directed Bú-Alí Qalandar to instruct him in all mysteries, and this he did. Khwája Khizr thereupon told Sháh Dujan that he knew his position and rank, and that he must become a disciple of Shaikh Sadar-ud-dín Málerí, who gave him the *Khirqa-khiláfat* (a garment by wearing which a devotee is considered to be the successor of his predecessor) and appointed him Sháh or spiritual governor of Jínd. He lived for about 100 years and worked miracles, dying in 964 A.H., and his shrine has been in existence ever since his death. There are two tombs, one of the Sháh himself, the other of his wife. The shrine is now in charge of Pírzáda Ghulám Husain, a descendant of Sháh Dujan, and its *khalífa* is a Shaikh by caste, the office being hereditary. The right of succession devolves upon lawful heirs of the Sháh. The State allows Rs. 17 annually for the maintenance of the shrine. *Darúd* (or blessings sent to the soul of Prophet) are recited every morning and evening and a lamp lighted every evening. The offerings consist of cash, *liháf* (quilts), *laddú* (sweet-balls), *reorí* (a sweetmeat), *malída* (bread rubbed into crumbs and then mixed with sugar and butter, and again rubbed well together with the hands), etc. The said *reorís* and *laddús* are considered to become sacred and are distributed and used as such.[1]

Sháh Waláyat's shrine.

The shrine of Sháh Waláyat is also in Jínd town. A fair and *urs* are held here in the Muharram every year. Sháh Waláyat accompanied Shaháb-ud-dín Ghori in his campaign against Rái Pithora, and was killed

[1] The capital of the State of Dujána derives its name from this shrine.

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Sháh Waláyat's shrine.

in battle at Jínd, whereupon a shrine was then built to him. The *mujáwar* who is a Sadíqí Shaikh, looks after its management. Marriage is permitted to the *mujáwars* and legitimate heirs succeed to the *gaddí*. The State allows Rs. 22 annually for its maintenance. *Darúd* is repeated every morning and evening. The offerings made are quilts, *reorí*, *laddú*, *malída*, etc., which are distributed as sacred things.

Mubáriz Khán's shrine.

This shrine is at Kaliána in Dádrí tahsíl and preserves the memory of Hadáyatullah *alias* Mubáriz Khán, a native of Arabia, who came to Delhi as a traveller. Alaf Khán, son of Tughlaq, king of Delhi, finding him a daring and loyal man, possessed of miraculous powers, made him Commander-in-Chief of his armies, and when Rája Kalián, who in those days ruled over Kaliána and the country about, revolted, he deputed Mubáriz Khán in 730 A.H., at the head of a large army, against the rebel. Mubáriz Khán was killed in the battle that ensued, and a few years after the occurrence a certain *banjára*, or travelling grain-dealer, happened to pass the night in the Ganj Shahídán or enclosure where the martyrs were interred. He was directed in a dream to erect tombs to all of them with a shrine to Mubáriz Khán. This he did, and after the lapse of a century Mirza Bábar Beg, ruler of Dádrí, added to the building a two-storeyed house with a roofed gateway and spacious *dáláns* (courtyards) for the accommodation of strangers. The shrine is half a mile north of Kaliána on the side of a hill, and around is the Ganj Shahídán. It contains the tombs of Mubáriz Khán and of his *díwán*, *bakhshí*, *khazánchí* and other officials. An *urs* is held here yearly on the 26th of Zulhaj, the date on which he was killed, and people from far and near attend it. The management of the shrine is in the hands of Sunní *mujáwars*, who are Sadíqí Shaikhs. They are 12 in number, and every one of them attends for a week in turn, appropriating all the offerings made during the week. Shaikh Kallú, the ancestor of the *mujáwars*, was told in a dream by Mubáriz Khán to assume the office of *mujáwar*, and from that time the office has been confined to his family. The State pays Rs. 800 annually for its maintenance. The offerings consist of sweetmeats, living animals, *dosháláss* or shawls, etc. Many people make vows at the shrine, and, when their requests are acceded to, bring the offering vowed and distribute it in the shrine. On the *urs* day an illumination is made, and rice cooked and distributed among the poor.

FAIRS AND FESTIVALS.

Dusehra festival at Sangrúr.

At Sangrúr the Dusehra festival is held every year, wrestlers, singers musicians and others assembling amid a crowd of spectators. It is encouraged by the State which gives *rasad* (rations) to the wrestlers, etc., and the Rája attends the wrestling and other shows and gives prizes to the winners. On the Dusehra day he visits *Gurdwára* Nánakyána[1] with all his officials in the morning. In the evening he holds a public *darbár* in the Díwán-i-Khána, where all the State officials, *chaudhrís*, etc., present *nazars* and sometimes Rám Líla takes place.

Gugá's fair at Jínd.

At Jínd town a fair to Gugá, called *charyon-ká-melá*, is held on Bhádon *badí* 14th. Gugá's *bhagats* who are Jhínwars or Málís, wave flags called *chharís* and iron chains, and the Chúhrás beat *dorús* or small drums. They go first to Hindus' houses and are given *charháwás*. Then they go to Gugá's shrine outside the Jhanjwála gate of the town and there a *mela* is held

Deví fair at Dhání.

At Dhání in tahsíl Dádrí a fair is held twice a year in honour of Deví Dhání in Asauj and Chait. It lasts one day and is attended by about 1,000 people from the adjacent villages.

CHAPTER II.—ECONOMIC.

Sectin A.—Agriulture.

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At the fourth settlement in 1897, 14 per cent. of the cultivation was returned as irrigated from canals, 3 per cent. from wells, 1 per cent. from the Choá, while 82 per cent. was wholly dependent upon rain. The summer rains should begin towards the end of June. On the rainfall of June and July the sowing of all kharíf crops depends, while that of August and September is very important, for on it depend the ripening of the kharíf and the sowings of the rabí on unirrigated land. Without fair showers in the winter, from December to February, the rabi will not ripen well, and may even fail altogether. In the Jínd tahsíl only canal-irrigated and *báráni* lands are to be found, there being no well irrigation. The Western Jumna Canal irrigates about 125 villages in this tahsíl. Sangrúr tahsíl is irrigated from distributaries of the Sirhind Canal, from the Choá, and by wells. The canal irrigates about 82 villages. Dádrí tahsíl is irrigated by wells only. The area irrigated is 18 per cent. of the total area cultivated, leaving 82 per cent. entirely dependent on rain for its cultivation.

Flood irrigation.

A small portion of tahsíl Sangrúr is flooded by the Ghaggar and Choá, and the flood water serves the purpose of irrigation. In Asauj and Kátik, when the flooded lands have absorbed the surface water and become dry, they are ploughed and levelled for wheat and gram, which can be raised without further rainfall. These lands, when the flood has been a foot in depth, are used for rice; they are generally *ek fasli*.

Soils and their composition: *Dákar.*

The principal soils are *dákar*, *rausli* and *bhúd*. The *dákar* soil is a very stiff loam, blackish grey in colour. It requires a great many ploughings, several waterings and much labour, and hence is locally called *bailmár dharti*, or 'soil which exhausts the bullocks.' As it takes time to absorb water, the surface moisture evaporates and a few light showers of rain are not enough to fertilize it. Moisture is usually found 3 feet below the surface. After rainfall the ground cracks, and when it is ploughed, clods are formed which have to be broken up by the *sohága*, or by a light roller, to make the surface compact and level. It requires five or six ploughings and levellings, and gives a good yield of rice if abundantly watered artificially or by constant rain. Generally wheat, gram, or *jowár* are raised on it. When the seasonal rains are abundant, even the *báráni dákar* produces two crops in the year; *bájrá* (millet) being reaped in Asauj, and wheat and gram sown for the rabí. In waste lands of this soil the *sámak* grass, which is good fodder, grows. *Rausli* is an intermediate quality of soil containing less sand than *bhúd*, while it is not so stiff as *dákar*. It is grey on the surface, and black at a depth of one foot. When ploughed, no clods are formed but a fine tilth, and so no great labour is required to plough and level it. Hence it is called *rasíli dhartí* (easy soil) or *thandí dhartí* (cool soil). All crops except rice (*dhán*) can be raised on it, and it is a good productive soil with seasonable,

Rauslí.

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if occasional, rain. Moisture being absorbed quickly is very beneficial to it, and is usually found two feet below the surface. When this soil lies waste, it produces the *sámak, palinjí, takharia* and *dúb* grasses, which are used as fodder. *Bhúd* is an uneven sandy soil consisting of *tibbás* or hillocks and level stretches of sand. The hillocks shift under the high winds in Baisákh and Jeth from one place to another. It is generally very unproductive, and is locally called *dád lagí húí*, 'as troublesome as ringworm,' and its owners often have to pay revenue when no crop is raised. If there are a good many light showers, it yields fine crops of *bájrá* and *moth*. *Bhúd* absorbs the rain as it falls, and moisture is usually found $1\frac{1}{2}$ feet below the surface. It requires no great labour in ploughing. Heavy rain destroys the seedlings, uprooting them and covering them with sand. Strong winds have the same effect. The *káns* and *dúcháb* grasses grow on this soil.

Local distribution of soils.

Jínd tahsíl is mainly a level plain, unbroken by hillocks and containing *dákar, rauslí* and *bhúd* intermixed. Its southern part is *báráni*, but the remainder is irrigated by the Western Jumna Canal. Dádrí tahsíl has an uneven surface, interspersed with sandy hillocks and arid hills. The Ataila and Kaliána hills may be taken as the boundary line dividing the better soil from the worse. Towards the south and west of the Ataila hill, bounded by the Lohárú State and the Kánaud tahsíl of Patiála, is a stretch of *bhúd* covered with sandy hillocks, though here and there patches of stiff soil, termed *táls*, are met with No cultivation is possible on the hillsides and only a little grass grows on them. The tract between the Ataila and Kaliána hills is mostly *rauslí* and *bhúd* with a very small area of *dákar*. The tracts towards the east, south and north of the Kaliána hill is chiefly *rauslí* and *dákar*, with very little *bhúd* soil. Sangrúr tahsíl may be divided into two tracts as regards physical configuration. The Sangrúr and Kuláran *iláqas* are a level plain, the soil consisting mostly of *rauslí*, with *dákar* and *bhúd* here and there. Bálánwálí *iláqa* is an uneven surface containing *rauslí* and *bhúd*.

Agricultural calendar.

Though the Bikramí year begins according to the calendar from Chet *sudí* 8, the agricultural or *faslí* one commences in the beginning of Asárh, when agricultural partnerships are formed, leases renewed, etc. The year is divided into three seasons,—the hot season, *garmí* or *kharsá* from Phágan to Jeth, the rains or *chaumásá*, from Asárh to Asauj, and the cold season or *sardí*, from Kátak to Mágh. Work begins in Jeth, but when the rains are late the crops are not sown till Asárh. If the rains come fairly early, in the last half of Jeth or in the beginning of Asárh, *bájrá* (spiked millet) and *múng* will be first put in, and then if the rains continue, *jowár* (great millet) and other pulses such as *moth* and *másh* will be sown. If the rains are delayed till the end of Sáwan or the beginning of Bhádon, *jowár*, *moth* and *gowára* will be sown. If there is a fairly good fall in the middle of Asauj, a large *báráni* area will be cultivated for the rabí, and wheat, gram, barley and *sarson* (rape) sown. If the rain comes later, at the end of Asauj or the beginning of Kátak, the yield on unirrigated lands will be scanty, but barley, even if sown as late as Mangsir, will give a fair yield. All the unirrigated kharíf crops ripen in Kátak, and are then cut. The first crop to ripen in the rabí is *sarson*, which is ready for cutting by the end of Phágan or the beginning of Chet. Gram is ready for cutting in Chet, and other crops, such as barley and wheat, ripen soon afterwards, towards the end of Chet or in Baisákh, barley a little early than wheat.

An agricultural calendar is given below:—

No.	Name of month.		Agricultural work.
	Vernacular.	English.	
1	Chet ...	March-April ...	Sugarcane planted in canal lands. The ground is prepared for irrigated cotton and indigo, and these crops are sown, as is also *charí* on irrigated lands. *Sarson* is cut at the beginning of the month, gram reaped towards the middle, and barley towards the end. Wheat is watered and also tobacco.
2	Baisákh ...	April May ...	All rabi crops reaped and threshed, tobacco and cane watered, cotton-sowing on irrigated lands completed, and further sowings of *charí* made.
3	Jeth ...	May-June ...	Threshing completed, grain stored and tobacco cut.
4	Asárh ...	June-July ...	Kharíf sowings on *báráni* lands commence with the first rain. *Bájrá* and *múng* are sown first during the first half of the month.
5	Sáwan ...	July-August ...	*Jowár*, *moth* and *másh* are sown, if the rains are favourable. If the rains have begun late, *jowár*, *bájrá* and pulses are sown mixed, in the first half of the month; irrigated *jowár* sown on canal lands and rice on flooded lands. If rain continues favourable, rabí ploughings on unirrigated lands commence, and in any case on irrigated lands.
6	Bhádon ...	August-September.	If there is rain in the middle of the month, *jowár* will be sown on unirrigated lands. Kharíf crops weeded and rabí ploughings continued.

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Agricultural calendar.

No.	Name of month. Vernacular.	English.	Agricultural work.
7	Asauj ...	September-October.	If there is a fairly good rainfall in the early part of the month, gram mixed with barley will be sown on unirrigated lands. The same is the case on flooded lands, if floods are favourable. Irrigated *charí* is cut on canal lands.
8	Kátak ...	October-November.	Rabí sowings completed on unirrigated and cotton-picking begun on irrigated lands. Harvesting of all kharíf crops, including rice, begins, and threshing is carried on. Wheat sowings begun on irrigated lands. Wheat and gram (*gochaní*) sown in flooded lands.
9	Mangsir ...	November-December.	Threshing and storing of kharíf crops and cotton-picking completed, wheat sowings completed on canal lands, cane cut, and irrigated land prepared for a tobacco crop.
10	Poh ...	December-January.	Wheat watered and tobacco sown. If there is fair rain, late barley (*Kanaují jau*) is sown.
11	Mágh ...	January-February.	Ditto ditto.
12	Phágan ...	February-March.	Tobacco seedlings transplanted to the prepared beds.

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Agricultural operations; Breaking up land, ploughing, etc.

The breaking up of waste land and bringing it under cultivation, called *nautor*, is generally done in the rainy season. The bushes and small plants are uprooted, and the land then broken up and levelled, and so prepared for cultivation. *Nahri* and *cháhi* lands, whether ploughed or not, are first watered before sowing. This watering is called *palewar* or *rauni*. After that they are ploughed and levelled as often as may be necessary, to enable them to retain the moisture and then sown. When the seedlings appear they are again watered. This second watering is called *kor*. Ploughing of *dákar* and *rausli* land begins in Phágan, about the middle of February, and continues to the end of Jeth, the middle of June, two ploughings at least being given in this interval. The result is that rain being absorbed to a sufficient depth, the moisture is retained for a considerable time, and there is no need of rain in this period. No weeds grow and so the productive power of the soil is not decreased. The more *dákar* and *rausli* lands are ploughed, the greater their yield, and as the saying goes *Báh ná háre karam bháwán lotjaen*, 'ploughing never fails to profit, though *karmá* (destiny) may be unfortunate.' *Bhúd* soil requires only one ploughing; sugarcane, wheat and cotton require several ploughings, and are generally sown on *niái cháhí* land (called *ádmí-már dharti* or 'man-killing land,' as it requires great labour) and also on *dákar* and *rausli*, and the proverb goes, *Bihín báhín gájrán sau báh kamád, jún jún báhe kanak nún tún tún lewe sawád*, 'if you give twenty ploughings for carrots and a hundred for sugarcane, you will get an excellent harvest, and the more you plough for wheat the greater will be your profit.' It sometimes occurs that after sowing a light shower of rain coagulates the topmost layer of soil before the seedlings have appeared above ground. This coagulation is called *karúnd* or *pápri jamná*. In this case the soil has to be reploughed and resown. After the seedlings have appeared heavy showers of rain, by filling the beds of *dákar* and *rausli* for two or three days, destroy the seedlings, while in the *bhúd* they cover the seedlings with sand and thus destroy them.

Ploughing and sowing.

There are generally two or three preliminary ploughings and harrowings, but different crops and soils require a varying number of ploughings. Rabí crops on *báráni* lands require the hardest labour. Sowing is done in one of five ways according to circumstances:—

(1) With the *por* or *orná*, a seed drill of hollow bamboo attached to the upright handle of the plough with its lower extremity just above the ground and a wide mouth through which the seed drops into the furrows.

(2) By *chhintá* or merely scattering the seed broadcast and then ploughing it in.

(3) By *ker*, *i.e.*, dropping the seed by hand into furrows.

(4) With *pod* or seedlings, the seedlings when 1½ or 2 months old, being planted out in the fields.

(5) By *poris* (stems) or cuttings from the ripe plants.

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Ploughing and sowing.

The first method is employed for wheat, gram, barley and pulses, which require dense sowing, the second for cotton, hemp, paddy and sesamum, which do not require such close sowing, the third for maize only, the fourth for tobacco and rice. Sugarcane is grown from cuttings. The seed is generally sown at a depth of about three inches by each method. Sowings of both rabí and kharíf crops, except carrots, radishes, cotton, *til*, indigo, and *makkí*, which are sown broadcast (*chhíntá*), are done with the *por* or *orná*.

Weeding.

After the rains various kinds of weeds spring up in cultivated lands, and all the kharíf crops are weeded, but no rabí crop is weeded except well-irrigated wheat. Weeding is called *naláo* or *gudáí*, and it is generally done by women and girls, with the *kasola* or *khurpá*. *Jowár* and *bájrá* only need one weeding, *makkí* needs two or three, cotton four, and sugarcane six or seven. While the crops are ripening, they are watched by some one who sits on a thatched shelter, supported on four poles and called *jondí* in the Bágar and Hariána and *manáh* in the Sangrúr tahsíl.

Reaping.

Reaping, called *lámní* or *katáí*, is done with a *dránti*, or toothed sickle. The millets, *jowár* and *bájrá*, are reaped, their ears or pods being plucked off and the stalks tied into bundles or *púlís*, which are made into stacks (*chhoras*). The pods are then threshed on the threshing floor (*pir* or *khalián*).

Threshing.

So much of the crop as is to be threshed is made into a heap round a stake (*med*) fixed in the centre of the threshing floor. Two, four or more bullocks are then placed abreast fastened to the *med* and driven round it in a circle over the grain or straw. In Sangrúr tahsíl the *med* is not used. In this way the pods, and also the straw, if any, are broken up. The mixture, called *pairí*, is placed in the *chhaj* (winnowing basket), which is lifted up and slowly inverted, the heavier grain and the lighter pieces of husk and straw being thus separated. Wheat, gram, barley, *sarson*, *múng* and other pulses, *jowár*, *bájrá*, rice and indigo are threshed by bullocks, and the husks separated from the grain, while *til*, *makkí* and poppy (*post*) are beaten with the *sotá*, a long stick, and then separated from the grain.

Measuring.

The prepared grain is then divided among the partners, an earthen jar, called *náp*, being taken as the unit of measurement. A portion of the common heap, or *sanjhí dherí*, is reserved and given to the *kamíns* and *lágís* to pay their dues. The *nírá* or fodder is measured by the bundle.

Agricultural seasons.

The work of cultivation for the kharíf lasts from the middle of Phágan to the middle of Bhádon, *i.e.*, from the beginning of March to the end of August, while the rabí cultivation lasts from the beginning of Asauj to the end of Maghar, *i.e.*, from the middle of September to the middle of December. In the kharíf reaping and threshing go on from Asauj to the end of Kátak, *i.e.*, from the middle of September to the middle of November; but the sugarcane lasts up to Phágan or the middle of March, while the rabí harvesting lasts from Chet to the end of Jeth.

Manure.

The materials used as manure are :—*Gobar* (cattle-dung), *mingan* (dung of goats), *ghore kí líd* (horse-dung), *galá nírá* (decayed fodder), *rákh* (ashes), and *kúrá karkat* (sweepings). Manure is generally used in Jínd and Sangrúr for *nahrí* and *cháhí* lands, and very rarely in Dádri for *cháhí* land. The manure heaps (*kurrí*) are generally placed around or in the immediate vicinity of the village site in the *bárá-gatwárá*. In Jínd and Sangrúr each owner has his own heap, while in Dádrí they are common. Manure is

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Manure.

generally applied to wheat, maize, cotton, rice, sugarcane, tobacco and vegetables. It is removed to the fields two or three months before use, as soon as the rains are over, and is spread before ploughing. For wheat and maize *chhána* (fine manure) is also used when the seedlings are coming up. Weeds, grasses and plants which are not used as fodder are generally burnt on the fields and the ashes ploughed in, to increase the productiveness of the land. *Gudái* or *naláo* (weeding) is necessary for the above crops. The amount of manure used per acre and the number of weedings required for each crop are shown in the margin.

Crop.		*Amount of manure in maunds per acre.*	*Number of weedings.*
Sugarcane	...	200 to 240	10
Wheat	...	160	5
Cotton	...	160	5
Maize	...	160	2
Vegetables	...	320	2

Rotation of crops.

On *báráni* lands little attention is given to rotation of crops or to fallows. On irrigated lands maize and *jowár* are often followed by a rabí crop, and wheat, gram and cotton by sugarcane, which is also often sown after *jowár* if manure is available. Cotton and *jowár* are very exhausting crops and are seldom followed by a spring crop. Land where cotton and *jowár* have both been cultivated is left fallow for two harvests, and then a rabí crop is sown. Rice is always followed by gram and indigo or by gram and wheat. Indigo, gram and *moth* do not exhaust the soil, as their leaves fall to the ground and act as manure. In the greater part of the State, land may be divided into two broad classes:—(1) double-cropped (*do-fasla*) land sown season after season, generally with maize followed by wheat; this is the *niái-cháhi* which is close to the village site and is watered by wells: (2) single-cropped (*ek-fasla*), the *báráni* land and more distant *nahrí* and *cháhí rauslí* lands. In Sangrúr tahsíl a crop of tobacco is taken immediately after wheat, making three crops in the year, on *niái-cháhi* land. Fallows are generally taken only on *báráni* lands, manured lands not being allowed to lie fallow. *Bájrá* is sown mixed with *moth, múng* and *másh,* and gram with barley as they grow together easily. The stalks of *bájrá, jowár* and barley grow high enough to allow the *moth, múng, másh* and gram to grow under them. Moreover, if the quantity of rain is unfavourable to one grain, the other will give a good yield.

Agricultural implements.

Agricultural implements have been described in the Patiála Gazetteer (page 96). The only change in recent years is the complete supersession of the old sugar-press (*kolhú*) with its crusher (*lat*), working in a hollowed tree-stump, by the modern sugar-mill with iron rollers which can be hired for Rs. 23.

Well and plough cattle.

Agricultural work is mainly done by oxen, and, in the sandy tracts of Dádrí tahsíl, by camels. Male buffaloes are occasionally yoked in carts in the Jangal tract. In the stiff soil of the Bángar in Jínd tahsíl strong plough cattle costing at least Rs. 40 or Rs. 50 each are needed, and where the wells are deep, as in the Jangal tract of Bálánwálí an ox capable of doing a full day's work will cost over Rs. 60. In the *iláqas* of Sangrúr, Bázídpur and Kulárán, where the wells are not very deep nor the soil stiff, oxen costing Rs. 30 each suffice for the work. An ox begins to work when rising 4, and works for 10 or 12 years.

Area cultivated per plough or well.

The area which can be cultivated by one plough depends of course, to a great extent, on the nature of the soil. A plough worked by two oxen can prepare for the kharíf—

of canal land 20 *bighás khám* or about 4 acres.
of *báráni* land 80 *bighás khám* or about 17 acres.
of *cháhi* land 20 *bighás khám* or about 4 acres.

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AGRICULTURE.
Agriculturists and their dependents.

And for the rabí—

of *nahrí* or *cháhí* land 20 *bíghás khám* or 4 acres.

of *báráni* land 30 *bíghás khám* or 6-7 acres.

The table below gives the number of agriculturists and their ratios to the total population at the census of 1901 :—

DETAILS OF AGRICULTURISTS.	ABOVE 14 YEARS OF AGE. Males.	Females	Dependents below 14 years of age.	Total.	Ratio per 1,000 to the total population.
Actual workers	49,772	2,338	123,115	175,225	621·4
Kámás or labourers by the season	1,486	92	1,770	3,348	11·8
Day labourers	2,433	377	4,737	7,547	26·7
Total ...	53,691	2,807	129,622	186,120	660·0

Taking the actual workers, with their dependents, over 62 per cent. of the population are dependent on agriculture, while agricultural labourers are nearly 4 per cent. of the population. As a general rule, the *kámás* are Chamárs, Chúhrás, Dhánaks or Jats, and their earnings vary from Rs. 24 to Rs. 30 a year with daily food and clothes for each season. Day labourers also mostly Chamárs, Chúhrás and Dhánaks, earn from 2½ to 4 annas a day. Boys are employed on light work, *e.g.*, as *rahtís*, or drivers of oxen on a Persian wheel, and *gudáí-wálas*, or weeders. Women also help by carrying food to the fields, picking cotton, reaping, weeding, cutting grass and carrying it home.

Principal staples. *Table* 19 *of Part B.*

The principal revenue-paying crops are sugarcane, wheat, cotton and oil-seeds (rape, etc.), with indigo in Jínd and *bájrá* in Dádrí. In the villages the cheap food-grains, called *motá anáj*, such as *jowár*, *bájrá*, maize, mixed gram and barley (*berra*), are generally kept and consumed by the cultivators. The fodder crops sown in the State are:—*Charí* (*jowár* sown thick for fodder), *metha*, *rizqá*, *gájar* (carrots), *gowára*. In the kharíf *khudrau* or wild vegetables, such as *karela*, *tindo*, *matírá*, *kakaurá* and *kachrí* or *chibbhar* grow in the *jowár* and *bájrá* fields and straggle over the fences. The greater part of the tahsíls of Jínd and Dádrí is sown for the kharíf, locally called *sáwani*, while that of Sangrúr is generally sown for the rabí or *hárí*. The following are the staples produced in the three tahsíls :—

Tahsíl Jínd.—Wheat, gram, sugarcane, rice, *jowár*, *bájrá*, pulses (such as *múng*, *moth*, *másh*), *sarson*, cotton and indigo.

Tahsíl Sangrúr.—Wheat and gram both separately and mixed, *sarson*, *jowár*, *bájrá*, pulses, *makkí*, or maize, sugarcane and cotton.

Tahsíl Dádrí.—Gram, *jowárí*, *bájrá*, *moth*, *múng*, *gowára*, wheat and barley, the last two especially on well lands.

Bájrá.

Bájrá is mainly grown in Dádrí tahsíl, where it is the most important staple, and to a smaller extent in Jínd, while in Sangrúr it is only grown on a very small area. It is sown on the first heavy rain in Asárh. When ripe, the ears are plucked off and threshed and the stalks cut down, tied into bundles and stacked. They supply an inferior kind of fodder.

Jowár.

Jowár is cultivated much in the same way as *bájrá*, but it is sown, as a rule, a little later and also ripens a little later. The ears are generally round in shape, first green, then they become covered with a yellow pollen (*búr*), and lastly, when they begin to ripen, they assume a white colour.

Makkí.

Makkí (maize) is abundantly sown in Sangrúr tahsíl.

Moth and *múng.*

The pulses (*moth* and *múng*) are generally sown mixed with *bájrá* and *jowár* and in the same way as the latter crops. The pods are first separated from the stalks by hand-threshing with a *jelí*, and the grain is then threshed out. The broken straws and pods are used as fodder.

Gowára.

Gowára is principally grown as fodder. While green, the stalks with the green pods are used as fodder, and when ripe, the grain also is given to the oxen. The broken pods make good fodder.

Cotton.

The principal irrigated kharíf crop on the canal lands of Sangrúr and Jínd is cotton (*bárí*). Manure is given after the preliminary watering. The seed (*binaula*) mixed with cow-dung is scattered by hand. The plant bears a white or yellow flower which swells, forming a pod (*tindá*) containing the cotton.

Cotton-picking.

Cotton is picked from Asauj to Mágh, every fifth day at first, and then, as the cotton gets less and less, the intervals increase. Each field is picked 20 times, so that the process extends over a considerable period. It is supposed to finish on the Hindu festival of the Lorhí. The work is generally done by women. If the *zamíndár* has no women-kind who work in the fields, he employs Chamárnís, who get at first one-tenth of the cotton they pick, and an increasing ratio as the cotton to be picked gets less. A woman can pick from 6 to 8 *sers* a day and thus earns 1½ to 2 annas. The last gleanings are left for the poor.

San and *saní* fibres.

San and *saní* are usually sown in Sangrúr and Jínd tahsíls. *San* is sown seed by seed, and *saní* broadcast. Both are sown in Asárh and cut in Kátak.

Wheat.

Wheat forms the staple crop in the irrigated parts of Sangrúr and Jínd tahsíls, and very little is cultivated in the *cháhí* tracts of Dádrí. It grows in almost any soil except the very stiffest, where barley takes its place, and if good *maháwat* (rains) occur, there is a fair crop on *báráni* lands also. It is generally sown after cane or maize, when no fresh manure is added.

Gram.

Gram is the principal unirrigated rabí crop in the State. The soil is seldom harrowed. If there has been good rain for sowing, it only requires, a good shower in Mangsir and further showers in Poh and Mágh. Its flower is at first reddish blue and then the grain pods (*tats*) form. The broken pods are used as fodder (*bhúsá*).

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AGRICULTURE.
Principal staples.
Sarson.

Sarson (rape seed) is chiefly sown mixed with gram and barley in Sangrúr and Jínd tahsíls, and sometimes separately. It has a yellow flower, and is reaped in Chet and Baisákh. The green plants are also used as a vegetable and as green food for cattle.

Tobacco.

The production of tobacco is small in the State, and in Sangrúr tahsíl it is scarcely ever sown. Elsewhere the seed is sown in Kátak and Phágan. Trenches about a foot wide are dug and the seedlings transplanted to them. The crop is cut in Jeth. Its yield varies from 5 to 20 maunds per *bíghá khám*. This yield is reckoned on the wet crop, and after drying only 8 *sers* are obtained from a maund.

Turnips, etc.

Turnips, potatoes and *arwís* are produced in fair quantities in Sangrúr and Jínd tahsíls, and scantily in Dádrí. The yield averages 40 maunds per *bigha khám*.

Chillies.

Chillies are generally sown on canal and well irrigated lands. The land is divided into *kiárís* (beds) and the seedlings transplanted into them. It is chiefly produced in the Kulárán tract of Sangrúr and in some parts of Jínd.

Sugarcane.

Sugarcane is generally sown on canal-irrigated lands in Sangrúr and Jínd tahsíls. Bundles of cut sugarcane stalks are buried in the ground in December, and meanwhile the soil in which the cane is to be planted is prepared. A *palewar* is first given, and when the land is ready after the *palewar* and ploughings the sticks (*porís*) are placed lengthwise in the furrows and covered with earth. The crop requires constant watering and weeding.

Number of waterings and quantity of seed.

The minimum number of waterings, and the amount of seed required for the principal crops, are shown by the table below :—

Principal crops.	Number of waterings after sowing.	*Sers* of seed per acre.
Sugarcane	10	(Sown in slips).
Rice	Constant watering	8 to 9
Cotton	4	7 to 8
Indigo	5	...
Maize	6	7 to 8
Jowár and pulses	3	5
Wheat	4	30
Barley	3	25
Gram	3	15 to 20
Sarson (rape)	2	1½ to 2
China, kangní	4	2 to 3
Tobacco	4	
Til (sesamum)	3	
Vegetables	Constant moisture	
Gardens or fruit trees	Once a month.	

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Average yield.

The average yield of the principal crops in the different tahsíls is given below :—

Staple.			Average yield per acre in cwts. Jínd.	Dádrí.	Sangrúr.
Food-grains	Kharíf	*Dhán* (rice)	7	...	6
		Maize	...	...	11
		Jowár	7	4	6
		Bájrá	5	5	3½
	Rabí	Wheat	7	5	7
		Gram	7	6	7
		Barley	7	5	6
		Chíná and *kangní*	...	...	10
Pulses	Kharíf	*Múng* and *urd*	3	2	3
		Moth	3	2	3
	Rabí	*Masri*	6	...	...
Oil-seeds	Kharíf	*Til* (sesamum)	5	5	7
	Rabí	*Sarson* (rape) and *Tárámíra*	4½	4	4½
Fibres	Kharíf	Cotton	5	...	4½
		Hemp	4	4	...
Spices	Kharíf	Red pepper	5	...	5
	Rabí	*Saunf* and *Ajwain*	6	...	6
		Kashníz	10	...	10
		Halon	9	...	9
Others	Kharíf	Indigo	5	...	5
		Sugarcane	20	...	21½
	Rabí	Tobacco	20	20	20
Vegetables		Onions	80	80	80
		Garlic	28	28	28
		Cucumber	50	50	50
		Musk melon	...	...	80
		Baingan	30	30	30
		Pethá (gourd)	80	...	80
		Ghíya (bottle gourd)	50	...	50
		Torí	22	...	22
		Bhindí	20	...	20
		Tindo	15	...	15
		Potato	80	...	80
		Arwí	80	...	80
		Karela	7	...	8
		Radish	80	80	80
		Carrot and turnip	80	80	80
		Cabbage	30	...	30

Extension or decrease of cultivation.

The area under cultivation was 86·76 of the total area in 1901 as against 82·71 per cent. at settlement 20 years ago, an increase of 4·5 per cent., but the prospects of further extension are poor, the culturable waste being only 7·94 per cent. of the total area excluding the grazing lands. No noticeable improvement has been made in the selection of varieties of indigenous seed. In 1870 indigo cultivation was introduced in the Jínd and Sangrúr tahsíls by the late Rája Raghbír Singh, and it has greatly benefited the *zamíndárs*. Its cultivation is now carried on in Jínd on a large scale, and on a small scale in Sangrúr. Before the reign of Rája Raghbír Singh there were very few gardens in the State. He laid out gardens in several towns and large villages, and imported new plants for them.

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AGRICULTURE.

Takávi.
Table 20 of Part B.

Agricultural advances (*takávi*) are made on the first fall of rain after famine. Advances are made by the State officials appointed for each tahsíl. They ascertain the wants of the *zamíndárs* through the headmen of each village, and make advances to deserving persons. The *zamíndárs* of Dádrí and the *báráni* villages of Jínd are in great need of *takávi* advances on such occasions. Grants are asked for to buy oxen and seed grain at the first fall of rain, and they are faithfully applied to those purposes. If the next year is favourable, and harvests are good, there is no difficulty about repayment. If there is any balance, it is realized in the following year, unless that year also proves unfavourable, when the recoveries are suspended.

Alienations.

No Land Alienation Act is in force in the State, and alienations are made according to the old State Revenue Law. The agriculturists generally are in debt owing to the successive famines, and heavy expenditure on weddings, funerals, etc. Their creditors are generally rich professional money-lenders

State Banks.

Each tahsíl is provided with a State Loan Bank, to which the *zamíndárs* resort for loans and where the rate of interest is 10 annas per cent., while *sáhúkárs* charge from Re. 1 to Re. 1-9 per cent. Very few agriculturists are money-lenders; those there are being big *zamíndárs*, whose ordinary rate of interest to borrowers is Re. 1-9 per cent.

Winds.

Westerly winds (*pachhwa*) help the ripening of the crops, while easterly winds (*párwa*) dry them and produce a kind of insect in the grass, which does much damage.

Minor calamities.

Rats and *kúngís* (a kind of insect) also injure the crops, especially wheat. In Dádrí tahsíl locusts sometimes lay their eggs in the sand hillocks and cause great damage to the crops when they invade the surrounding country.

Irrigation.
Table 24 of Part B.

Hánsí Branch, Western Jumna Canal.

The Hánsí Branch of the Western Jumna Canal runs from Múnak[1] in the Karnál District, and enters the Jínd tahsíl at Anta, at which village there is a fall, and thence flows through the tahsíl from east to west, following the line of the old Chautang *nadí*, which is now dry, past the towns of Safídon and Jínd. It would appear that the canal was first taken to Hánsí by Fíroz Sháh in 1355 A.D. and carried on to Hissár next year, but it very quickly ceased to run as a canal. In Akbar's time Shaháb-uddín Ahmad Khán, governor of Delhi, repaired it. In 1826-27 it was again set in order by the British Government. In 1897-98 the Hánsí Branch in this tahsíl was re-aligned. 301·7 acres of the State land were taken up for this purpose, and Rs. 19,652 were paid by the British Government to the land-owners as compensation and the State remitted Rs. 274 in perpetuity. Up to the year 1888 A.D. the irrigation of the State villages was carried on by the British Canal authorities. Water-rates were realized by the State *patwáris* and made over to the British treasury after deducting *muqaddami* or *lambardári* fees. Pursuant to the agreement of April the 29th, 1875, between the British Government and the Darbár for the construction of the main distributaries from the Hánsí Branch, 11 *rájbáhás* 9 minors, a water-course for the garden at Jínd, and 3 existing outlets in the Butána Branch were made over to the State on the 31st March 1888 (*vide* letters No. 143, dated 17th March 1886, and No. 2227 I., dated 7th May 1886, from the Punjab Government, to the Darbár). The irrigable area allowed to the State was 59,640 acres from the Hánsí Branch and 528 acres from the Butána Canal outlets,[2] making a total of 60,168, or in round numbers 60,000 acres, of which 10,000 are to be irrigated free of water-rate if there is any water to spare and on condition that no

[1]See Karnál Gazetteer, page 10.

[2]NOTE.—The lands of the following villages of tahsíl Jínd are irrigated from Butána Canal outlets,—(1) Anchora Kalán, (2) Anchora Khurd, (3) Bagrú Kalán, (4) Bagrú Khurd, (5) Sharafábád.

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Irrigation: Hánsí Branch, Western Jumna Canal.

complaint of shortage be made in dry years. The amount payable by the State under clause 9 of the agreement was fixed at Rs. 1,20,000 per annum, this amount being calculated on the average payments in the preceding years subject to deductions on account of—

(1) cost of maintenance and repairs;

(2) saving on establishment.

After the deductions the net amount of water-rate payable to the British Government stands at Rs. 1,05,500. In 1888, when the *rájbáhás*, etc., were made over to the State, the area irrigated for the kharíf crops was 29,785½ acres, while for rabí crops it was 25,003 acres,—total 54,788½ acres. 110 villages in tahsíl Jínd are irrigated at present from the Hánsí Branch. The average irrigation for the ten years 1891-1901 was 53,673 acres, but since 1901 it has decreasd. The table below shows the details of *rájbáhás* and minors from this Branch:—

No.	Name of Rájbáhás and Minors.	From	To	Discharge in cubic feet per second.	Length on 1st Reach.			
					Miles and feet. M.	Ft.	Depth in feet.	Bed width in feet.
1	Jínd Rájbáhá No. 1	Above Mor Májra Fall, Hánsí Branch.	Chhapár boundary.	88·70	12	0	4·0	12·0
2	Minor No. 1 ...	Jínd Rájbáhá No. 1, Mile No. 1.	Anta ...	12·00	4	2,400	3·0	3·0
3	" No. 2 ...	Mile No. 1, Main Line ...	Barod ...	6·00	0	2,700	2·5	3·0
4	" No. 3 ...	" No. 4, " " ...	Safídon ...	6·00	4	4,500	2·0	2·0
5	Jínd Rájbáhá No. 2	Mile No. 11, Hánsí Branch ...	Tito Kherí ...	6·45	2	1,910	2·0	3·0
6	" " No. 3	Above Anta Fall of Hánsí Branch.	Kharakgágar	40·91	6	4,200	3·5	6·5
7	Former Rájbáhá No. 4.	R. D. 9,800, Rájbáhá No. 3 ...	Kálwa ...	18·00	8	3,950	3·0	5·0
8	Hát Branch ...	R. D. 22,000, Rajbáhá No. 3 ...	Harígarh ...	9·00	5	1,500	2·5	3·0
9	Jínd Rájbáhá No. 4	R. D. 106,050, Mile No. 22, Hansí Branch.	Barar Khera ...	98·93	22	0	3·9	12·5
10	Former Rájbáhá No. 5 (Jínd).	Mile No. 4, Rájbáha No. 4 ...	Shamlo Khera	23·90	21	0	3·0	6·0
11	Jámní Branch (Jínd).	" " ...	Jámní ...	4·00	0	4,500	2·0	2·0
12	Manoharpur Branch (Jínd).	Mile No. 11, " ...	Mando Kherí	3·52	2	4,335	2·0	3·0
13	Khokhrí Branch (Jínd).	Mile No. 13, " ...	Khokrí ...	13·12	3	2,400	3·0	5·0
14	Jínd Branch ...	Mile No. 1, Khokhrí Branch ...	Jínd ...	5·16	3	2,922	2·0	3·5
15	" Rájbáhá No. 5	R. D. 106,250, Mile No. 22, Hánsí Branch.	Jínd Rájbáhá No. 706.	38·24	17	1,333	2·5	10·0
16	Former Rájbáhá No. 6.	Mile No. 1, Rájbáhá No. 5 ...	Jamní ...	7·86	5	4,147	2·0	4·0
17	Barsána Branch ...	R. D. 47,000, Mile No. 10, Rájbáhá No. 5.	Kandela ...	6·00	1	4,330	2·0	3·0
18	Rúpgarh " ...	Mile No. 5, Rájbáhá No. 5, R. D. 71,621.	Jhánj Kalán ...	4·00	5	200	3·0	4·0
19	Jínd Rájbáhá No. 6	Mile No. 37, Hánsí Canal ...	Gunkolí ...	21·55	10	2,500	3·1	5·6
20	" " No. 7	Mile No. 38, " " ...	Pokar Kherí ...	19·16	8	3,440	3·5	4·0
21	" " No. 8	" No. 43, " " ...	Báganwála ...	10·40	4	1,968	3·0	3·0
22	Water-course for Jínd Gardens.	" No. 39, " " ...	Jínd ...	6·00	4	0	2·6	2·0

NOTE.—Jínd No. 1 runs half time.

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Irrigation: Hánsí Branch, Western Jumna Canal.

The remodelling operations of 1900-01 gave the State 8 distributary heads in the Hánsí Branch and 3 outlets (as before) on the Butána Branch. A new agreement was drawn up, but in consequence of a disagreement in views as to the full area to be irrigated, the volume of water to be supplied and the method of supply, that agreement was not signed by the Darbár and was subsequently put in abeyance. The contentions of the Darbár have been acceded to by the Punjab Government. Automatic module gates have been fixed at the heads of distributaries Nos. 1 to 7. They were arranged to give the full supply formerly considered to be the State's share according to the agreement, but one of them, No. 3, is now being altered and enlarged to pass the additional discharge which it has lately been decided to allot to the State under the proposed new agreement.

Rhe Bhawání Rájbáhá of Butána Main Distributary, Hánsí Branch.

The Bhawání Rájbáhá of the Western Jumna Canal, which is under British management, also passes through tahsíl Jínd. This distributary was carried through the State in 1895 A.D., when Rs. 183 were paid to the land-owners as compensation for 3½ acres of land taken up for a portion of the main line. In 1897 a request was made by the State to allow the irrigation of a certain portion of the Jínd territory from the Bhawání distributary, and to permit the Darbár to acquire ownership in one-tenth of the *rájbáhá*, but owing to the limited supply of water and the conditions under which the *rájbáhá* was constructed, the request was not granted. The Punjab Government, however, proposed to supply water for the annual irrigation of 2,300 acres of land belonging to the villages of Bhamewa, Maharra, Lajwána Kalán, Akálgarh, Hathwála Polí, Zafargarh and Devrár of tahsíl Jínd, on the condition that the water-rates to be charged should be the same as those from time to time in force for British villages irrigated by this distributary, together with an addition of 50 per cent. in lieu of owner's rates, so long as that rate continues to be levied from British villages. The statement below shows the outlets approved by the Irrigation Department, Punjab, for the irrigation of Jínd villages from the Bhawání distributary :—

Name of village.	Area commanded.	Area to be irrigated annually.	Pipe acreage per year assumed.	Number of pipes 0·4 diameter to be given.	Reduced distance of outlet.	REMARKS.
Bhamewa ...	1,329	366	60	6	29,100	Command above average.
Maharra ...	498	137	70	2	59,500	High command.
Lajwána Kalán ...	307	85	65	1	66,100	Very good command.
{ Akálgarh ...	1,120	309	} 75	{ 4 } 7	76,800	High command; one outlet for both villages.
{ Hathawála ...	764	210		3		
{ Hathawála ...	901	248	} 80	{ 3 } 7	93,396	Very high command; one outlet for both villages.
{ Polí ...	1,141	314		4		
{ Polí ...	1,008	278	} 60	{ 4 } 7	7,000	Good command; one outlet for both villages on Mahem Branch.
{ Zafargarh ...	630	174		3		
Devrár ...	571	157	40	4	17,500	Command not very good.
Total ...	8,269	2,278	...	34	...	

(*Vide* letter No. 684, dated 25th August 1898, from the Punjab Government, to the Darbár.)

The Sirhind Drainage crossed by Sirhind Drainage Syphon at R. D. mile 26-1590, Feeder Line, which flows only in the rainy season, rises near Kálka, and after flowing across Patiála territory enters the State near the village of Ghábdán. Passing the Jínd villages of Balwáhar, Sajúmán, Gaggarpur, Kulárán Khurd, etc., the *nálá* enters Patiála State near Sunam. Near the villages of Ghábdán and Kulárán Khurd, the drainage attains a width of half a mile. In the rainy season the roads to these villages become impassable for two or three days at a time. The flooded lands are sown with rice, gram, wheat and gram and barley mixed. The drainage has two bridges: the first was constructed at Ghábdán by Rája Sarúp Singh, and the second at Máhilán, 7 miles from Sangrúr, by Rája Raghbír Singh in 1885. This *nálá* traverses the State for about 8 miles, from Ghábdán to the villages of Mardkhera and Faizgarh.

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Irrigation: Sirhind Drainage.

Another stream flowing only in the rains is the Jhambowálí, *i.e*, Choí drainage which flows across the State for five miles, past the villages of Bazídpur and Muhammadpur. Thence, after traversing the intervening Patiála territory, it flows past the Jínd villages of Dharamgarh, Sahájpura and Bazurg, where it re-enters Patiála. Its greatest breadth in the rainy season is 12 feet. The lands on the bank of the *nálá* benefit by the flood.

The Jhambowálí Choí.

The Ghaggar rises in the hills of Náhan State, and, after flowing through Ambála and Patiála, traverses the villages of Saparherí, Usmánpur, Ratanherí, Nanhera, Harchandpura, Gurdiálpura and Masorí of Sangrúr tahsíl for a distance of about five or six miles. Near Saparherí and Ratanherí the Ghaggar widens out to an extreme breadth of three miles in the rainy season. When it is in full flood the water lies on the fields for days together and damages the crops, but an ordinary flood benefits them. There is a ferry near the boundaries of Usmánpur and Ratanherí, whence an unmetalled road leads to Gohla in Karnál. In the rainy season ferry boats ply under the management of the State. There is another ferry at Ranhera, where the Ghaggar passes into Patiála territory.

The Ghaggar.

The Cháí Branch of the Sirhind Canal enters the State at the village of Dhaneta, 24th mile from Sangrúr. It flows through the State for four or five miles and then falls into the Ghaggar near Mardanherí, 20 feet fall, at mile 25+1,580″ Cháí Branch. In 1886 the State Rájbáhás were completed, and began to irrigate the lands of 82 villages in Sangrúr tahsíl. The management of the State Rájbáhás and Minors was then put under the State officials. The following table gives the Rájbáhás and Minors with other details:—

Sirhind Canal (Choí Branch).

Table of Mileage Rájbáhás and Minors, Jínd State.

No.	Name of Rájbáhas and Minors.	From	To	LENGTH ON 1ST REACH.		
				Miles and feet.	Depth in feet.	Bed width in feet.
				M. F.		
1	Sangrúr Rájbáhá, K.B.	Mile No. 17, Kotla Branch, Brárwál Village.	Kulárán Village ...	20 3,000	4·2	7·0
2	Minor No. 1, Sangrúr Rájbáhá.	Saron Village, Mile No. 6½ ...	Saron Village ...	1 2,000	2·4	2·0
3	Minor No. 2, Sangrúr Rájbáhá.	Balián Village, Mile No. 9½ ...	Kalandí Village ...	5 2,000	2·6	3·0
4	Minor No. 3, Sangrúr Rájbáhá.	" " " No. 10½ ...	Mangwál Village ...	3 1,000	2·4	2·0
5	Minor No. 4, Sangrúr Rájbáhá.	Bhindar Village, Mile No. 12 ...	Rámnagar Village ...	5 3,000	2·4	4·0
6	Minor No. 5, Sangrúr Rájbáhá.	Khurána Village, Mile No. 14 L ...	Ghaggarpur Village	3 500	3·0	2·0
7	Minor No. 6, Sangrúr Rájbáhá.	" " " No. 14 R ...	Elewál Village ...	3 3,500	2·3	2·0
8	Minor No. 7, Sangrúr Rájbáhá.	Kherí Village, Mile No. 18¾ ...	Faizgarh Village ...	5 2,200	2·3	3·0

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Irrigation:
Sirhind Canal (Choi Branch).

Table of Mileage Rájbáhás and Minors, Jind State—concluded.

No.	Name of Rájbáhás and Minors.	From	To	Length on 1st Reach.			
				Miles and feet.		Depth in feet.	Bed width in feet.
				M.	F.		
9	Badrúkhán Branch, Sangrúr Rájbáhá.	Balián Village, Mile No. 9½ ...	Badrúkhán Village...	8	0	3·3	4·0
10	Minor No. 1 Branch ...	,, ,, ,, No. 2 ...	Sangrúr Village ...	3	400	2·3	1·0
11	,, No. 2 ,,	Thales Village, Mile No. 4 ...	Changal Village ...	6	2,000	2·5	2·5
12	,, No. 3 ,,	Sangrúr Village, Mile No. 5¾ L. ...	Sangrúr Village ...	1	3,800	1·9	2·0
13	,, No. 4 ,,	,, ,, ,, No. 5¾ R. ..	Badrúkhán Village...	2	900	1·9	2·0
14	,, No. 5 ,,	Badrúkhán Village, Mile No. 8 ...	Bhamma-waddí Village.	3	2,500	2·2	2·0
15	Gujrán Rájbáhá, G. B.	Mile No. 23¾, Ghaggar Branch, Nagarí Village.	Mard Khera Village	7	4,000	2·8	4·0
16	Minor No. 1 ...	Nágarí Village, Mile No. 1 ...	Maurán Village ...	4	4,000	2·7	2·0
17	,, No. 2 ...	,, ,, ,, No. 2 ...	Ditto ...	3	1,000	2·3	2·0
18	Dhaneta Rájbáhá, C.B.	Mile No. 20½, Choí Branch, Dhaneta Village.	Bazurg Village ...	7	2,500	3·6	4·0
19	Minor No. 1 ...	Dhaneta Village, Mile No. 1 ...	Sahájpura Khurd Village.	1	3,500	2·4	2·0
20	,, No. 2 ...	,, ,, ,, No. 1½ ...	Chupki Village ...	3	4,500	3·0	3·0
21	,, No. 3 ...	Mawí Village, Mile No. 2½ ...	Dharamgarh Village	2	1,000	3·1	2·0
22	,, No. 4 ...	,, ,, ,, No. 3½ ...	Kakrála Village ...	2	4,000	2·6	3·0
23	,, No. 5 ...	Premgarh Village, Mile No. 4½ ...	Bazurg Village ...	1	1,000	2·8	1·0
24	,, No. 6 ...	Bazurg Village, Mile No. 6½ ...	Kakrála Village ...	1	2,000	2·7	1·0
25	Mansa Rájbáhá, K. B.	Mile No. 69, Kotla Branch, Maur Khurd Village.	Mansa Village ...	4	2,000	2·5	2·0
26	Mandí Rájbáhá, K. B.	Mile No. 51½, Kotla Branch, Makha Village.	Gil Village ...	24	3,000	4·3	6·0
27	Chaukí Branch ..	Chaukí Village, Mile No. 9 ...	Bhení Chúhar Village	5	2,500	3·6	2·0
28	Khokar Branch ...	Khokar Village, Mile No. 12½ ...	Kuttíwál Khurd Village.	7	0	3·1	2·0
29	Minor No. 1 ...	Dhadda Village, Mile No. 16½ ..	Mandí Khurd Village	4	1,000	3·6	2·0
30	,, No. 2 ...	,, ,, ,, No. 17 ...	Bhúndar Village ...	1	0	2·9	1·0
31	,, No. 3 ...	Bálánwálí Village, Mile No. 21 ...	Mánsa Khurd Village	3	500	2·9	3·0
32	Bazídpur Minor III F.	Mile No. 40, 3rd Feeder, Inderpur Village.	Bazídpur Village ...	5	2,000	1·6	3·0
33	Rámgarh Minor III F.	Mile 34½, 3rd Feeder, Rakhra Village.	Bhunkí Village ...	3	0	2·4	2·0
34	Marorí Rájbáhá, C. B.	Mile No. 20, Choí Branch, Dhaneta Village.	Dhaneta Village ...	0	4,000	3·0	3·0
35	Ratanherí Minor ...	Dhaneta Rájbáhá, 0 Mile 4,000 feet	Marorí Village ...	3	0	3·0	2·0
36	Rájgarh Minor ...	,, ,, ,, 4,000 ,,	Mardanherí Village	3	4,000	2·0	3·0
37	Rain Májra Branch, C. B.	Mile No. 21, Choí Branch ...	Ráín Májra Village	1	3,000	2·0	2·0
			Total ...	183	1,300		

From the *rájbáhás* water passes by heads (outlets) to the minor channels (or water-courses) and thence to the fields. Each main channel supplies many villages with water and each village has its turn of certain days. The *zamíndárs* have their own *wárbandí* system; each *biswadár*

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has his share according to his holding and gets his share of water apportioned into *pahars* (3 hours) and *gharís* (24 minutes). The irrigation is mainly by flow, a very small area being irrigated by lift.

Irrigation: Canal revenues.

On the Western Jumna and Sirhind Canals the revenue is collected by the State *patwárís*. The British Canal rules are in force, and water-rates are levied on each crop at so much an acre. The amount due to the British Government as water-rates on the Western Jumna Canal is paid at each harvest. The revenue on the Sirhind Canal belongs to the State, as the State shared in the cost of its construction. No water-rates are realized for crops irrigated by the Ghaggar and Sirhind *Nálás*.

Prospects of canal extension.

An extension of the Western Jumna Canal would benefit both Patiála and Jínd, but it is very doubtful whether such an extension is possible. Pandit Lakhmí Chand[1] suggested that part of the Jínd tahsíl might be irrigated by extending the Butána or Savána Branch, and taking a minor through the villages of Markhí, Bhartána, Lalat Khera, Dhingána and Rám Kalí. For the Dádrí tahsíl the Pandit thinks that the Pátowás Minor and the Bamla, Naurangábád and Kharak Minors of the Bhawání distributary, if extended, could irrigate Amranat, Sánga, Baund Kalán, Baund Khurd, etc.; and that the Rewárí Branch, which runs at a distance of 18,000 feet on the left of the Bhawání Rájbáhá, and the Minor of Kharak Kalán, if extended as far as Dádrí, could supply water for 31 villages of the Panwar *tappá* in this tahsíl. As to the remaining portion of Dádrí the Darbár proposes to appropriate the whole of the *takávi* which is annually provided for in the State budget to the Dádrí tahsíl, and thirty wells will be built annually for irrigation in the villages at proper places. Hitherto the money given for wells has not been recovered, but in future the advances will be in large sums, to be recovered by small instalments, and the terms of such recovery will be very easy. Thus in a few years a good number of wells will be constructed for protective purposes. Rs. 15,000 will annually be provided in the State Budget for *takávi* in the Dádrí tahsíl.[2]

Wells.

Wells are generally worked with a bucket and rope (*charsa* and *láo*), but occasionally (in Bazídpur *iláqa*) by the Persian wheel (*rahat*). In tahsíl Jínd there is no well irrigation, except in the towns of Jínd and Safídon. The estimated area irrigable by a well in Dádrí is 8 acres, and in Sangrúr 16 acres. Wells are worked by shareholders according to their *bári* (turn), each well having a number of shareholders, who are either descendants of the man who constructed the well or themselves shared the cost of its construction. The shareholders work a well jointly or separately as the case may be, and the system is called accordingly *lána or sájha*. The well irrigated area in the State is 23,328 acres. The following figures show the number of irrigating wells in that State, with certain statistics regarding them :—

Tahsils.	Depth to water in feet.			Cost in rupees.		Bullocks per wheel or bucket.			Area irrigated per wheel or bucket.
	Number of wells.	From	To	Masonry.	Without masonry.	Number of pairs.	Cost in rupees.	Cost of gear.	
		Feet.	Feet.	Rs. Rs.	Rs.		Rs. Rs.	Rs. Rs.	Acres.
Sangrúr	1,004	22	180	200 to 2,000	...	2	200	16 to 32	15 to 25
Dádri	1,278	50	54	1,100	10	From 2 to 4	200 to 400	25	9
Jínd	9	45	129	1,400	...	" 2 to 4	200 to 400	20	7

[1] Assistant Engineer, whose services were lent temporarily to the State by Government.

[2] Letter No. 55, dated the 27th August 1901, from the Foreign Minister, Jínd State, to the Political Agent, Phúlkián States.

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Irrigation : Wells.

In tahsíl Jínd well irrigation is not attempted, being too costly, though at the towns of Jínd and Safídon gardens are irrigated from wells. In tahsíl Dádrí a large area is irrigated from *kachchá* wells with leather buckets. In tahsíl Sangrúr well irrigation is practised on a large scale, generally from masonry wells. The State encourages the extension of well irrigation. The following table shows the number of wells constructed annually during the 10 years 1891—1901 :—

Years.	Number of wells.		Money advanced in rupees.		
	Irrigation.	Drinking.	From State Funds.	From Village Funds.	Total.
1891-92	7	6	575	670	1,245
1892 93	7	4	485	475	960
1893-94	2	4	200	520	820
1894-95	6	3	600	320	920
1895-90	5	14	435	1,250	1,685
1896-97	13	28	1,050	3,020	4,070
1897-98	6	6	320	300	620
1898-99	11	11	1,035	1,200	2,235
1899-1900	22	13	1,745	1,569	3,314
1900-01	13	6	1,555	220	1,775
Total	92	95	8,000	9,644	17,644

Construction of wells.

The methods of well sinking and the religious ceremonies connected with them are as described in the Hissár and other District Gazetteers.

Unbricked wells.

In tahsíl Dádrí unbricked wells are made by digging out the sand and lining the *jhál* or *parchha* with *khep*, tree branches. Such wells are made when the rains come too late to sow the kharíf crops. They are made in a few days and cost Rs. 8 to 10. They fall in during the ensuing rainy season.

Working of wells.

Wells are generally worked as we have seen with a *láo* (a strong rope) and *charas* (leathern bucket) or a buffalo-hide bag swung on an iron ring and handle (*mandil*), the rope passing over a small strong wheel (*bhon*) fixed over the well. A *charsa* costs from Rs. 5 to Rs. 6, and a *láo* if made of hemp Rs. 7, or if made of hide Rs. 15. The oxen which draw it run down an inclined plane (*gáun*) dug out by the side of the well, the driver (*kílíá*) sometimes sitting on the rope. When the bucket reaches the top the man who stands at the mouth of the well (*baríá*) seizes the rope, pulls the bucket on the platform, and empties it into the *parchha*, bidding the driver unloose the rope, crying *Belí Rámlo*. There should be four yoke of oxen, two pairs working at once, with a change at noon. If the well is deep and the work goes on all day four yoke of oxen are essential. Four yoke will water about ¾ of an acre in a day, but the area depends on the depth of the well. A man arranges the flow of water from the channels (*khal*) on to the beds (*kíárís*) into which the field is divided.

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Agricultural stock.
Table 22 of Part B.
Horse breedin
Table 23 of Part B.

Little has been done to improve the breed of horses in the State. There are stallions at the tahsíl head-quarters and a donkey stallion at Sangrúr. In 1901-02, 108 mares were covered by the State stallions. The figures in the margin show the actual numbers of horses and mules in the State in 1903. They show that of the three tahsíls, Jínd is the only one where young stock is bred to any extent.

Tahsíl.	Horses.	Mules.
Sangrúr	246	7
Jínd	546	15
Dádrí	411	0

Cattle

The best oxen are found in Jínd tahsíl, lying as it does almost entirely in the great cattle-breeding tract of Hariána. A good cow gives 8 *sers* of milk, calves 7 or 8 times, and is worth Rs. 30 to 40. A young steer will fetch Rs. 40 to 50. Those that are not sold are gelded when about two years old and trained for the plough. The average price of a pair of plough oxen is Rs. 100, but a good pair will fetch Rs. 125. Two or three bulls is the average number to a village. They are allowed to roam about at will at certain seasons, and this total absence of all selection does not improve the breed. The best buffaloes are also found in Jínd tahsíl and the next best in Sangrúr. A she-buffalo will give 10 to 15 *sers* of milk in a day—producing about 18 *chitánks* of butter—and will calve about 10 times. Prices range from Rs. 30 to 125. Small ringed horns and a long tail are marks of breeding in a buffalo. Buffaloes are rarely used for the plough; they draw small carts and carry *pakháls* of water. Indiscriminate breeding goes on in their case also. Camel-breeding is carried on by *rahbáris* in the sandy tract of Dádrí and the Bálánwálí *iláqa* of Sangrúr. In Sangrúr camels are chiefly used for riding and draught, but in Dádrí they draw the plough. Prices vary from Rs. 50 to 125. Sheep and goats are kept by butchers, and by Dhánaks and Chúhrás. In the Bálánwálí *iláqa* sheep do well and goats flourish throughout the State. The number of stock in the various tahsíls of the State is shown in the margin. The figures are for 1903.

Tahsíl.	Cattle.	Buffaloes.	Camels.	Sheep and goats.
Sangrúr ...	26,634	9,856	424	17,922
Jínd	32,241	27,133	289	22,717
Dádrí	20,244	1,239	4,556	15,328
Total ...	79,119	38,228	5,269	56,021

Fairs.

Cattle fairs are comparatively numerous. They are held annually at Sangrúr, Bálánwálí and Kakrála in tahsíl Sangrúr, at Jínd, Safídon, Rám Ráí and Julána in tahsíl Jínd, and at Dádrí, Karírúpa, Amlota and Budhwána in tahsíl Dádrí. The State manages the fairs, charging 4 annas a head on all stock brought in, and a pice per rupee on the purchase money. The seller pays the first tax and the buyer the second. In 1901-02 the number of animals sold was 19,562 and the income Rs. 18,606.

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Prizes are given by the State to exhibitors of the best cattle and to the largest purchasers. These prizes cost Rs. 3,990 in 1901-02.

Fodder.

Fodder is generally called *nírá.* That of the autumn crop consists of *jowár* and maize stalks, which are stacked in *chhor* or stacks, and of *bhúsá* or the broken stalks of the pulses. The only spring fodder is the straw of wheat or barley (*bhúsá* or *túrí*) and that of barley and gram mixed (*missa*). *Bhúsá* is stored in heaps or high circular stacks, which are thatched when finished. The stalks of great millet and maize are chopped into small pieces (*sanní*) with a *gandása* and then given to the cattle. The supply of fodder varies according to the season; but the *zamíndárs* arrange so that it costs them very little, sowing *metha,* rape and carrots for fodder in the cold weather. In seasons of scarcity the poorer *zamíndárs* have great difficulty in finding food for their cattle. A rich man keeps a store of fodder in reserve, and when that fails he can buy from others, but the poorer people have to struggle on with branches of *kíkar, jál, berí* or *jhar,* which they chop up and give to the cattle. Sometimes a man will take his cattle away to a more favoured tract where good rainfall or the presence of a canal has rendered conditions more favourable. This is called *goljáná.* State relief in this respect extends only so far as to allow the cattle to graze in the State *bírs* on payment of grazing fees (*ang charáí*). The *bírs* are watered by the canal and there is plenty of grass.

Section B.—Rents, Wages and Prices.

Rents.

The rates of rent and *batáí* realized by owners vary according to the soil and the crops raised and are different in all the three tahsíls. In the *iláqas* of Jínd and Jínd-Safídon, the rent-rates are usually the same, and are ordinarily those shown in the margin. In the two *iláqas,* Dádrí or *Hariána* and Badhrá or Bágar, of Dádrí tahsíl, the owners usually receive cash-rents (*chakota*), *batáí* being very rarely

Kind of soil.	Crop.	Rent-rates per acre.	REMARKS.
		Rs. A. P.	
Nahrí ...	Sugarcane	9 9 6	The State demand (*muámla*) is paid by the owner and water-rates by cultivator.
Do. ...	*Bárí* (cotton) and vegetables	4 12 9	Ditto.
Do. ...	Other crops	*Batáí* at ¼th of the produce.	Ditto.
		Rs. A. P.	
Dákar-báráni and *Rauslí.*	Ditto	1 9 6	State demand payable by *biswadárs.*
Bhúd-báráni ...	Ditto	1 3 3	Ditto.
Banjar ...	Ditto	Not fixed...	Only *ang charáí* (cattle-grazing fee) is levied as circumstances require.

taken. The prevailing rates are shown below:—

Kind of soil.	*Iláqas.*	Rent-rates per acre.	REMARKS.
		Rs. A. P.	
Cháhi	Hariána ...	5 0 0	The State demand is payable by the landlord.
	Bágar ...	4 0 0	
Dákar and *Rausli-báráni*	Hariána ...	3 0 0	
	Bágar ...	2 0 0	
Bhúd-banjar ...	Hariána ...	1 0 0	
	Bágar ...	0 12 9	

In Kulárán and Sangrúr *iláqas* of Sangrúr tahsíl the landlords generally realize *batái* at the rates shown in the margin. The landlord takes ¼th or ⅕th of the produce of chillies and raw cotton and pays the *muámla* himself. As regards sugarcane and *dhán* (coarse rice), he gets Rs. 9-9-6 per acre in some places, and pays the *muámla*, and in others he gets ⅙th *batái* and pays *muámla* in corresponding shares, *i.e.*, the land-owner pays ⅙th and the tenant ⅚ths. In Bálánwálí, the third *iláqa* of Sangrúr, the State is owner of the land, and the cultivators are its tenants. In this *iláqa* the *batái* system formerly prevailed, but at the current settlement a cash assessment was fixed. If the tenants sub-let land to other cultivators, they generally take ¼th *batái* and pay the *muámla* themselves, the cultivators paying water-rate. *Serína* and *kamíns'* dues are paid out of the *shámilát dheri* or common heap. *Serína* goes to the *biswadár* and the rate is 2 *sers* per maund. The *kamíns* or *lágis* are four in number, *viz.*, the Náí, Jhínwar, Kumhár and Chúhrá. The other *lágis* are paid separately by the *biswadárs* and tenants.

Kind of soil.	*Batái* rates.	REMARKS.
Niái-cháhi ...	¼th and ⅕th of the produce.	The State demand is payable by land-owners.
Rausli-cháhi...	Ditto ...	
Nahri ...	⅓rd and ¼th of the produce.	State demand payable by the land-owner, and water-rates by cultivator.
Báráni ...	⅓rd of the produce	The State demand is paid by the land-owner.

CHAP. II, B.

Economic.

RENTS, WAGES AND PRICES.

Prices.

The average prices (in *sers* per rupee) of the chief staple food-grains for the 10 years ending 1903 at each tahsíl are shown in the margin. All grains except *dhán* (coarse rice) and *bájrá* are cheapest at Sangrúr, as they are produced extensively in this tahsíl, whereas rice is largely grown in the canal-irrigated tracts of Jínd and *bájrá* in the sandy soils of Dádrí. In villages prices are somewhat lower than they are in the neighbouring towns. The *zamíndárs* often hand over nearly all their produce to *mahájans*, only keeping enough for one year's consumption. Sometimes, when in need of money for weddings and to pay the revenue, they sell their standing crops.

Food-grains.		Sangrúr.	Jínd.	Dádrí.
Wheat	...	17	15	14
Gram	...	22	20	19
Barley	...	26	20	20
Maize	...	23	18	10
Jowár	...	24	20	21
Bájrá	...	19	16	20
Dhán (coarse rice)	...	17	18	13
Pulses { *Múng*	...	16	14	14
Pulses { *Urd*	...	13	12	11

The prices for the quinquennia since 1887 are shown in the margin. Sangrúr has a large market where wheat, gram, etc., are collected from the neighbouring villages for export. The railways running through the towns of Sangrúr, Jínd and Dádrí have done much to equalize prices.

			Wheat.	Gram.	Barley.	Maize.	*Jowár.*	*Bájra.*	*Dhán.*
1887-88	Sangrúr	...	15	22	23	23	23	20	...
	Jínd	...	15	24	20	...	21	20	...
	Dádrí	...	14	23	19	...	19	18	...
1892-93	Sangrúr	...	15	25	27	24	27	20	31
	Jínd	...	16	26	25	18	32	22	19
	Dádrí	...	14	26	26	...	28	25	...
1897-98	Sangrúr	...	13	15	21	18	19	18	13
	Jínd	...	13	16	18	...	20	17	17
	Dádrí	...	13	15	19	...	19	18	...
1902-03	Sangrúr	...	18	22	25	28	25	25	...
	Jínd	...	16	20	20	24	20	18	18
	Dádrí	...	14	18	20	...	18	20	...

Wages of artizans.

Price of labour. *Table* 25 *of Part B.*

Artizans are only paid in cash in the towns and some of the larger villages, and their wages vary. At Sangrúr a mason receives from 8 to 10 annas, a carpenter or blacksmith from 6 to 8, while coolies are paid from 3 to 5 annas a day. The rates at Jínd, Dádrí, Safídon, etc., are lower. At Sangrúr, which is a great grain mart, there is good demand for cooly labour for hand carts, and their wages sometimes rise to 6 or even 8 annas a day. Chamárs and other menials, who work as cutters of grass and wood or seek employment at the market, earn 3 or 4 annas: if employed on plastering houses they get only about 2 annas a day. In villages carpenters and masons get their food and 3 or 4 annas a day. At harvest time the labourers employed in the fields receive a certain quantity of grain, as do the *lágís*. Weavers in villages get the following wages, raw material being supplied to them :—

		Rs.	A.	P.	
Khes (wrap)	...	1	0	0	per piece.
Dotái	...	1	8	0	" "
Chauthái	...	2	0	0	" "
Khaddar (coarse cloth)					

Lángá at harvest time.

The amount of grain paid at each harvest from the undivided grain heap to the village menials is called *lángá*. It is not, as a rule, a fixed amount, and in addition to the *lángá*, some menials get a fixed, others a variable, allowance of grain, as is shown in the table below :—

To whom paid.	Amount of food-grain per maund or per plough at harvest in *sers*.			The detail of work.
	In tahsíl Jínd.	In tahsíl Sangrúr.	In tahsíl Dádrí.	
Chamár ...	Per maund one *ser*, together with skin of all cloven hoofed cattle.	Per maund one *ser*, together with the skin of all cloven hoofed cattle.	Per maund one *ser*, together with skin of all cloven hoofed cattle.	The *Chamár* is the leather-worker of the village, and also generally performs *begár* work for the village, and assists in cultivation.
Chúhrá ...	Per plough five *sers*, with skin of camels, horses and donkeys.	Per plough one *ser*, with the skins of camels, horses and donkeys.	...	The *Chúhrá* is the sweeper. He is also often employed as the village *daura* (or messenger).
Khátí or *Tarkhán*.	Per plough thirty *sers*.	Per plough thirty-two *sers*.	½ *ser* per maund.	The *Khátí* is the village carpenter. He makes all the wood-work required by the villager and all ordinary repairs.
Lohár ...	Ditto	Ditto	Ditto	The *Lohár* is the village blacksmith, and also does all repairs to iron works.
Kumhár ...	5 *sers* per plough.	5 *sers* per plough.	¼ *ser* per maund.	The *Kumhár* is the village potter and manufactures the household earthen utensils required. In addition to this he keeps donkeys and carries grain from the threshing floor to the village.
Jhínwár ...	Ditto	Ditto	...	*Jhínwar* supplies water. He makes all the baskets and serves as utensil cleaner at the weddings.
Náí ...	Unfixed ...	Unfixed ...	¼ *ser* per maund.	He shaves and attends upon guests. He is also sent on messages, and enjoys large perquisites at betrothals and weddings.
Dhobí ...	Ditto ...	Ditto ...	Unfixed ...	He washes the village clothes.
Chhimpí or *Chhimbá*.	Ditto ...	Ditto ...	Ditto ...	He is the clothes printer of the village, stamping and dyeing all the village clothes.
Nílgar ...	Ditto ...	Ditto ...	Ditto ...	He is the dyer of the village.

NOTE.—The above allowances are fixed to be paid to the menials for their ordinary works according to the Wájib-ul-Arz of Settlement, but in some villages they get a less amount according to their mutual agreement.

CHAP. II, B.

Economic.

RENTS, WAGES AND PRICES.

Village headmen.

When a new village was settled, the founder, his relations, and children who broke up the land for cultivation naturally had great influence and authority. The revenue was imposed in a lump sum on the *tappá*, of which they formed the heads, and its distribution rested with them. Gradually they became headmen, and the State looked to them for the realization of the revenue, their numbers increasing with the population. At the first regular settlement they were allowed *pachotrá* or 5 per cent. on the revenue collected, and the collections began to be made by tahsíls through them (instead of in a lump sum from the *tappá*). The office of headman is deemed to be hereditary, and during the minority of an heir a *sarbaráh-kár* is appointed. When a village has been divided into *pánas* or *thulas* one or more headmen are appointed to each *pána* or *thula*, but the revenue of the whole village is collected by all the headmen separately from their *pánas* or *thulas*, and they receive the *pachotrá* on the revenue collected by them respectively. Large villages have 7, 8 or more headmen apiece; small ones less

Material condition of the people.

The remarks as to the relative prosperity of the various Jat tribes in Patiála (page 130) hold good for Jínd. The Sikh Sardárs are the wealthiest people in the State, frequently owning two or three villages. They live well and are well clothed and housed. Next come the *mahájans* and other commercial castes, who are well off and live with less display than the Sardárs.

Section C.—Forests.

State forests.

The only forests in the State are the reserves, *Bírs*), which are three in number, namely, Aish Ban, Bazídpur and Bárah Ban *Bírs*. The figures in the margin show their areas in square miles.

			Square miles.
1.	Aish Ban *Bír*	...	1·54
2.	Bazídpur *Bír*	...	0·21
3.	Bárah Ban *Bír*	...	2·35
	Total	...	4·10

On the 1st of August 1901 a Forest Department was established for the management of the *Bírs*. Previous to this they were under the Bárah (Forage and Wood Godown). The Forest Department also looks after arboriculture and the trees on the road-sides. The statement below shows the receipts and expenditure on the *Bírs* for 1895-96 and 1900-01 :—

YEARS.		EXPENDITURE.			GROSS RECEIPTS.						Net income.
		Mudmála and water-rates.	Other.	Total.	Grazing fee.	Grass.	Wood.	*Panni* reeds.	Others.	Total.	
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1895-96	...	3,664	...	3,664	1,645	248	374	905	3,020	6,192	2,528
1900-01	...	1,534	197	1,731	1,177	71	2,209	35	298	3,790	2,112
Difference	...	− 2,130	+ 197	− 1,933	− 468	− 177	+ 1,835	− 870	− 2,722	− 2,402	− 416

The Aish Ban *Bír* lies some two miles east of Sangrúr town and has an area of 984 acres. It is irrigated from the Choá. A portion of this *Bír* is used for raising fodder crops for the State animals. Pig, deer, and an occasional wolf are found in it. The Bazídpur *Bír*, also called the Plás Ban, is about 1½ miles to the north-east of Bazídpur village. *Dhák* trees,

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FORESTS. State forests.

locally known as *plás*, abound in it. The Bárah Ban *Bír* lies 2 miles south of the town of Jínd on the banks of the Western Jumna Canal. The cattle of the neighbouring towns and villages are allowed to graze in the *Bírs* on payment of the annual grazing fee (*ang charái*) shown in the margin. The *Bírs* produce a plentiful supply of the *samák*, *palinji*, *palwá*, *khabbal*, *dúb*, *panní* and *pálá* grasses and afford welcome relief to the cattle in time of drought. Various kinds of trees such as the *jál*, *kair*, *jand*, *kíkar* (acacia) and *berí* grow in them. *Jál* trees are more common in the Bárah Ban. The fruits of the *jál*, *kair*, *jand* and *ber* are eaten by the poor in time of famine, when also the bark and leaves of these trees are used as fodder. The fruit of the *jál* tree is called *pílú*, and that of the *kair tind*. Both these are pickled when young and green. When ripe the fruit of the *kair* is called *pínjú* and that of the *jand sangar*. They are eaten as vegetables. The *ber* tree fruit is called *ber*. Wood cut from these *Bírs* is stored in the State Wood and Forage Godown (Bárah) and used as timber for State buildings and also as fuel. The Forest Department also sells the fuel.

Buffaloes	... Rs. 3·0 per head.	
Bullocks	... " 2-0	"
Cows	... Re. 1-8	"
Young stock	... " 0-12	"

Section D.—Mines and Minerals.

Mineral produc

The mineral products in the State are saltpetre, *kankar* and stone. Saltpetre is obtained in the Jínd tahsíl and Dádrí. H. H. Rája Raghbír Singh opened three State refineries (*shora kothís*) at Jínd, Safídon and Dádrí, and from these refined saltpetre is sent for sale to Calcutta. Each refinery is managed by a *munsarim* or manager who is assisted by a *gumáshta* (Hindí accountant), a *muharrir* (Urdu clerk), a *tolla* (weighman), two *chaprásís* and about 8 workmen. Attached to these refineries are about 74 crude saltpetre factories where crude saltpetre is prepared by workers who work as *asámís* (contractors) for the refineries.

Crude saltpetre

The workers in the refineries for preparing crude saltpetre are given contracts through the manager in Kátak (October), with an advance of money. The workmen prepare crude saltpetre and bring it to their respective refineries. They are paid on an average Re. 1-3 per maund. To prepare crude saltpetre *shora mittí* (earth containing saltpetre, which is generally found in greater or less quantities in the vicinity of every village) is scraped up and brought to the factories, which are generally located near tanks or wells. Nothing is paid for the material if it is scraped from common land, but a small royalty is paid on private land. Each factory is provided with a *kundí*, a brick-lined sloping channel about 10 yards long with a reservoir at the lower end. The *kundí* has wooden poles on all sides and is thatched with *panní* grass. The roof is coped to a height of one *bálisht* on both sides, and the coped roof is filled with *shora mittí* and water. The water impregnated with saltpetre leaks down through the thatch and collects in the reservoir. It is of a reddish colour. This process is carried on every day until a sufficient quantity of saltpetre has been collected, when the water is boiled in an iron cauldron till it becomes syrup, and is then spread over brick-lined beds plastered with lime. When hard saltpetre is scraped off with a spade, crude saltpetre is brought to the refinery in loads of 15 to 20 maunds.

Process of refining.

The crude saltpetre thus collected is next buried in underground cells (*khattís*) for a year and then taken out, 25 maunds at a time, boiled in an iron cauldron, and cleaned in an iron sieve called *jharná*. It is then poured into a wooden box with a vessel (*dohra*) shaped like a spoon or an iron pan (*chhaj*). After some time the sediment settles and the colour of

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Economic.

MINES AND MINERALS.

Crude saltpetre: Process of refining.

the liquid becomes white. This is then put in small boxes, provided with a *máchí* (wooden frame), for crystallization. After 6 or 7 days the crystals are taken off the *máchís*, collected in baskets and sprinkled with alum and indigo water to colour them. Then they are spread on *dolarás* (sheets of coarse country cloth) to dry. This completes the process. During the ten years ending 1901 the average outturn of saltpetre crystals was 4,756 maunds out of 14,070 maunds of crude saltpetre, giving an average net income of Rs. 14,922. The figures given below show the quantity of saltpetre crystals in maunds prepared in the refineries and their earnings and expenditure for 1895-96 and 1900-01, as shown in the Administration Reports of the State for those years. In 1900-01 out of 16,381 maunds of crude saltpetre, 6,039 maunds of crystals were obtained and sold for Rs. 39,936 :—

Years.	Quantity of saltpetre prepared.	Gross earnings.	EXPENDITURE.			Net earnings.
			Salaries.	Cost of crude saltpetre.	Total	
	Mds.	Rs.	Rs.	Rs.	Rs.	Rs.
1895-96	2,628	21,639	1,271	10,304	11,575	10,064
1900-01	6,039	39,936	1,504	18,992	20,426	19,510
Difference ...	+ 3,411	+ 18,297	+ 233	+ 8,618	+ 8,851	+ 9,446

Kankar.

Kankar or argillaceous limestone is worked near a good many towns and villages. It is used for road-metalling and for buildings. The Public Works Department either gets the *kankar* from contractors or employs labourers to excavate it. In the former case the contractors are generally paid Rs. 4 per 100 cubic feet, and they deliver the *kankar* within a distance of a mile. The owner of the land from which the *kankar* is dug is paid 4 annas per 100 cubic feet. In the other case the labourers are paid Rs. 2 per 100 cubic feet, and the owner of the land gets the same royalty. The labourers are generally menials, Chúhrás, Chamárs, etc., who earn on an average 4 annas a day. *Kankar* is of two sorts—*bichhwá* and *sillí*. *Bichhwá kankar* is so called because its nodules are supposed to resemble scorpions (*bichhú*) in shape. It is hard, bluish grey in colour, and is used for metalling roads. *Sillí kankar* is brittle and a whitish grey in colour. It is burnt to make lime and mixed with Pinjaurí lime for building purposes.

Stone.

Stone is blasted at several points in the Kaliána and Kapúrí hills in tahsíl Dádrí, the chief being the Kumhár quarry near Kaliána town. The stone obtained is of two sorts, hard and sandstone. The hard stone is bluish grey in colour and is made into many articles, such as *ukhals* and *kúndís* (large and small mortars), *chakkís* and *kharás* (small and large mills), pillars, etc. It is also used for building. At the Kumhár mine about 26 families of Kumhárs, commonly called Sangtaráshás, work in stone and earn about 5 annas a day. It is said that about Rs. 5,000 worth of stone and stone articles are worked yearly, of which Rs. 2,000 worth are exported. Stone obtained from the Kapúrí hill is whitish grey and only used for building. Flexible sand-stone (called *sang-i-larzan*, the sand particles being loose), has no commercial importance, but is exported as a curiosity.

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Economic.

ARTS AND MANUFACTURES.

Section E.—Arts and Manufactures.

Gold and silver-smithing.

The gold and silversmiths of Sangrúr, locally called *Sunárs,* owe their unusual proficiency to Rája Raghbír Singh, who sent a number of them to Calcutta to learn their trade. They make ornaments of all kinds, especially nose rings (*nath* or *machhlí*); nose studs set with jewels (*laung*); ornaments for the head (*kaudá* and *chak*); for the forehead (*chánd*); necklaces (*hár* or *jugní*); anklets (*pázeb*), etc. Besides the jewels they make gold and silver plates, vessels for *attar,* flasks, scent-bottles, utensils, etc., of exquisite workmanship and locally called *sádakárs*. The purest gold softened for setting is called *kundan* and costs about Rs. 27 a tola. It is alloyed with silver or copper or both, about 2 *rattís* of alloy going to a *tola*. The general practice is to give the goldsmith his material and pay him so much per *tola* for his work—1 pice in four annas for silver work and anything from 2 annas to 2 rupees a *tola* for work in gold.

Cotton cleaning.

Cotton-ginning[1] or cleaning is done both by machine and by hand. In Jínd there is a factory containing 50 machines, which attracts the cotton from all the neighbouring villages. Sangrúr tahsíl, in default of machines, uses hand-mills (called *belní* in the Punjab and *charkhí* in the Bángar). The mill consists of two rollers, one of iron and one of wood. The cotton is passed between them and the seeds (*binolas*) thus separated from the cotton. The work is generally done by women, who if they are working for hire get the seeds, whole or part, in lieu of wages. Unginned cotton is two-thirds seed. Ten to 20 *sers* of raw cotton is a day's work for the ginner, the seed which results being worth 2 or 2½ annas.

Scutching.

The next process is scutching (*pinna*), which is done either by women or professional cotton-cleaners (*Pínjás*). The women use a small bamboo bow (*dhúnkí*) tightly strung. *Pínjás* use a large double-stringed bow (*pinjan*). The average earnings are 1¼ annas per *ser,* or about 6 annas a day. In villages the cotton cleaner is often paid in grain, getting twice the weight of the cotton. Scutched cotton is wound into rolls (*púnís*) round pieces of stick.

Spinning.

Spinning is not a menial occupation. Women of the middle and even the higher classes do it. Girls make it an excuse for a merry evening. They meet together, spin, sing, and talk the whole night long. This is called *rátbhiána* or *rátaurá*. The seven *rátaurás* in the month of Mágh, before the Shankránt, are considered propitious. When these gatherings take place by day they are called *chhopa* in the Punjab or *dhupia* in the Bángar. The Muhammadan women of Kaliána spin very fine thread (*barík sút*), which sells at 1¼ *sers* per rupee, the average price being 1¾ *sers*.

Ginning factory at Jínd.

The ginning factory at Jínd owned by Magní Rám and Jai Naráyan was established in 1902. It contains 50 mills, of which only 30 are ordinarily at work, about 100 maunds of cotton being ginned daily. Work is not carried on throughout the whole year, but only after the cotton harvest. In 1903-04, 39,200 maunds of cotton were ginned, giving 12,865 maunds of cleaned cotton, which was exported to Delhi, Rohtak and Lahore, while the seed (*binola*) was sold to the neighbouring villagers and shop-keepers. The average number of workmen employed in 1903-04 here was about 120. The figures in the margin show the expenditure and earnings in 1903-04.

Gross earnings.	Expenditure.			Net earnings.
	Wages.	Other.	Total.	
Rs.	Rs.	Rs.	Rs.	Rs.
39,438	3,651	33,594	37,245	2,193

[1] For a detailed account of the various processes which cotton goes through see Monograph on Cotton Manufacture in the Punjab,—Lahore, "Civil and Military Gazette" Press, 1885.

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Economic.

ARTS AND MANUFACTURES.

Weaving.

From Jínd tahsíl wool is exported before cleaning to Pánípat and Delhi. In Sangrúr tahsíl it is sold to the blanket-weavers of Balánwálí, who make a profit of 8 annas or a rupee on each blanket. Scarcely any sheep are kept in Dádrí tahsíl. With the exception of these blankets, weaving is limited in Jínd to coarse country cloth, such as *khaddar*, *gajín*, *khaddí*, *khes*, *dotáí*, *súsí* and *salárí*. It is done by the Juláhás (weavers), of whom 1,184 were enumerated at the census of 1901. A *khaddar* cloth, 50 yards long and 10 *girahs* wide, requires 2½ *sers* of *barík sút* (fine thread), a *gajín*, 50 yards long and 9 *girahs* wide, requires three *sers* 2 *chatánks* of *motá sút* (coarse thread), and a *khaddí*, 50 yards long and 8 girahs wide, 3 *sers* of *motá sút*. A full piece of *khes*, *dotáí*, *súsí*, or *salárí* is 20 yards long, and half a yard wide, and requires 1 *ser* of thread. A piece of cloth is woven in 4 or 5 days, and the price paid for the work is generally one rupee, so that a weaver earns from 3 to 4 annas a day.

Dyeing.

Dyeing is done by *nílgars*. They dye women's clothes such as the *lahngá*, *kurta*, *paijáma* (or *sutthan*) and *sirka* (or *orhná*), besides men's turbans. The *nílgars* of Sangrúr are noted for their light dyes. They generally use *puria ke rang* or dyes sold in the *bázár*, in place of the indigenous dyes. The dye is dissolved in water in a *kúndá* (earthen or brass vessel). The cloth to be dyed is then dipped into it, rubbed, wrung out and starched, and then dried and glazed. Certain indigenous dyes are, however, still in use, especially indigo. The powdered indigo is put in a large pitcher full of water in which lime, *sajjí* (alkali) and *gur* are mixed, and becomes fit for use after eight days. *Kishmishí* dye is prepared by mixing water with bruised *kaththá* (a drug) and lime. *Kasumbhá* dye is put in water, which is allowed to strain through a piece of cloth into another pitcher. When all the water has strained through the *kasumbhá* is bruised, alkali added to it, and the mixture again allowed to strain. This produces a fast colour. The *kasumbhá* dye was formerly in great demand, but now it is only used at weddings for dyeing *nálás* (waist strings), etc. It is a fast red dye. Prices vary according to the quality of the dye. For *ním* (light) shades the charges per turban are from ½ to 1 anna. A piece of cloth (*thán*) 20 yards long is dyed for 4 annas. The daily earnings of a dyer vary from 6 to 8 annas.

Indigo.

Kishmishí dye.

Kasumbhá dye.

Stamping.

The Chhímbás (stampers) in Jínd and Safídon stamp coarse country cloth such as *razáís* (quilts), *toshaks* (bed cloths), *jájam* (floor cloth) and native chintz. The cloth is dipped into water mixed with camel-dung to wash out the starch. Next day and the day after the cloth is again washed and soaked in water mixed with *sajjí* and then dried in the sun. On the third day the cloth is put into boiling water with a kind of seed called *máín*. Lastly, the cloth is dried, pressed and stamped with wooden stamps called *chhápás*. A Chhímbá can stamp a piece of 50 yards in two days, and is paid 4 pice per yard.[1]

Silk embroidery.

Silk is not produced in the State. Silk of different colours, called *pat*, is imported from Jullundur and Amritsar to make *phulkárís* and *chops*. This industry is only carried on in the Sangrúr tahsíl. A piece of *túl* (red cloth or red muslin) 3½ yards long and 1½ yards wide, embroidered with fancy designs (*bel bútá*), in star and other patterns, is called a *phulkárí*, while a piece of coarse or fine red cloth of the same dimensions, embroidered with *bel bútá* on the borders, and with stars of different colours in the inside, is called a *chop*. A *phulkárí* takes 6 or 7 days to make and

[1] The cost of materials required for stamping 50 yards of cloth is as follows:—*Máín* 6 pies; alkali and coarse soap annas 1-6; alum 3 pies; dye 4 annas; fuel 6 pies. Thus his net earnings amount to annas 5 pies 4 a day.

fetches from Rs. 2 to 5, while a *chop* takes a month or two and fetches from Rs. 5 to 20. These garments are worn mostly by the peasant women, especially at weddings and other festive occasions, and are often given as a wedding present to the bride. They are also exported to Ludhiána and Amritsar in small quantities, but chintz and calicoes are taking their place, and so this industry is rapidly dying out.

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Economic.
ARTS AND MANUFACTURES.
Silk embroidary.
Carpentry.

Carpentry received an impetus from the late Rája Raghbír Singh, who sent some Tarkháns from the State to be trained at Rúrkí. These skilled workmen live at Sangrúr and earn 8 or 9 annas a day. Their work is good, but they follow the ordinary patterns and have not struck out any special line. They make tables, chairs, almirahs, writing-cases, etc. The village Tarkhán is paid in kind for ordinary work, but for special work, such as making carts, well-gear, etc., he gets 5 or 6 annas a day. The outfit of an ordinary carpenter costs from Rs. 15 to 30. English files, saws, and planes are slowly coming into use. Dádrí town is famous for turnery. The implements used by the turners (*kharádís*) and their methods are described in the Monograph on Wood Carving in the Punjab, 1887-88, page 11. They earn from 5 to 8 annas a day. The following are the chief articles manufactured by the turners of Dádrí with the range of prices for each article :—

Name of article manufactured.	Price.		
	Rs. A. P.		Rs. A. P.
Bed legs (lacquered)	2 0 0	to	5 0 0
Do. (plain)	1 0 0	to	3 0 0
Píra legs	0 4 0	to	0 10 0
Terwás of *Kalís* (pipes)	0 1 6	to	0 4 0
Khuntís (wooden pegs)	0 1 0	to	0 1 6
Surmadánís and *karelás* (collyrium boxes) ...	0 0 6	to	0 1 6
Chessmen	0 4 0	to	0 8 0
Toys	0 0 6	to	0 2 0

Oil-pressing.

Oil-pressing is done by the *telís*, who numbered 3,454 in 1901. One *ghání* (10 to 13 *sers*) of rape (*sarson*) is put into the hollow part of the press (*kolhú*) and worked with a wooden pestle (*lath*), which is driven by a single bullock. Half a *ser* of hot water is mixed with the rape, and when it is well pressed, a hole is made at the bottom of the press and the oil begins to come out. This oil is heated and again poured on to the rape, while the *kolhú* is kept warm with torches (*mashál*) until all the oil is extracted from the rape. One maund of rape gives 12 *sers* of oil and 28 *sers* of *khal* (rape cakes). A man and woman work the press; two *ghánís* of rape is a fair day's work for one press and the workers earn from 4 to 6 annas. Other oil-seeds such as *sesamum, alsí*, etc., are pressed to order.

Tanning and leather working.

There were 3,874 leather workers in the State according to the census of 1901. They may be divided into three main divisions, (*i*) the Khatíks who prepare *narí* leather from sheep and goat skins, while *dhaurí* is tanned and prepared by the Chamárs themselves; (*ii*) the Chamárs who make shoes and well-gear; (*iii*) the Mochís and Sarrájís who make *gurgábí* and other kind of shoes. The Chamárs of Sangrúr and Dádrí tahsíls make good *desí* shoes, which are light and flexible. The Mochís of Sangrúr town only make red

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Economic.
ARTS AND MANUFACTURES.
Tanning and leather working.

gurgábí heeled shoes. Both the *desí* shoes and *gurgábí* heeled shoes are exported, but only in small quantities. Many kinds of shoes are prepared by the Chamárs and Mochís of the State. The shoes prepared in Dádrí tahsíl are *Salím-Sháhí, deswálí, mundá* (with a *chaurá panja*) and *zenána júti* (with *gol chhotá panja* and without heels). Others are quite plain, *sádá*. These are generally made of sheep or goat skin dyed red or black with an inner lining of *dhaurí*; some are ornamented at the toe and round the sides; others are completely covered with embroidery. The price of a pair of shoes varies from 8 to 12 annas for an ordinary pair for hard rough use, or one rupee for a slightly better quality, to as much as Rs. 5 to 10 for an embroidered pair. The ornamental work is generally done by Chamár women. The Chamárs of tahsíl Sangrúr make plain Punjábí shoes of *nárí* dyed red. Those of Sangrúr town ornament them with embroidery work. An embroidered pair costs from Rs. 4 to 8, while a plain light pair costs one rupee, and a hard rough pair from 8 to 12 annas. The Sarrájís of Sangrúr town make many kinds of *gurgábís*, half and full boots, of different skins, for which they ask from Re. 1-8 to 10. Besides shoe-making they repair carriage harness and saddlery. The Chamárs of tahsíl Jínd are not skilled in shoe-making. They prepare ill-shaped Hindustání and *mundá* shoes. Laced shoes are not as a rule kept in stock, but are made to order. It is the custom when ordering a pair to be made to give an advance to the Sarráj, the rest of the price being paid on delivery. The average period for which a strong shoe will last is from 4 to 7 months, and if repaired, it extends to nine months. The boots and *gurgábís* generally wear out in three or four months. Chamárs earn from 2 to 3 annas a day at shoe-making, Mochís and Sarráj from 5 to 8 annas.

Brick-making.

Pazáwas or brick kilns are worked by Kumhárs. This work includes the preparation of the *kachchá* or unbaked bricks, and the collection of waste fodder, straw and sweepings (*kúra karkat*) for baking the bricks and stacking them in the *pazáwa*. The *patherás* or mud brick-makers, who are generally Chamárs or Chúhrás, but sometimes the Kumhárs themselves, prepare the clay, working it with a spade. Large bricks are moulded in a mould of wood or iron called a *sáncha* bearing a trade mark and tap with wooden *thápís* (tops). Small bricks are only made in *gálibs* or *sánchas* (moulds). These bricks are burnt in the kiln. In Sangrúr tahsíl large bricks are made, weighing three *sers* each; while in Jínd tahsíl they average ¾ *ser*. For large bricks the *patherás* are paid Rs. 100, and for small bricks Rs. 14 per 100,000. A *patherá* can make 400 large and 1,500 small bricks in a day. The Kumhárs collect straw, fodder-sweepings, etc., for the *pazáwa* on their asses, generally without charge, and also *uplás* (dried cakes of cowdung) which cost Rs. 600 for a *pazáwa* of 300,000 large bricks. A *pazáwa* is thus arranged:—A layer of sweepings about a foot deep is laid on the site, and on it the sun-dried bricks are arranged with a space between every two layers which is filled with sweepings and *uplás*. Holes are left in the covering. Fire is applied from below. A kiln for large bricks holds 300,000 bricks and requires four months burning. A kiln for small bricks only holds 200,000 bricks, but requires to be burnt for the same period. Large bricks are generally sold at Rs. 800 per 100,000 and small ones at Rs. 100 per 100,000, while the actual cost of large bricks is Rs. 380 and of small ones it is Rs. 56 per 100,000. In the town of Sangrúr contractors have recently begun to prepare bricks with "chimney" kilns, where Purbíás and Chamárs are employed. In the Jínd tahsíl 30 *pazáwas* and in Sangrúr tahsíl 24 are made yearly. In Dádrí tahsíl *pazáwas* are not common, as stone is generally used for building purposes.

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Economic.
ARTS AND MANUFACTURES.
Brick-making.
Pottery.

6,393 Kumhárs were returned in the State at the census of 1901. In the towns and large villages they generally work at brick-making, but sometimes make pottery, toys, etc. In villages they generally make earthenware.

The method of manufacturing earthen vessels is described on pages 2—11 of the "Monograph on the Pottery and Glass Industries of the Punjab, 1890-91." In this State two potters, jointly, can prepare 25 vessels daily, and thus in 15 days they can prepare 375 vessels as detailed below burnt in an *áwí* (small kiln) which requires three days' firing :—

Name of the vessel.	Number.	Price.	Rate.
		Rs. A. P.	
Gharoas (pitchers)	175	8 0 0	9 pies each.
Hándís (small pots)	100	1 9 0	3 pies each.
Kishores (small glasses for drinking) ...	100	0 4 0	2 annas per 100.

In this work a family of five persons can earn 9 annas on an average per day. Besides working in pottery they supply clay for building purposes, and carry grain and other articles on asses from village to village. They also carry the corn from the fields at harvest time. A Kumhár with eight donkeys can earn 12 annas daily.

Section F.—Commerce and Trade.

Experts and imports.

No statistics for the general trade of the State are available. Sangrúr, Jínd and Dádrí are the local centres of the grain trade, and Messrs. Ralli Brothers and other firms send agents there. Refined sugar and rice are imported from Muzaffarnagar, Bareilly and Fyzábád; cloth from Delhi and Ludhiána; bronze and brass vessels from Murádábád, Rewárí, Patiála and Jagádhrí; gold and silver lace from Patiála and Delhi; and glass bracelets (*chúrís*) from Patiála and Ludhiána. Cotton is exported from the town of Jínd to Rohtak and Hánsí, *ghí* to Sunám and Tohána, *sarson* and indigo to Delhi. From the town of Dádrí *bájrá* is largely exported with a smaller quantity of barley and gram.[1]

Section G.—Means of Communications.

Railways.

The Ludhiána-Dhurí-Jákhal Railway passes through tahsíl Sangrúr and has a station at Sangrúr town. This railway, 79 miles in length, was constructed at the expense of the Jínd and Máler Kotla Darbárs, who contributed ⅘ths and ⅕th of the cost respectively. It was opened on the 10th of April 1901 and is worked by the North-Western Railway for 55 per cent. of the gross earnings. The

[1] The methods of skinning buffaloes, bulls, sheep and goats, and the process of tanning, dyeing and preparing hides are described in the Monograph on the Leather Industry of the Punjab, 1891-92, pages 16—20. The method of preparing different kinds of shoes, *gurgábí* boots, and the tools and instruments used in the works are also described in the Monograph.

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MEANS OF COMMUNICATIONS.

Railways.

capital outlay to the end of June 1903 was Rs. 42,73,166, which gives an average cost of Rs. 54,325 per mile. The following statement shows the general results of the working :—

	1st half 1902.	1st half 1903.	Difference.	
	Miles.	Miles.	Miles.	Per cent.
Mean mileage worked	78·66	78·66	...	...
Train mileage	68,960	67,225	− 1,735	− 2·52
	Rs.	Rs.	Rs.	
Gross earnings	1,97,843	1,49,428	48,415	− 24·47
Working expenses at 55[1] per cent. ...	1,08,814	82,185	26,629	− 24·47
Nett earnings	89,029	67,243	21,786	− 24·47
Percentage of return to Darbárs on capital outlay.	2·03	1·57	− ·46	...

The percentage of nett profits on the capital outlay for the year 1902-03 was thus 3·60. The figures in the margin show the gross earnings, the number of passengers of the various classes carried, including police and troops, and the tonnage of goods for the 1st half year of 1903. The total number of passengers (256,590) consisted of 483 1st class; 1,322 2nd class; 4,156 intermediate, and 250,629, 3rd class, and the tonnage of goods of 42,719 tons of merchandise; 358 tons of railway material; 8,398 tons of ordinary and 77 tons of military stores.

	Gross earnings.	Number of passengers.	Tonnage of goods.
	Rs.		Tons.
Coaching ...	82,389	256,590	...
Goods ...	65,934	...	51,552
Telegraph ...	540	...	...
Sundries ...	565	...	...
Total ...	1,49,428	...	...

The Southern Punjab Railway passes through the Jínd tahsíl for 25 miles, with stations at Jínd, Kinána and Julána. This line was opened on the 10th of November 1897. The State has no share in it. The Rewárí-Ferozepore Railway runs through tahsíl Dádrí for 14 miles, with stations at Charkhí-Dádrí and Manherú. In this line also the State has no share.

Results of railway extension.

The railways have been effectual in diminishing the hardships of famine, especially in the insecure tract of Dádrí. Grain is easily transported and the facility of transport tends to equalise prices. The construction of the Ludhiána-Dhúrí-Jákhal line afforded great relief to the famine-stricken population of the State in 1899-1900. The other lines have developed trade in the towns of Sangrúr and Jínd. At Sangrúr a grain-market has been opened where wheat, gram, etc., are collected from the neighbouring villages for export, and since the opening of the Southern Punjab Railway cotton mills have been started at Jínd. Dádrí, however, has suffered, as its trade has gone to Bhawání since the opening of the Rewárí-Ferozepore line

[1] The share of total receipts to be paid to the North-Western Railway for working the line has lately been reduced to 52 per cent.

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Economic.

MEANS OF COMMUNICATIONS.

Roads.

The table below shows the principal roads in the State together with the halting places[1] *en route* :—

Roads.	Halting places.	Distance in miles.	REMARKS.
Sangrúr tahsíl—			
Sangrúr to Patiála ...	Bhawánígarh (Patiála State).	35	Metalled. Lies in Jínd territory for 7 miles and then enters Patiála State. Constructed in 1867—70.
Sangrúr to Kotla ...	Dhúrí (Patiála State) ...	20	Metalled.
Sangrúr to Nábha ...	Bhalwán and Chhíntáwála (Patiála State).	20	Metalled for 2 miles.
Sangrúr to Kulárán...	Balwáhar	6	Partly metalled
Sangrúr to Badrúkhán	...	5	Unmetalled.
Sangrúr to Jínd ...	Kherí, Mahlán and Maurán.	69	Metalled for 12 miles beyond which there is only a *kachchá* path. Constructed in 1870—73.
Station road from Sangrúr town to the railway station.	...	1	Metalled.
Jínd tahsíl—			
Station road from Jínd town to the railway station.	...	2	Metalled.
Jínd to Safídon ...	Jámní, Budha Khera ...	24	Unmetalled.
Jínd to Hánsí ...	Rám Ráí, Ragthal Nárnaund.	27	Do.
Jínd to Rohtak ...	Kanána, Julána, Zafargarh. Sámar, Kharentí (British).	32	Do.
Jínd to Mahan ...	Málwi, Jhamola ...	24	Do.
Jínd to Kaithal ...	Kandala, Nágora, Kathána (British).	40	Do.
Dádrí tahsíl—			
Dádrí to Jhajjar ...	...	12	Unmetalled, sandy.
Dádrí to Kánaud ...	Mandaula ...	12	Do.
Dádrí to Bhawání ...	...	11	Do.
Station road from Dádrí town to the railway station.	...	1	Metalled. Constructed in 1896-97.

[1]Most of the halting places noted are mere villages without any *saráí* or dák bungalow.

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Economic.

MEANS OF COMMUNICATIONS.

Roads.

The metalled roads which are under the State Public Works Department (*Garh Kaptání*) are generally good, but the unmetalled roads are bad. The unmetalled roads in tahsíl Jínd and in the canal-irrigated areas of Jínd and Sangrúr become swampy during the rainy season, and bullock carts have great difficulty in getting through, even with twice the ordinary number of bullocks. The village paths are narrow and in some places run between hedges. In tahsíl Dádrí, and especially in the Bálánwálí *iláqa* (tahsíl Sangrúr) the roads are sandy, and during the hot weather the drifted sand makes the road hard to distinguish from the surrounding country.

Ferries.

There are two ferries on the Ghaggar in tahsíl Sangrúr,—one at Usmánpur and the other near the village of Nanhera on the Kaithal road. These are maintained by the State during the rainy season, and managed in the months of Sáwan and Bhádon by *malláhs*, who charge 2 annas a person.

Rest-houses.

The State guest-house at Sangrúr, called the Krishan Bágh Kothí, lies in the Krishan Garden. It is under the management of the Superintendent of the Reception Department, assisted by a staff of servants. There is also a rest-house at Sangrúr built this year. At Jínd, Safídon and Dádrí certain portions of the forts are used for the accommodation of State guests. British Canal Department rest-houses have been built at Jínd, Safídon and Rám Rái. There are *hatháis* in the larger villages and *saráis* at the towns of Jínd, Sangrúr and Dádrí.

Post Offices.
Tables 31 and 32 of Part B.

Prior to 1885 the State maintained 8 post offices at Sangrúr, Bálánwálí, Kulárán, Jínd, Safídon, Zafargarh, Dádrí and Bádhra. These were managed by a Munsarim attached to the Deodhí Mualla, and Jínd stamps and post-cards were used within the State limits. There were also British post offices at Jínd and Dádrí. On the 15th July 1885 a postal convention was effected between the Imperial post office and the State, to facilitate the mutual exchange of correspondence, parcels, insured articles and money orders. The British post offices at Jínd and Dádrí were abolished and the management of the State post offices placed under a State Postmaster-General, two post offices of exchange, the Imperial post office at Ambála and the State office at Sangrúr being authorized to deal with articles giving rise to accounts. Postage stamps, post-cards and envelopes, surcharged "Jínd State" are supplied by the Imperial Government to the State at cost price. There are now 8 post offices located as follows :—

Head office.	Sub-offices.	Branch offices.
Sangrúr (1st Class)	...	Bálánwálí, Kulárán.
Jínd (2nd Class)	Safídon ...	Julána.
Dádrí (3rd Class)	...	Bádhra.

Telegraph lines run along the railways and there is a Government telegraph office at Sangrúr, which was opened on the 1st September 1893. It belongs to the State, but is under the management of the British Government.

Section H.—Famine.

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Economic.

FAMINE.

Famines.

With the rest of the Punjab the State suffered from the famines of 1783, 1803, 1812, 1824 and 1833. That of 1860-61 also affected the State, especially Dádrí tahsíl, and half a year's revenue was remitted, while advances for the purchase of cattle and seed were made in Dádrí. In 1869-70 a fodder-famine caused great losses of cattle, a fifth of the revenue was remitted in Jínd tahsíl, and advances were made again in Dádrí. In 1877-78 the scarcity was more severe and was met by loans and advances from the State banks. In 1883-84 a fodder-famine caused great losses of cattle and the revenue was largely suspended. In 1896 famine re-appeared and Rs. 27,500 were allotted for relief works, 7,000 maunds of grain distributed as advances for seed, and Rs. 3,000 spent in charitable relief, and though the scarcity was intensified in 1897, the losses were not severe. In 1899 the crops failed again, before the people had time to recover from the effects of the preceding famines and the State expended Rs. 50,000 on relief works, of which three-fifths were allotted to Dádrí. These works only employed some 2,000 souls, and it was accordingly resolved to concentrate the famine-stricken people on the Ludhiána-Dhúrí-Jákhal Railway, where nearly 7,000 were employed for 17 months at a cost of over Rs. 40,000. Poor-houses were also opened and relief given privately at a cost of nearly Rs. 16,000, excluding the expenditure on additional dispensaries and the relief of immigrants. On the conclusion of the famine Rs. 1,58,000 were advanced to the people for the purchase of cattle and seed, bringing up the total expenditure incurred by the State to Rs. 2,27,000. Details of these various famines and the measures taken to cope with them are given below.

Famine history.

Tahsíl Dádrí, the arid and sandy tract on the borders of Rájpútána, has suffered more than any other part of the State from the famines which have from time to time afflicted the country, and its people (the Bágrís especially) are often obliged to leave their homes owing to the scarcity of water and food. In experience of the acuter evils of famine, Jínd tahsíl, which adjoins the Hissár and Rohtak Districts, comes next to Dádrí, while Sangrúr, which lies in the Málwa, has suffered least. Although the construction of railways, roads and canals has lessened the risk of wholesale starvation, the chances of famine have still to be reckoned with. The first famine, of which we have much information, is that of 1783 A.D., known as the *chálísá kál* or famine of Sambat 1840. A large part of the State was depopulated. The previous years, Sambats 1838 and 1839, had been dry and the harvests poor, but in 1840 they failed entirely. The tanks and ponds (*johars*) ran dry, thousands of cattle died of starvation and thirst, and most of the villages were deserted, only the larger ones here and there retaining a few inhabitants. The people lived on *kair* fruit (*tind*) and a fruit called *bárwa* in lieu of grain, and the cattle were kept alive on the leaves and bark of the *jál*, *kair*, *berí* and other trees. Dádrí tahsíl suffered most and Jínd somewhat less. Prices rose to the rates noted in the margin. In Sambat 1841 there was rain and the effects of the famine began to disappear.

Chálísá.

	Sers per rupee.
Wheat	5 to 6
Gram	5 to 6
Barley	6 to 7
Pulses	5

1803-04 A. D.

In Sambat 1860-61 there was insufficient rain for the kharíf and rabí crops, both of which failed entirely. The cultivators, mostly Bágrís and Bangrús, emigrated to the Málwa or across the Jumna. The remainder kept body and soul together by eating *tind* and *bárwa*, but many of the

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Economic.

FAMINE.

1812 A. D.

1824 A. D.

poor perished from starvation. Large numbers of cattle also died owing to the scarcity of fodder. Prices rose as shown in the margin. The famine of Sambat 1869-70 affected the State but slightly. Prices rose to 8 or 9 *sers* per rupee. The famine of Sambat 1881 lasted a short time. After scanty showers in the months of Jeth and Asárh there was no rain and the crops withered, but the last year's stacks supported the cattle. The leaves and the bark of trees also helped. Prices stood as noted in the margin. In Sambat 1890 there was scarcity. The autumn rains of Sambat 1890 had failed entirely and the two harvests produced hardly anything except on well-lands, but the loss of human life and cattle appears to have been inconsiderable. Fodder was procurable at the rate of one maund per rupee; and grain was also to be had, but the cultivators suffered much. In Sambat 1894 there was scarcity, but it was not severe.

	Sers per rupee.
Jowár	7
Bájrá	6
Pulses and gram ...	5
Wheat	4 to 5

	Sers per rupee.
Wheat, gram, pulses	6
Barley	7

1833 A.D.

1837 A.D.

1860-61 A.D.

The famine of Sambat 1916-17 was more severe in the Bágar and Bángar tracts of tahsíls Dádrí and Jínd respectively, and the poorer people began to emigrate. In Jeth Sambat 1916 a few showers fell and then no rain fell for a whole year. In the beginning of Jeth and Asárh Sambat 1917 there was rain, and grain was sown, but after that again no rain fell, and the crops all dried up. Both the *báráni* harvests failed. Thousands of cattle perished, but some were taken to the hills to find pasturage there. The State remitted six months' land revenue and granted *takávi* advances to the *zamíndárs* of Dádrí tahsíl for the purchase of oxen and seed. The land revenue was suspended, and collections in kind substituted for cash. The State also distributed food to the poor. In the middle of Jeth Sambat 1918 there was good rain, and the famine began to disappear. Prices in this famine stood as shown in the margin.

1862 A.D.

	Sers per rupee.
Jowár, bájrá and pulses	5
Wheat	8
Gram and barley ...	9

1869-70 A.D.

The famine of Sambat 1925 was very fatal to cattle and thousands perished. In Jeth and Asárh Sambat 1925 there were only one or two slight falls of rain, and though grain was sown, no further rain fell, so that the crops withered and the kharíf failed altogether, though rabí sowings were affected to some extent on irrigated lands. One-fifth of the revenue was remitted in Jínd tahsíl and *takávi* advances were granted in Dádrí. The land revenue collections were suspended throughout the State. Poor-houses were also opened. In Asauj rain fell, and the famine disappeared. Prices stood as noted in the margin.

	Sers per rupee.
Wheat	9
Gram and barley ...	10

1878 A.D.

The famine of Sambat 1934 was more disastrous than those of Sambat 1917 or 1925. In Sambat 1933 the yield was an average one, but in Sambat 1934 the kharíf crops failed entirely. There was great loss of live-stock, as fodder was not procurable, or when obtainable, 7 or 8 *púlís* of *jowár* sold for a rupee. The State banks were allowed to advance money on loan to the *zamíndárs*, and *takávi* advances were made in the *báráni* villages. In Sambat 1935 rain fell, and the people began to recover from the effects of the famine. The prices stood as noted in the margin.

1879 A.D.

	Sers per rupee.
Wheat	13
Gram, barley and *jowár*	14
Pulses	9
Bájrá	13

1883 A.D.

The spring harvest of Sambat 1940 was a very poor one. The summer and winter rains of Sambat 1941 also failed, and in the drier tracts of Jínd and Dádrí tahsíls there were no crops. The grass famine was acute, and

the cattle had to be driven off to the hills, whence many never returned, and the loss of bullocks and cows was very great. The policy of giving liberal suspensions was adopted by the State. Prices stood as noted in the margin. The effects of the famine of Sambat 1953 were as severe in Jínd as in the rest of the Punjab. The Darbár devoted attention to the relief of the famine-stricken population, and was encouraged thereto by the Punjab Government in its letter No. 35, dated 10th February 1896. As usual, almsgiving had begun before its receipt, and after it Rs. 27,500 were sanctioned for famine relief works, which were started as follows :—

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	Sers per rupee.
Wheat	8
Gram, barley, *bájrá* and *jowár*	9
Pulses	6

1896 A.D.

In tahsíl Jínd[1]	(1) Pindára tank excavation. (2) Metalling of a road from the station to the town of Jínd.
In tahsíl Dádrí	Metalling the road from the station to the town of Dádrí.
In tahsíl Sangrúr ...	Building of the Jubilee Hospital and the Palace Kothí.

Besides this relief, 7,000 maunds of grain were given as *takávi* to the *zamíndárs*. On the receipt of the letter No. 73, dated 11th April 1896, with a draft of the Famine Code from the Punjab Government, Rs. 3,074, in addition to the sum allotted for public relief works, was granted as a relief fund. Fodder was very scarce, but there was no great loss of cattle, as they were taken to the trans-Jumna tracts and elsewhere. The population of the State suffered but little from starvation, and the loss of life was insignificant. Prices were as noted in the margin. In Asárh Sambat 1954 there was rain, and the kharíf crops were sown, but swarms of locusts visited the State and damaged the crops to such an extent that not a green leaf was to be seen, and the yield of the kharíf was very scanty. The *báráni* rabí crops also failed for want of rain, but there was no loss of cattle. Prices stood as noted in the margin. In Sambat 1955 there was no good rain and the yield was only average. Fodder was barely sufficient for a season; and the effects of this and of the recent famine of Sambat 1953 had not disappeared when the terrible famine of Sambat 1956 devastated the State. The kharíf failed altogether and fodder became very scarce. The cattle were driven to the hills and trans-Jumna tracts in search of fodder. The population of the area affected by the famine was 189,707 souls, and the grain stores in the State had sunk very low owing to the previous famines. The construction of the Ludhiána-Dhúrí-Jákhal Railway, however, gave much relief to the starving people in tahsíl Sangrúr. The Darbár sanctioned a sum of Rs. 50,000 for famine relief as follows :—to tahsíl Jínd Rs. 15,000, Sangrúr Rs. 5,000, Dádrí

	Sers per rupee.
Jowár, bájrá, gram and barley ...	8
Wheat	7

1897 A.D.

	Sérs per rupee.
Jowár and *bájrá* ...	12
Múng and other pulses, and gram ...	8
Wheat	7

1899 A.D.

1899 A.D.

[1] The construction of the Southern Punjab Railway also gave employment to the poor and famine-stricken.

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Rs. 30,000, and the following relief works were started :—

In tahsíl Jínd	...	Repairs of the roads leading to Rám Ráí, Zafargarh and Julána.
In tahsíl Dádrí	...	The town tank excavation, and metalling the roads of the town.
In tahsíl Sangrúr	...	Brick kiln works; repairs of the road round the town; and a *dháb* excavation.

The relief works in tahsíls Jínd and Dádrí were kept open for about two months, during which the average daily numbers of persons employed were 665 and 1,321 respectively. These numbers were considered very small in comparison with the number of famine-stricken people, and it was thought proper to collect as many as would work at Sangrúr, furnishing them with provisions for the journey, and set them to work on the construction of the Dhúrí-Jákhal Railway. For this purpose a *názim* of famine works was appointed with a staff. The sum of Rs. 2,030 was disbursed in provisions for the journey, and 4,700 people were collected at Sangrúr. The contracts for ballast, etc., were taken up by the *názim*, and the famine-stricken persons employed on the railway and other works from the beginning of September 1899 to the end of January 1901, an expenditure of Rs. 40,292 being incurred by the State. 7,762 people were thus supported. The statement below shows the details :—

Month.	Relief work.	Average number of labourers.	Expenditure.	Salaries.	Total expenditure.
			Rs.	Rs.	Rs.
October 1899 ...	Tank excavation, road repairs.	1,165	1,215	41	1,256
November 1899	Tank excavation, road repairs, brick-kiln works.	1,014	1,596	40	1,636
December 1899 ...	Brick-kiln works, railway construction works.	528	1,231	100	1,331
January 1900 ...	Railway construction works	424	1,674	32	1,706
February 1900 ...	Ditto	470	1,577	22	1,599
March 1900 ...	Brick-kiln works, railway and ballast works.	1,260	3,546	185	3,731
April 1900 ...	Ditto	604	4,125	214	4,339
May 1900 ...	Railway, ballast works, tank excavation.	687	7,735	216	7,951
June 1900 ...	Railway works, tank excavation, brick-kiln works.	534	6,135	217	6,352
July 1900 ...	Railway and ballast works, brick-kiln works.	374	3,907	205	4,112
August 1900 ...	Railway and ballast works	322	1,893	177	2,070
September 1900	Ditto	245	1,919	200	2,119
October 1900 ...	Ditto	104	488	203	691
November 1900	Ditto	29	348	182	530
December 1900	Ditto	2	364	115	479
January 1901 ...	Ditto	...	362	28	390
	Total ...	7,762	38,115	2,177	40,292

Three methods were adopted for relieving the poor. Poor-houses were opened at Sangrúr and Dádrí. The Sangrúr poor-house was started in 1899, and the Dádrí poor-house in 1900, when the Rája visited the Dádrí tahsíl and found the people of the Bágar in great distress. The statement below shows the details of the expenditure in the two poor-houses and the number relieved :—

MONTH.	SANGRUR POOR-HOUSE.				DADRI POOR-HOUSE.			
	Number of poor.	Expenditure of food.	Miscellaneous expenditure.	Total.	Number of poor.	Expenditure of food.	Miscellaneous expenditure.	Total.
		Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
From 29th September to the end of October 1899.	240	445	140	585	...	...	...	...
November 1899 ...	200	375	122	497	...	...	...	...
December 1899 ...	100	193	124	317	...	...	...	...
January 1900 ...	135	233	246	479	...	...	...	...
February 1900 ...	315	476	119	595	141	564	64	628
March 1900 ...	333	872	243	1,115	920	1,455	119	1,574
April 1900 ...	300	642	269	911	1,042	1,632	91	1,723
May 1900 ...	265	451	209	660	862	1,754	82	1,836
June 1900 ...	220	362	182	544	1,680	4,164	116	4,280
July 1900 ...	200	300	234	534	2,121	2,685	113	2,798
August 1900 ...	52	151	297	448	502	665	77	742
September 1900 ...	58	135	115	250	25	8	83	91
October 1900 ...	23	108	251	359	...	...	...	...
November 1900 ...	27	57	37	94	...	...	...	...
December 1900 ...	8	17	27	44	...	...	...	...
Total ...	2,476	4,817	2,615	7,432	7,293	12,927	745	13,672

Boiled gram (*baklí*) was distributed in the evening among the immigrants (who averaged 99 daily) passing through Sangrúr town. At Jínd town for the administration of this relief there was a *panchâyatí sadábart* (daily distribution of alms). Half a *ser* of wheat or gram per head was distributed daily among aged and infirm persons, and women living in *parda*. The statement below shows the amount

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of the grain distributed thus in the three tahsíls :—

Month.	Number of persons relieved	Amount of grain.	Value of grain.	Salaries of the staff.	Total.
		Mds.	Rs.	Rs.	Rs.
From 16th December 1899 to 15th January 1900.	59	19	69	13	82
February 1900	192	74	282	19	301
March 1900	216	80	282	19	301
April 1900	304	112	346	28	374
May 1900	325	123	415	28	443
June 1900	225	80	261	19	280
July 1900	219	82	267	19	286
August 1900	94	36	114	10	124
September 1900	50	17	44	10	54
Total ...	1,684	623	2,080	165	2,245

Two dispensaries were established for the treatment of famine-stricken sick in the poor-houses and attached to the Famine Department. The statement below shows the expenditure of these dispensaries, etc. :—

MONTH.	SANGRUR DISPENSARY.				DADRI DISPENSARY.			
	Number of patients.	Average death rate.	Expenditure in medicines.	Salaries.	Number of patients.	Average death-rate.	Medicines.	Salaries.
		Per cent.	Rs.	Rs.		Per cent.	Rs.	Rs.
December 1899 ...	21	4·76	...	25	...	...	...	...
January 1900 ...	45	1·66	...	45	...	...	...	...
February 1900 ...	23	4·34	22	45	20	15 00	...	7
March 1900 ...	9	4·66	...	45	35	17·14	23	15
April 1900 ...	126	2·17	11	45	93	25·80	31	15
May 1900 ...	119	6·56	13	45	39	48·71	2	15
June 1900 ...	92	10·86	6	45	52	51·92	4	15
July 1900 ...	49	4·48	...	45	74	47·29	30	15
August 1900 ...	44	1·27	23	45	26	3·84	6	15
September 1900 ...	83	7·22	15	45	3	...	...	3
October 1900 ...	30	10	18	45	...	...	...	...
November 1900 ...	4	25	9	45	...	...	...	...
Total ...	...	...	118	520	...	...	...	100

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The Bágrís were the first to immigrate into the State, and they thronged the streets of the towns, begging in crowds. They were located at the *Gurdwára* Nanakyána and Royal Cemetery. The infirm and children were given food and boiled gram, while others, who were able to work, were employed on relief works, and this arrangement proved sufficient to lessen the public distress. In September the daily total of persons relieved amounted to 112 and that of the old and infirm living on charity to 226.

Places.	Immigrants.		Emigrants.
	Persons living on charity.	Employed on works.	
Hissár ...	63	27	817
Delhi ...	...	...	437
Bikáner ...	121	43	...
Others ...	82	42	...
Total ...	266	112	1,254

The figures in the margin show the daily total of people on relief work and numbers of immigrants and emigrants. Most of the emigrants to Delhi and Hissár were Bágrís of Dádrí tahsíl, and the remainder were *Báng-rús* of the *báráni* tracts in tahsíl Jínd. On the receipt of information from the Commissioner of Delhi that Jínd State emigrants were in British poor-houses and on relief works, arrangements for bringing them back to the State were made by the Darbár, and they were employed on relief works or admitted into the State poor-houses as the case might be. The emigrants were chiefly menials. It cost the State Rs. 1,542-7-0 in food and railway fares to bring them back. The continuous famines had reduced the *zamíndárs* and tenants, especially those of Dádrí tahsíl, to such poverty, that they were quite unable to obtain seed and meet the other expenses for the coming crop. His Highness sanctioned *takávi* advances for food-grain, seed-grain, oxen, camels and fodder. The table below shows the *takávi* advances thus made at both harvests :—

Details of aids.	Tahsil Jind.	Dadri.	Sangrur.	Total.
	79 villages.	184 villages.	33 villages.	296 villages.
	Rs.	Rs.	Rs.	Rs.
Oxen	2,142	2,595	...	4,737
Camels	...	3,055	...	3,055
Seed-grain	...	2,962	...	2,962
Food-grain	2,159	13,581	...	15,740
Miscellaneous expenditure ...	...	1,070	...	1,070
Pay	52	...	...	52
Cash for wages	34,589	91,943	4,024	1,30,556
Total ...	38,942	1,15,206	4,024	1,58,172

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The statement below shows the whole famine relief expenditure incurred by the State:—

DETAILS OF FAMINE RELIEF.	DETAILS OF EXPENDITURE.			
	Wages.	Miscellaneous.	Salaries.	Total.
	Rs.	Rs.	Rs.	Rs.
Relief works ...	38,115	...	2,177	40,292
Sangrúr poor-house ...	4,817	1,291	1,324	7,432
Dádrí poor-house ...	12,928	522	192	13,672
Monthly distribution of grain	2,080	...	165	2,245
Sangrúr famine dispensary ...	118	...	520	638
Dádrí famine dispensary ...	96	...	100	196
Provisions and fares for emigrants.	1,542	...	..	1,542
Takávi advances ...	1,58,120	...	52	1,58,172
Allowances made to the famine staff.	2,520	...	...	2,520
Total ...	2,20,336	1,843	4,530	2,26,709

CHAPTER III.—ADMINISTRATIVE.

Section A.—General Administration—Administrative Divisions.

CHAP. III, A.

Administrative.

GENERAL ADMINISTRATION—ADMINISTRATIVE DIVISIONS.

Administrative Divisions.

The State of Jínd is divided into two *nizámats*, Sangrúr and Jínd. Sangrúr comprises only one *tahsíl*, also called Sangrúr, and has its headquarters at Sangrúr, the capital of the State. It includes all the scattered territory of that *pargana*.

The *nizámat* of Jínd is divided into two *tahsíls*,—Jínd, which comprises the *pargana* of Jínd, and *tahsíl* Dádrí, which includes all the compact *pargana* of that name. These two *tahsíls*, which are separated by foreign territory, though each forms a compact block, have their respective headquarters at Jínd, the ancient capital of the State, and at Dádrí.

General Administration.

Under the old system of administration the offices at the capital and immediately under the Rája's control were those of the *Díwán*, *Adálati*, *Mír Munshí* or Foreign Secretary, *Bakhshí* or Pay Master and *Munsiff*. The *Tahsíldárs* carried on the general administration of the *tahsíls* or collectorates, and also exercised some judicial functions. There were no written regulations, though, in cases relating to religious matters, the State *Panditá* or *Dharm Shástri* was consulted. In the reign of Rája Sarúp Singh a few *dastúr-ul-amals* were compiled, and in 1930 Sambat Rája Raghbír Singh had codes for every office (*sarishta*) and the *kárkhána* or private office issued. There was no State treasury, all disbursements being made by a banker, who charged half an anna per rupee as his remuneration, and the cash salaries were disbursed twice a year, the State officials receiving their daily allowances (*rasad*) in kind once a month. In 1893 Sambat Rája Sarúp Singh established a regular treasury and constituted the two *nizámats* of Sangrúr and Jínd. Under his system appeals lay from the *Názim* to the *Adálat* (Superior Court) in criminal, to the *Muusiff* in civil, and to the *Díwán* in revenue cases, and Rája Raghbír Singh after his accession in Sambat 1919 greatly extended and systematized the working of these principles. In Sambat 1931 he established the *Ijlás Khás* or royal tribunal in which all important cases were heard and determined. Thus the *Názims* were empowered to pass sentences of one year's imprisonment and Rs. 100 fine, and the *Adálati* sentences of twice that period and amount. In civil cases *Tahsíldárs* were empowered to try suits in which the subject-matter did not exceed Rs. 10 in value, the *Názim's* jurisdiction being limited to Rs. 100 and the *Sadr Munsiff's* to Rs. 500. In revenue cases the *Názims* disposed of cases within their powers on the reports of the *Tahsíldárs*, referring those not within their cognizance to the *Díwán*, who in turn referred important cases to the *Ijlás Khás*. Cases in which either or both the parties are not subjects of the Rája of Jínd were to be heard by the Foreign Minister. After the death of Rája Raghbír Singh a *Munsiff* was appointed in each tahsíl, but they have been removed by the present Rája and the *Názims* are now invested with *Munsiffs'* powers. Various reforms have been made by the present Rája. Before his accession, executive and judicial functions were not separated, and he constituted the head office or '*Sadr-álá* executive' and '*Sadr-álá* high court'; but these offices were soon amalgamated, and on February 20th, 1903, fused into one, designated the *Sadr-álá* simply. This office is composed of four

1837 A.D.

1863 A.D.

1875 A.D.

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GENERAL ADMINISTRATION— The *Sadr-álá.*

officials (*Alá Ahlkárs*) who act collectively as well as individually. When acting collectively they are called the *kámil* committee and their work is divided into three branches, as follows :—

I.

1. Political and Foreign Department (*Munshí Khána*) with the departments subordinate to it.

2. Judicial (Criminal only).

3. *Bakhshí Khána* (Imperial Service Troops and Police).

4. Accountant-General's Office (Head or *Sadr* Treasury, and Deodhí Mualla only).

II.

1. Judicial (Civil only).

2. Accountant-General's Department (Public Works Department, *Tosha*, *Jalús* and *Modí Khánas*, *Dharm-arth*, Stationery, Factory, Workshop and Loan Banks at Jínd, Saffídon and Dádrí and Municipal Committees).

3. Medical Department.

III.

1. Financial Department (with the departments subordinate to it).

2. Judicial (*Imlák*).[1]

3. *Munshí Khána* (Zenána).

4. *Bakhshí Khána* (Local Army with Magazine).

5. Accountant General's Department (Forage and wood godown with Forest Reserve, Banks at Sangrúr, Bálánwálí and Kulárán, Octroi, Saltpetre Refineries, and Cattle Fairs).

The committee's joint powers.

The powers exercised by the *Sadr-álá* jointly as a *kámil* (full) committee are as follows :—

1. Appointments, dismissals and increase or decrease of salaries of State employés up to the 4th grade in the Civil Department, 1st Class Police Sergeants, and *Jamadárs* in the State troops and (in accordance with Standing Orders) in the Imperial Service Troops.

1-A. Suspensions and reinstatements of officials up to the 2nd grade.

2. Transfer of State officials up to 2nd grade by one or all of the members under whom they work.

3. Confiscation of two months' pay of officials up to 2nd grade.

4. Fine up to Rs. 50 in executive matters up to 3rd grade.

5. Re-alignment or improvement of Canal Minors.

6. Projects for the improvement of irrigation, subject to the provisions of the Canal Act No. VIII of 1873.

7. Revision of water-rates under the British rules.

8. Remodelling of existing *rájbáhás*, subject to the provisions of the agreement between the British Government and the State.

9. Sanction of accounts up to the value of Rs. 10,000.

10. Sanction of estimates for new buildings up to Rs. 5,000.

11. Sanction of repairs up to Rs. 10,000.

12. Sanction of contracts up to Rs. 10,000.

The committee's individual powers.

The full committee can exercise all the powers conferred on its members separately, as detailed in the following paragraph :—

II.—The powers exercised by the members of the *Sadr-álá* individually are as follows :—

1. Appointments, dismissals, increase or decrease of pay of State servants below the 4th grade or *muharrir* (clerk) in all civil offices, courts and departments up to 2nd Class Sergeants in the Police, Kot-Havildár and Kot-Dafadárs in the local forces and (in accordance with Standing Orders) in the Imperial Service Troops.

2. Suspensions and reinstatements of 3rd grade State employés, and suspensions of 2nd grade officials.

3. Confiscation of one month's pay of 2nd grade and of two months' pay of 3rd grade officials.

[1] *Imlák* is an office in charge of the *Munsiff Sadr*, where house property cases are dealt with and records thereof are kept.

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4. Proposals for new buildings, costing up to Rs. 3,000.

5. Remodelling of buildings up to Rs. 5,000.

6. Road metalling, costing from Rs. 2,000 to Rs. 10,000.

7. Deducting an account up to Rs. 1,000 from accounts being not passed in checking.

8. Sanction of accounts up to Rs. 5,000.

9. Sanction of contracts and purchases up to Rs. 3,000.

10. Sanction to close, transfer or open a new outlet, permanently or temporarily, and transfer the right of irrigation from one field to another.

11. Fine up to Rs. 50 in executive matters on the servants below the 3rd grade.

12. *Lambardárí* and *Chaudhar* cases.

13. Imprisonment up to seven (7) years, and fine up to Rs. 20,000.

14. Reward up to Rs. 100.'

15. Civil suits of all kinds from Rs. 5,000 to Rs. 15,000.

16. Sanction to sales from Rs. 2,000 to Rs. 10,000.

17. Decision of *haqíyat* (proprietary rights) and *brit* cases, and sanction to gifts and *pun* from Rs. 500 to Rs. 10,000.

18. Adoption cases from Rs. 500 to Rs. 10,000.

19-A. Cases against 2nd grade officials.

Of the powers exercised by the *Sadr-álá* individually and collectively, sentences of three months' imprisonment and of fine up to Rs 100, decrees up to Rs 100 in civil suits and up to Rs 50 in *haqíyat* (proprietary rights) cases, and orders confiscating one month's pay of State servants of or below the 2nd grade, are final, but *nigrání* (review) is permissible on a point of law.

Munshí Khána

The *Munshí Khána* or Foreign Office is the first of the four sadr offices subordinate to the *Sadr-álá*. Its head, the *Mír Munshí* or Foreign Minister, sits as a court of session to try criminal cases from foreign territory and conducts all the foreign affairs of the State under the control of the *Sadr-álá*. He is entrusted with the Rája's seal. The departments subordinate to this office are those of Irrigation, Education, Post and Telegraphs, *Motamiddí* Ludhiána-Dhúrí-Jákhal Railway, Reception and *Mahlát*.

Sadr Díwání-Mál.

The *Sadr Díwání-Mál* or Financial Office is the second of the sadr offices, subordinate to the *Sadr-álá*. The Financial Minister or *Díwán* exercises the executive and revenue powers, specified under Civil and Revenue Courts (*vide* Table II). The departments subordinate to this office are the Revenue, Excise and Record Offices.

Bakhshí Khána or Pay Office.

The *Bakhshí Khána* is the third sadr office, subordinate to the *Sadr-álá*. Its head is the Commander-in-Chief of the State forces, and also head of the Police. The Imperial Service Troops are governed by the rules and regulations laid down in the Standing Orders, while the local forces are under the State Local Law of 1875. He is empowered to pass sentences of imprisonment for a term not exceeding one year and fine not exceeding Rs. 200. He can promote a sepoy to Havildár in the Imperial Service Troops, subject to confirmation by the *Sadr-álá* officer. Appeals against decisions of the general of the local forces lie to the *Bakhshí Khána* and from the *Bakhshí Khána* to the *Sadr-álá* and thence to the *Ijlás Khás*. The records of all appointments, dismissals, suspensions and reinstatements, ranks, increase or decrease of pay, and leave in the State are kept in this office.

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The general commanding the local army is empowered to award imprisonment for a term not exceeding one year and a fine not exceeding Rs. 100 under the State Local Army Law of 1875.

GENERAL ADMINISTRATION.

Adálat-Sadr.

The *Adálat-Sadr* (Criminal Court) is the fourth sadr office subordinate to the *Sadr-álá*. The Judicial Minister (*Adálatí* or *Hákim Adálat-Sadr*) discharges the function of *Sadr Munsiff*, and the powers conferred upon him are specified below. The criminal and civil courts are subordinate to his court, and he also supervises the Central (*Sadr*) Jail.

Accountant-General.

The Accountant-General's office was instituted on December 1st, 1899, by Rája Ranbír Singh. Hitherto the State accounts had been sent to the *Sadr* offices concerned ; now they are checked in this office, but passed for cheques by the *Sadr-álá*, all cheques being signed by His Highness himself. The *Deodhí Mualla*, *Sadr* Treasury, *Tosha Khána*, *Jalús* and *Moddí Khánas*, the Public Works Department, Octroi, *Dharam-arth*, Loan Bank, Forage and Wood Godown with Forests, Factory and Foundry Workshop, Saltpetre Refineries, Cattle Fairs, and Municipal Committees, are subordinate to this office.

Deodhi Mualla.

The *Deodhí Mualla* is under the *Sardár Deodhí*. All the household affairs of the ruling family are managed by this office. The departments subordinate to it are those of camp equipage, furniture, menagerie, stables, elephants, carriages, and entertainment of State guests from other States.

Record office.

The Record office (*Daftar Sadr*), in which all the records of the State are deposited, is in charge of a *Muháfiz daftar sadr*, assisted by a *Náib* (Assistant) and *Muharrirs.*

Ministers' Departments.

In their individual capacities each Minister has his own sphere. The Foreign office includes the following departments—Irrigation, Education, Post and Telegraphs, Railways, *Zenána*, and Reception of Guests, besides the normal work of a Foreign office. The Finance Minister controls Excise, the Records and the Revenue and Expenditure of the State. The Commander-in-Chief controls the Army and Police, and the Accountant-General, who dates from 1899 A.D., looks after the Store Department, the State Stables, &c., in addition to his regular functions; while the Minister of Justice is responsible for Justice—Civil and Criminal—throughout the State.

Section B.—Civil and Criminal Justice.

Criminal justice.

The Indian Penal Code is enforced in the State, with the following modifications :—

(1) Sections 497 and 498 of the Indian Penal Code (section 98 of the old State Law)[1] are cognizable without regard to section 199 of the Criminal Procedure Code. The punishment is limited to one year's imprisonment or Rs. 100 fine or both. In case the offender and the woman belong to different religions, the punishment is awarded according to the *Dharm Shástra* (*bawistha*)[2] and the woman is liable to a fourth of the punishment awarded to the man.

[1] The law here mentioned is the Code drawn up by Rája Raghbír Singh in 1874 A.D.

[2] The main *Dharm Shástra* is the Yagbalak Matakshra, in accordance with which an opinion (*bawistha*) is expressed by a committee of 3 Pandits as to the nature and duration of punishments.

CHAP. III, B — Administrative.

CIVIL AND CRIMINAL JUSIICE.

Criminal justice.

(2) As regards religious offences, in addition to those mentioned in the Indian Penal Code, section 70 of the old State Law is still enforced as a special and local law, by which the killing or injuring of a cow, bullock, *nílgái* or peacock is an offence, punishable under the *Dharm Shástra*. The enquiries in all these cases are made by magistrates.

The Indian Criminal Procedure Code is enforced in its entirety in the State with the following modifications :—

(*i*) With reference to Chapter III of the Criminal Procedure Code the powers conferred by the State on its courts are as follows :—

	Powers.
1. *Tahsíldárs* (3rd Class Magistrates).	As allowed by Criminal Procedure Code.
2. *Nizámat* (the Court of the District Magistrate).	Imprisonment for a term not exceeding 3 years and fine not exceeding Rs. 2,000 (section 391 of the *Hidáyatnáma*, 1903).
3. *Adálat Sadr* and *Munshí Khána* (Sessions Courts).	Imprisonment for a term not exceeding 5 years and fine not exceeding Rs. 5,000 (sections 283 and 331 of the *Hidáyatnáma*, 1903).
4. *Sadr-álá* Court (late High Court).	Imprisonment not exceeding 7 years and fine up to Rs. 20,000 (section 228 of the *Hidáyatnáma* of 1903).
5. *Ijlás-i-Khás* (Court of the Rája)	Full powers: may pass any sentence authorized by law.

(*ii*) Cases against 2nd grade *Ahlkárs* (officials) can only be tried by the *Sadr-álá* court, and cases against 1st grade officials and those of relatives of the Rája by His Highness himself.

(*iii*) The sentence passed by a *Názim* imposing a fine up to Rs. 25 is final, but a review (*nazr sáni*) in the same court and the revision (*nigráni*) in the *Sadr-álá* or *Ijlás-i-Khás* are allowed. The sentences passed by the *Adálati* and *Mír Munshí* (Sessions Courts) of fine up to Rs. 50 are final; but review or revision is allowed as above. Sentences passed by the *Sadr-álá* of three months' imprisonment and fine up to Rs. 100 are final, but review in the same court and revision in the Rája's Court are allowed. In the case of a sentence passed by His Highness (in original as well as in appeal cases) a review in the same court is allowed.

(*iv*) Appeals against the decisions of 3rd Class Magistrates lie to the *Názim*; and in Dádrí tahsíl to the Sub-Divisional Magistrate. Appeals against the decisions of the Sub-Divisional Magistrate of Dádrí and the *Názims* of Jínd and Sangrúr lie to the *Adálat Sadr* (Sessions Court), and in case any of the parties be inhabitants of foreign territory (except the States of Patiála, Nábha or Máler Kotla) the appeal lies to the *Munshí Khána* (Foreign Office), and against the decisions of the *Adálat Sadr* and the Foreign Office an appeal lies to the *Sadr-álá* and from the *Sadr-álá* to the *Ijlás-i-Khás*.

(*v*) The Appellate Courts are also courts of original jurisdiction.

(*vi*) Complaints against the Sardárs of Badrúkhán can only be heard and determined in the *Ijlás-i-Khás*, and although cases against the Sardárs of Diálpura can be heard by the lower courts, no sentence against the Sardárs can be passed except by the *Ijlás-i-Khás*.

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Administrative.
CIVIL AND CRIMINAL JUSTICE.
Criminal Courts.

The table below shows the 12 Criminal Courts in the State with their powers, etc.:—

Serial No.	Name of the court.	No.	Name of the officer.	Powers.	
				Trial of cases.	The sentence each can impose.
1	*Tahsíl* ...	3	*Tahsíldár* ...	In the trial of cases due consideration is given to Schedule II of the Criminal Procedure Code.	Third Class Magistrate; imprisonment not exceeding one month and fine up to Rs. 50 (section 474 of the *Hidáyatnáma* of 1903).
2	*Niábat Nizámat Inhár.*	1	*Náib Názim Inhár.*	For the trial of offences relating to canals and Act VIII of 1873.	Second Class Magistrate; imprisonment not exceeding one month and fine up to Rs. 50 (section 453 of the *Hidáyatnáma* of 1903).
3	*Nizámat Inhár* (Canal Agency).	1	*Názim Inhár* (Canal Agent).	Ditto	Ditto (section 452 of the *Hidáyatnáma* of 1903).
4	*Adálat Hissa Dádrí, Zilla Jínd* (Sub-Divisional Court).	1	Sub-Divisional Magistrate.	In the trial of cases due consideration is given to Schedule II of the Criminal Procedure Code.	First Class Magistrate; imprisonment not exceeding two years and fine not exceeding Rs. 1,000 (section 425 of the *Hidáyatnáma* of 1903).
5	*Nizámat Zilla*	2	*Názim* of *Zilla* (District Magistrate).	Ditto	Imprisonment not exceeding 3 years and fine not exceeding Rs. 2,000 (section 391 of the *Hidáyatnáma* of 1903).
6	*Adálat Sadr* (Sessions Court).	1	*Adálatí Sadr* ...	Ditto	Imprisonment not exceeding 5 years and fine not exceeding Rs. 5,000 (section 331 of *Hidáyatnáma* of 1903).
7	*Munshi Khána*	1	*Mír Munshí* (Foreign Minister).	Ditto	Ditto (section 283 of *Hidáyatnáma* of 1903).
8	*Sadr-álá* (late High Court).	1	*Ahlkár-ácá* ...	Ditto	Imprisonment not exceeding 7 years and fine not exceeding Rs. 20,000 (section 228 of *Hidáyatnáma* of 1903).
9	*Ijlás-i-Khás* ...	1	His Highness the Rája.	Full powers ...	Full powers.

Both civil and revenue suits are tried by the same courts in the *nizámats*, but in the *Sadr* courts civil suits are tried by the *Munsiff Sadr* (who is also the *Adálatí*), and revenue suits by the *Díwán* (Revenue Minister). The stamp duty chargeable on appeals in civil and revenue cases is the same as in British territory with some variations in special classes of suits, such as summary or *sarsarí* cases in the Revenue Branch. The Civil Procedure Code is not enforced in the State. The State Local Law is in force. The method of giving effect to mortgages and sales is that on application for sanction one month's notice is given; if within that period any objection is raised or claim made, due consideration is given by the court; otherwise sanction is awarded. The course of appeal is that the appeal against the decree of a *Názim* lies in a civil suit to the *Sadr Munsiff*, and in revenue cases to the *Díwán*, and against those of the above two courts to the *Sadr-álá*, and thence to the *Ijlás-i-Khás*. In civil suits no appeals are allowed against a decree of Rs. 25 awarded by a *Názim* or one of Rs. 50 awarded by the *Sadr Munsiff* or one of Rs. 100 by the *Sadr-álá*, but a review in the same court and then a *nigráni* (revision) in the *Sadr-álá* or *Ijlás-i-Khás* are permitted. The revenue cases of the Sardárs of Badrúkhán and Diálpura are heard and decided by the *Ijlás-i-Khás* alone. The tables below show the powers of the civil and revenue courts:—

No.	Names of civil courts	Powers.
1	*Nizámat* and Sub-Divisional Magistrates' Court.	Up to Rs. 500 (sections 398 and 431[1]).
2	*Sadr Munsiff's* Court	From Rs. 500 to Rs. 5,000 (section 336[1]).
3	*Sadr-álá*	From Rs. 5,000 to Rs. 15,000 (section 235[1]).
4	*Ijlás-i-Khás* (His Highness' Court) ...	Full powers.

[1] The sections in brackets refer to the *Hidáyatnáma* of March 21st, 1903.

No.	Names of revenue courts.	Powers.
1	*Tahsíl*	Land Revenue Collector. *Nambarí* suits up to decree of Rs. 10. *Sarsarí* (cursory) disputes as to rent, *batáí*, partnership, *muámla*, etc.
2	*Nizámat*	Mortgages up to Rs. 20,000 (sections 441 and 412), sales, alienation, *brit*, gift and *pun*—up to Rs. 200.
3	*Díwání* (Sadr Revenue Court) ...	Sales up to Rs. 2,000 (section 303), gift, *pun*, alienation, *brit*, *haqíyat* (proprietary rights)—up to Rs. 500.
4	*Sadr-álá*	Sales from Rs. 2,000 to Rs. 10,000 (section 249), gift, *pun*, *brit* and alienation—from Rs. 500 to Rs. 10,000.
5	*Ijlás-i-Khás*	Full powers.

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CIVIL AND CRIMINAL JUSTICE.

Mortgage cases of lands belonging to the Diálpura Sárdárs are heard and decided by the *Munshí Khána*. Suits regarding sales of land to Brahmans and *khatdarshans* (Sádhús) are decided by the *Ijlás-i-Khás* only, as the alienation of lands to them involves a reduction of one-fourth of the land revenue. This is an old religious custom preserved in the State.

Inheritance.

As a general rule the son or sons, natural or adopted, are entitled to the inheritance on the father's death, on his abandoning the world and becoming *faqír*, or on his changing his religion. In default of a son the widows ordinarily succeed to their husband's estate; or in case there is no widow, the mother and father succeed. The mother has the prior right, though, as she and the father ordinarily live together, no partition is, as a rule, required. If neither parent has survived the deceased, his brother or brothers or his brother's sons within seven degrees succeed in turn *per capita*. A daughter receives no share, but if she is unmarried a share is reserved to defray the expense of her marriage. This share is fixed by the court according to circumstances and depends on the means of the family. As a rule sons, whether by the same or different wives, share equally. The above rules are in accordance with section 1, 2 and 5, chapter 4, of the State *Qánún Díwání* and the *Tamhíd* (introduction), and section 2 of the *Nazúl Hidáyat*. By custom a widow is not allowed to alienate the estate so as to deprive the reversionary heir of it; but she can do so on the occurrence of any special emergency, *e.g.*, in order to pay off debts, defray wedding and funeral expenses or preserve the family honour. The general custom of division in the State is according to the rule of *pagwand*, but *chundáwand* partition is practised in some villages in the Sangrúr and Dádrí tahsíls, and in some special cases, though very few families follow this rule. Among Muhammadans, even of the cultivating castes, there is a special custom whereby daughters in some places receive shares in land. The eldest son or his eldest son is entitled to succeed to a *lambardári* or *chaudhar* or, if the eldest son be unfit, the younger one or his son is entitled.

Adoption.

A sonless man, or a man whose son has abandoned the world and entered a religious fraternity, or has become insane or been imprisoned for life, or changed his religion, or has become impotent, may adopt under the following conditions:—

(*a*) The adopted son must be a brother's son, or in default of brother's son a daughter or a sister's son, or some other near agnate, or in default of them a man of the same *gót* or caste may be adopted (section 3, chapter 6, of the State *Qánún Díwání*).

If the appointer does not wish to adopt a near agnate, he is allowed to adopt a remoter one, but not to make an unlawful adoption, *i.e.*, one of a remoter agnate or boy of a different family.

(*b*) An only son cannot be adopted (see State *Qánún Díwání*, section 4, chapter 6).

(*c*) The age of the man to be adopted must not exceed 30 (*Qánún Díwání*, section 8, chapter 6).

(*d*) The appointed heir succeeds to all the rights and interests held or enjoyed by the appointer like a collateral, but *per contra* he loses all rights in his natural family, except in the event of the deaths of all his own real brothers (*Qánún Díwání*, sections 5 and 6, chapter 6).

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(*e*) The adopted son can be disinherited for misconduct or disobedience at the request of the appointer (*Qánún Díwání*, section 7, chapter 6).

CIVIL AND CRIMINAL JUSTICE.

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(*f*) Sanction to the adoption by the court concerned (*Nizámat Adálat, Sadr, Sadr-álá* or *Ijlás-i-Khás*) is essential, and the necessary ceremonies are performed (*Qánún Díwání*, section 10, chapter 6). On a petition for leave to adopt being filed in court, notice is issued by the court for the information of the agnates concerned and to secure their attendance.

Alienation.

Transfer of property may be either by sale, gift or *pun* for a necessary purpose. The following are instances of a necessary purpose (*Qánún Díwání*, section 4, chapter 8):—

(*a*) To discharge debts.

(*b*) To pay the revenue or other State demands.

(*c*) To defray wedding and funeral expenses.

(*d*) To subscribe to or defray the cost of religious objects (*dharm-arth*).

(*e*) To preserve the family honour.

In the case of a sale, or transfer of any kind, a *misl* (file) is made and notice issued to all the claimants concerned for their claims (to pre-emption, partnership, rights of occupancy, etc.) to be lodged within three weeks from the date of its issue; but a suit for pre-emption may be filed, by absent claimants only, within a year (*Qánún Díwání*, sections 24 and 26, chapter 12). If near agnates refuse to purchase as pre-emptors, the remoter ones are allowed to do so (*Qánún Díwání*, section 23, chapter 12). Among Hindus a gift of the whole property, whether ancestral or acquired, is not allowed to be made in favour of only one of several rightful heirs or in favour of one not entitled so long as other rightful claimants exist, but a gift of a part of the property is allowed (*Qánún Díwání*, section 4, chapter 9).

Village common lands.

Village common land called *shámlát deh* such as *gora deh*, the space adjoining the village site, *johars*, ponds or tanks, temples and mosques, burning and burying grounds, are considered the joint property of all the land-owners and may be used separately or collectively with their consent.

Ahtaráf (fund or village cess).

Ahtaráf is a tax realized from artisans per *kudhi* and from the trading classes per head on animals (goats, sheep and camels), and is used as a common fund for common purposes, such as the construction or repair of temples, mosques, *gurdwárás, paras* (village guest-houses) and wells, on the application of the land-owners to expend it on such objects with the sanction of the State or on the proposal of the State.

Marriage, divorce and dower.

Customs and rules regarding marriage are generally the same as those prevalent in the Punjab according to the *Dharm Shástra* and Muhammadan Law. Amongst the Hindu and Muhammadan castes, which allow *karewá* (re-marriage of a widow), a widow may marry any person subject to the sanction of the State, which upholds the claims of the elder or younger brother of the deceased husband to her hand. She is not allowed to marry any person not entitled to her if the rightful claimant is a suitable candidate. Among Muhammadans a man may divorce his wife according to Muhammadan Law, but amongst Hindus divorce is not allowed

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Wills.

Sarbaráhkárí (guardianship).

according to the *Dharm Shástra*; but by custom an unchaste wife may be repudiated by her husband, though even such a woman can obtain maintenance from her husband on a claim being lodged in court.

Transfer of property by bequest or will is subject to the inheritance and alienation rules generally. One-third of the property after the testator's funeral expenses have been defrayed and his debts discharged may be devised by will, the remaining two-thirds going to his heirs (*Qánún Díwání*, section 3, chapter 10).

On the death of a land-owner, *biswadár* or *lambardár* who leaves a minor heir, a *sarbaráhkár* (guardian) may be appointed from among his kinsmen or relations to manage his affairs until he comes of age. This is done with the consent of the widow or widows or by the State. Such a *sarbaráhkár* has full powers to transact business on behalf of the minor, but he may not alienate his property without special necessity, such as maintenance of the deceased's family. He can be dismissed for his dishonesty and misbehaviour (*Qánún Díwání*, sections 4 and 5, chapter 7).

Section C.—Land Revenue.

LAND REVENUE.

Village communities and tenures. Cultivating occupancy of land. *Table 38 of Part B.*

Village headmen.

The table in the margin shows by tahsíls the number of villages held on each of the main forms of tenure, but it is in many cases impossible to class a village satisfactorily under any one of the recognised forms.

FORM OF TENURE.	TAHSIL		
	Jínd.	Sangrúr.	Dádrí.
Zamíndárí Wáhid biswadárí.	7	8	6
Pattídárí ...	1	21	1
Bhaiáchára ...	157	68	177
Total ...	165	97	184

When a new village was settled, the founder, his relations, and children who broke up the land for cultivation naturally had great influence and authority. The revenue was imposed in a lump sum on the *tappá*, of which they formed the heads, and its distribution rested with them. Gradually they became headmen, and the State looked to them for the realization of the revenue, their numbers increasing with the population. At the first regular settlement they were allowed *pachotrá* or 5 per cent. on the revenue collected, and the collections began to be made by tahsíls through them (instead of in a lump sum from the *tappá*). The office of headman is deemed to be hereditary, and during the minority of an heir a *sarbaráhkár* is appointed. When a village has been divided into *pánas* or *thúlas* one or more headmen are appointed to each *pána* or *thula*, but the revenue of the whole village is collected by all the headmen separately from their *pánas* or *thulas*, and they receive the *pachotrá* on the revenue collected by them respectively. Large villages have 7, 8 or more headmen apiece; small ones less.

Individual rights in land.

In most of the State villages the land-holders have been classified as proprietors (*málikán* or *biswadáran*). In some villages the cultivators have hereditary cultivating rights, and are called *muzárián-i-maurúsí*. They are not deemed to have any proprietary rights, but pay a fixed rent in cash or grain as *málikána* to the owner. The owner has this further advantage, that he obtains possession of the land of his hereditary cultivator in the event of his death without male issue or next-of-kin within three generations, or if he absconds, and has the right to cut trees on his holding for his dwelling house or for agricultural implements,

Individual rights in land.

but not for sale. In the villages belonging to the Sardárs, who hold the position of *biswadárs*, the tenants *(muzárián-i-ghairmaurúsí)* have no hereditary cultivating rights, and they cultivate at the will of the owners, who can eject them whenever they choose, after a harvest, unless they are admitted to the *maurúsís.*

State *biswadári.*

Out of fourteen villages of the Bálánwálí *iláqa* ten belong to the State in *biswadári.* In these the *batái* system was in force in the rabí up to the date of the last settlement, when it was abolished by the Darbár for the welfare of the *zamíndárs*, and a cash assessment imposed. The *zamíndárs* of these villages have no right to sell or mortgage the land they hold, but they can mortgage or sell their rights of occupancy, *i.e.*, the right of cultivation.

Village *malba.*

The incidental expenses falling on the village community—sums expended when a *pancháyat* visits the village, or on the entertainment of travellers, *faqírs*, etc., etc.—are met from the *malba* fund. The charges are in the first place advanced by the village *baniá* (*malba-bardár*) to the headmen and debited to the village *malba* account. The sum expended is then refunded to the *baniá* half-yearly from the *malba* fund, which is derived from the levy of an extra cess of 5 per cent. on the land revenue in small villages and 2½ per cent. in large ones. Menial tribes have to pay an *atráf* of Re. 1 to Rs. 2 on each hearth or house (*kudhí*).

Fiscal history.

The manner in which the State was constituted and its revenue history are exceedingly complicated. It is with Gajpat Singh that Jínd history begins. He seized a large tract of country, including the districts of Jínd and Safídon in 1763, obtained the title of Rája under an imperial *farmán* in 1772, and assumed the style of an independent prince. Afterwards he obtained the *parganas* of Sangrúr and Balánwálí, and thus the State contained four *parganas* during his lifetime, *viz.*, (*i*) Jínd, (*ii*) Safídon, (*iii*) Sangrúr and (*iv*) Bálánwálí, with a revenue of about three lakhs of rupees (*vide* Griffin's Punjab Rájas, pages 285, 290). The State was enlarged in the reign of Rája Bhág Singh by the addition of the *iláqas* of Barsat, Bawána and Gohána to the east, and those of Mahim, Hánsí and Hissár, etc., to the south, which were conferred upon the Rája by Lord Lake for his good services. Ludhiána, Morinda, Basián and Ráikot to the west were added to the State by Mahárája Ranjít Singh. A portion of these new acquisitions, however, had gone before the death of Rája Bhág Singh, while the remaining parts were joined to the British territory as escheat, after the death of Rája Sangat Singh; for Rája Sarúp Singh only succeeded to the estates possessed by his grandfather Rája Gajpat Singh, through whom he derived his title. After the Mutiny the Dádrí territory, containing 124 villages with a revenue of Rs. 1,03,000 per annum, was conferred upon the Rája by the British Government. Nineteen villages in the Dádrí tahsíl adjacent to the *iláqa* of Badhwána were purchased by the Rája for Rs. 4,20,000, yielding a revenue of Rs. 21,000 per annum. In 1861, 12 villages in the Jínd tahsíl, surrounded by lands of Hissár, assessed at Rs. 8,366, were exchanged, and in exchange for these, 12 villages (valued at Rs. 8,345 a year) of the Kulárán *pargana*, a part of which had already been granted to Jínd after the Mutiny, were given by the British Government, and some villages of the *pargana* were purchased, and a few newly inhabited and thus now 39 villages are included in the Kulárán *pargana* and constitute a *thána* belonging to the Sangrúr tahsil,—*vide* "Punjab Rájas," pages 358, 361.

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LAND REVENUE.

Statistics of settlements.

The following table gives the *jama* of the four settlements of the State :—

Settlements.	Amount.
	Rs.
Highest *jama* of the first settlement	3,16,962
Highest *jama* of the second settlement	5,88,386
Highest *jama* of the third settlement	6,56,841
Highest *jama* of the fourth settlement	6,22,389

NOTE.—It must be borne in mind that tahsíl Dádrí was not included in the first settlement.

The table below shows the area dealt with in the four settlements :—

Settlements.	Number of villages	Area cultivated, in acres.	Uncultivated, in acres.	Total area, acres.
First settlement ...	262	306,879	146,178	453,057
Second do. ...	415	655,642	181,544	847,186
Third do. ...	436	702,563	140,181	842,744
Fourth do. ...	446	637,420	215,193	852,613

NOTE.—It must be borne in mind that tahsíl Dádrí was included in the State after the first settlement.

The following table shows the average rent rates per acre of the three tahsíls :—

Kind of soil.	Sangrúr.	Jínd.	Dádrí.
	Rs. A. P.	Rs. A. P.	Rs. A. P.
Rauslí	1 6 1½	0 11 1½	0 12 0
Dákar	1 6 1½	0 11 1½	0 12 0
Bhúd	1 1 8	0 9 0	0 10 0
Banjar	1 1 8	0 9 0	0 10 0
Choí	1 11 0	...	...
Cháhí	1 14 0	...	1 0 0
Gairmumkin ...	...	...	...

The following table shows the *muáfis* (revenue-free lands) and the land revenue realised through the tahsíls granted to the holders, including the *jágírs* of the Sardárs of Badrúkhán and Diálpura:—

Year.	Bisawdari.		Without biswadari.
	Land in acres.	Revenue in rupees.	Revenue in rupees.
1891-92	13,343	11,356	20,466
1892-93	13,367	11,358	20,465
1893-94	13,454	11,412	20,459
1894-95	13,458	11,217	20 425
1895 96	13,456	11 415	20 826
1896-97	13,457	11,439	20,822
1897-98	13 453	11,424	20.815
1898-99	13 457	11,453	20,830
1899-1900	13,562	10,921	21,181
1900-01	13,559	10,915	21,055
1901-02	13,553	10,915	21,148
1902-03	13,476	10,800	21,126

Before the settlements made by Rája Sarúp Singh, the assessment was a fluctuating one. In some villages a *batái* system for one crop and *kankút* for the other was in vogue, and in others cash rates were fixed on crops at the beginning of the kharíf in consultation with the *zamíndárs*.

Settlement of tahsíl Sangrúr.

The first summary settlement of tahsíl Sangrúr was effected by the late Sardár Daya Singh, *Názim* of the State, between 1268 and 1272 *Faslí*—1861—1865 A D. The tahsíl contained 83 villages, and the area dealt with was 156,095 acres with a revenue (*jama*) of Rs. 1,63,897. It was followed by a second regular settlement made by the late Sardár Káhan Singh between 1274 and 1283 *Faslí* (1866—1875 A.D.) The area returned at this settlement was 161,337 acres with a revenue (*jama*) of Rs. 1,82,539 and villages 92. The statement below shows the details of area and revenue assessed, together with the increase or decrease on the first settlement. In these two

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Settlements of tahsíl Sangrúr.

settlements in the *iláqas* of Sangrúr and Kulárán *muámla* (cash rent) was realized for the kharíf and *batái* of one-third for *báráni* soils and one-fourth for *cháhí* ones was taken for the rabí, and in that of Bálánwálí *kankút* for kharíf and *batái* for rabí was practised :—

DETAILS.	CULTIVATED AREA IN ACRES.							UNCULTIVATED AREA.			Total area.	*Jama.*
	Nídí cháhí.	*Rauslí cháhí.*	*Chot.*	*Dákar báráni.*	*Rauslí báráni.*	*Bhúd.*	Total.	*Banjar.*	*Gairmumkin.*	Total.		Rs. A. P.
First settlement effected by Sardár Daya Singh.	2,347	8,635	1,287	1,149	69,010	29 905	112,333	28,883	14,879	43,762	156,093	1,63 897 13 7
Second settlement effected by Sardár Káhan Singh.	3,329	9,583	1,748	63	81,171	20,608	116,502	32,375	12,460	44 835	161,337	1,82,538 13 7
Increase + or decrease −.	+ 982	+ 948	+ 461	− 1,086	+ 12,161	− 9,297	+ 4,169	+ 3 492	− 2,419	+ 1,073	+ 5,242	+ 18,641 6 1

The third settlement of tahsíl Sangrúr was effected by late Lála Kanhiya Lál between 1284 and 1293 *Faslí* (1877—1886 A.D.). In the third settlement cash rents were taken for both crops in the *iláqas* of Sangrúr and Kulárán and in that of Bálánwálí cash rents for kharíf and ***batái*** for rabí. It was followed by the fourth settlement made by Lála Rám Kishan Dás between 1307 and 1326 *Faslí* (1899—1919). In the fourth settlement cash rents were fixed in the whole tahsíl Sangrúr for the welfare of the ***zamíndárs***. In this last settlement the area measured was 613 acres less than in the former, and the revenue assessed Rs. 22,287 less, and villages rose from 95 to 97. This reduction in revenue was owing to the cash assessment instead of *batái*. The table below shows the details of area and the revenue assessed, together with the increase and decrease in the preceding settlement:—

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Settlements of tahsíl Sangrúr.

DETAILS.	CULTIVATED AREA IN ACRES.								UNCULTIVATED AREA.			Total area in acres.	*Jama.*
	Nítí chahí.	*Rausli chahí.*	*Choí.*	*Nahrí.*	*Dákar bárání.*	*Rausli bárání.*	*Bhúd.*	Total.	*Banjar.*	*Gairmumkin.*	Total.		Rs.
Third settlement.	4,667	9,697	2,579	...	4 710	94,080	6,995	122,728	32,407	6,632	39,039	161,767	2,09,115
Fourth settlement.	5,284	9 325	2,654	13,868	6,344	85 877	7,216	130,568	22,704	7,882	30,586	161,154	1,86,828
Increase or decrease.	+617	−372	+75	+13 868	+1,634	−8,203	+221	+7,840	−9 703	+1,250	−8 453	−613	22,287

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LAND REVENUE.

Settlements of tahsíl Jínd.

The first summary settlement of tahsíl Jínd was commenced by the late Lála Kanwar Sain in 1260 *Faslí,* but it had to be postponed for about 4 years, owing to a riot at Lajwána Kalán in Jínd tahsíl, and was then effected by the late Sardár Daya Singh, *Názim,* between 1264 and 1273 *Faslí.* In its two *talúqás,* Jínd and Safídon, 144 villages and 15,355 occupied houses were returned. The area dealt with was 296,956 acres, and the revenue Rs. 1,53,065. It was followed by a second (regular) settlement made by the late Sardár Samand Singh between 1864 and 1873 A.D. The area returned in this settlement was 312,045 acres with a revenue of Rs. 1,72,567 and 148 villages with 14,187 occupied houses enumerated. The following table shows the details of area and revenue assessed :—

Details.	Number of villages.	Number of houses.	Cultivated area.	Uncultivated area.	Total area	*Jama.*
			Acres.	Acres.	Acres.	Rs. A. P.
First settlement ...	144	15,355	194,546	102,410	296,956	1,53,064 9 6
Second settlement ...	148	14,187	218,541	93,504	312,045	1,72,567 6 7
Increase + or decrease −	+ 4	− 1,168	+ 23,995	− 8,906	+ 15,089	+ 19,502 13 1

The third settlement of tahsíl Jínd was effected by Lála Brij Naráyan and was followed by a fourth made by that officer between May 1889 and July 1897. In this settlement the area measured was 2,328 acres or 4·61 square miles more than in the former, and the land revenue assessed Rs. 18,460 more, the increase being due to the increase in the area under cultivation. The details of area and revenue assessed, with the increase or decrease on the preceding settlement, are shown in the table below :—

DETAILS.	Number of villages.	CULTIVATED AREA IN ACRES.					UNCULTIVATED AREA.			Total area.	Jama.
		Nahri.	*Dákar.*	*Rausli.*	*Bhúd.*	Total.	*Banjar.*	*Gairmumkin.*	Total.		Rs.
Third settlement.	167	56,001	64,782	125,407	1,987	248,177	38,103	19,869	57,972	306,149	2,10,059
Fourth settlement.	165	71,762	66,592	128,973	1,582	268,909	24,056	20,141	44,197	813,106	2,28,519
Increase + or decrease −	−2	+15,761	+1,810	+3,566	−405	+20,732	−14,047	+272	−13,775	+6,957	18,460

Settlements of tahsíl Dádrí.

The first settlement of tahsíl Dádrí was a regular one and was effected by the late Sardár Samand Singh between 1269 and 1278 *Faslí* (1862 and 1871 A.D.). The villages were found to number 158, and the whole area was 373,805 acres, of which 303,600 were cultivated and 43,204 uncultivated. The land revenue assessed was Rs 2,33,279-8-1. The second settlement of tahsíl Dádrí was made by the late Lála Hardwárí Lál between 1874 and 1883 A.D. It was followed by a third settlement made

by Mír Najaf Alí between March 1887 and 1902. The villages rose from 174 to 184. The area measured in this settlement was 3,524 acres more than in the former, but the revenue assessed was Rs. 30,624 less. This reduction was made by the Rája for the welfare of the people. The details of area and revenue assessed, together with the increase or decrease in the preceding settlement, are shown in the following table :— CHAP. III, C. Administrative. LAND REVENUE. Settlements of tahsíl Dádrí.

DETAILS.	CULTIVATED AREA IN ACRES.					UNCULTIVATED AREA IN ACRES.			Total area.	*Jama.*
	Cháhí.	*Dáhar.*	*Rausli.*	*Bhúd.*	Total.	*Banjar.*	*Gairmumkin.*	Total.		Rs.
Second settlement made by Lála Hardwárí Lál.	8,647	66,885	154,274	101,852	331,658	30,915	12,255	43,170	374,828	2 37,656
Third settlement made by Mír Najaf Alí.	8,720	71,125	158,098	102,042	339,985	25,179	13,188	38,367	378 332	2,07,032
Increase + or decrease − ...	+73	+4,239	+3,824	+190	+8,327	−5,736	+933	−4,803	+3,524	30,624

CHAP. III, D.

Administrative.

Section D.—Miscellaneous Revenue.

MISCELLANEOUS REVENUE.

A Superintendent, with two Akbárí Dároghás and a staff of *girdáwars* and *chaprásís* form the excise establishment of the State : the Police also assist.

Excise : Country spirit.

Country spirit is made thus :—Coarse sugar (*gúr*) or sugar syrup (*lat* or *shírah*) or both mixed together is fermented with the bark of the *kíkar* (acacia) tree in water for eight or nine days and poured into copper kettles. It is then distilled. This is done under the supervision of the Excise Department. The contract for wholesale vend is put up to auction by the Superintendent of the Excise Department, the sale being subject to the sanction of the *Sadr-álá* Court, or if the amount of the contract exceeds Rs. 10,000, to the sanction of the Rája. The rate of the license tax for wholesale vend is Rs. 24 a year. There are State stills at Sangrúr and Dádrí and one is proposed at Baraulí near Jínd. As the last named place lies in the Kurukshetra one cannot at present be established. If any private person wishes to distill he can be given a special license and distill on payment of duty and the contractor's charges, but at present there is no private distillation. All other private distillation is prohibited. Still-head is levied at the rate of Rs. 2-8-0 per gallon 100° proof and Rs. 2 per gallon 75° proof when the spirit is removed from the godown for sale to vendors, wholesale or retail. Retail contracts are given by the wholesale or general contractors, or, if there is no general contractor, direct by the State.

European liquor.

The arrangement for the sale of European liquor made by the State for 1903 was that the contractor for country spirit should be allowed to sell European liquor on payment of a license tax of Rs. 100.

Opium and drugs.

Country opium and drugs are imported by contractors from the Ambála and Hoshiárpur Districts, while with the permission of the British Government nineteen cases of Málwa opium, weighing about 35 *mans* 10 *sers*, are imported annually from Ajmer through the Ambála District. This opium is allowed into the State free of duty, Rs. 4 per *ser* being charged as duty from the contractors at Ajmer and the amount thus charged being credited to the State. It is imported in accordance with the British rules. Duplicate passes are issued by the Superintendent of the State Excise Department, one being given to the contractor and the other sent to the Superintendent of Excise in the District or State concerned. On arrival the packages are examined by the State Superintendent of Excise or by the Tahsíldár. The system of leasing the contracts for wholesale and retail vend is the same as for country spirit.

Import of opium.

The British Government has prohibited the import of opium from the Dádrí tahsil of this State into any British District,[1] and passes for its transport from that tahsíl to any other part of the State cannot be granted.[2] In order to obtain a special pass for the transport of opium through British territory into the State, a certificate is required that the applicant is authorized (*a*) to sell opium within the State and (*b*) to apply for a pass. This certificate must be signed by the Superintendent of Excise in the Sangrúr *nizámat*, and in Jínd or Dádrí by the Tahsíldár. The Deputy Commissioner of Ambála is authorized to grant permits for the import of Málwa opium on behalf of the State. The contracts for country spirits and for opium and drugs are never sold to the same person. List of shops for vend of liquor, opium and hemp drugs will be found in Appendix B to this volume.

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[1] Punjab Excise Pamphlet, Part II, section 36.
[2] " " " " " 31.

CHAP. III, F.

Administrative.

MISCELLANEOUS REVENUE.

Stamps.

The only distinction between judicial and non-judicial stamps is that the stamps used in criminal cases bear the coat-of-arms in red, while those used in civil suits and non-judicial cases bear it stamped in blue. The values of the stamps are as follows :—

Rupees 100, 50, 40 30, 25, 20, 19, 18, 17, 16, 15, 14, 13, 12, 11, 10, 9, 8, 7, 6, 5, 4, 3, 2, 1 ; annas 12, 8, 4, 2, 1.

They are manufactured in the sadr jail at Sangrúr, and the system of issue is as follows :—The sheets of paper are first sealed on the back with the mark of a lion in the sadr treasury and then counted and handed over to the *Mohtamim* in charge of the stamping work. Having been prepared by being soaked in water, the coat-of-arms is lithographed on the face in the sadr jail in the *Mohtamim's* presence. The stone seal and type when not in use are kept in the State treasury. The number of vendors and the places at which they sell stamps are as follows :—

Place.	*Number of vendors.*
Safídon, Bálánwálí and Kulárán	... 1 each.
Sangrúr, Jínd and Dádrí	... 2 ,,

The British Stamp and Court Fees Acts are not recognised, the State Act of 1875 being still in force in a modified form. For postage stamps see Post Offices (page 296).

Section E.—Local and Municipal Government.

A system of local self-government is being introduced into the State in some of the larger towns.

Section F.—Public Works.

PUBLIC WORKS. *Ghar Kaptáni.*

The Public Works Department (*Ghar Kaptání*) is in charge of an officer called *Ghar Kaptán.* Its head-quarters are at Sangrúr, and there is a *munsarim* or manager at Jínd and a *jamadár* at Dádrí. The statement in the margin shows the establishment. The department constructs and repairs State buildings, roads, dams, etc., and the chief works carried out by it since 1900-01 are the Ranbír College in the Rám Bágh, Ranbír Skating Rink in the Mahtáb Bágh, Ranbírganj, Market, Record Office, Female Hospital, and three roads. A dák bungalow near the railway station and Imperial Service Infantry barracks are also under construction. Rs. 38,572 and Rs. 52,488 were spent on construction and repairs of State buildings and roads for 1900-01 and 1901-02 respectively as noted in the margin.

Staff.	Sangrúr.	Tahsíl Jínd.	Tahsíl Dádrí.
Head Clerk (*sarishtadár*) ...	1	...	...
Clerks ...	2	...	...
Munsarims (Managers) ...	2	1	...
Sub-Overseer ...	1	...	...
Mistrí ...	1	...	...
Jamadárs ...	2	1	1
Dároghás or *chaprásís* ...	14	...	...

Year.	Expenditure. Construction and repairs of buildings, including salaries.	Expenditure. Construction and repairs of roads, including salaries.
	Rs.	Rs
1900 01	32,250	6 322
1901-02	43,824	8,664

CHAP. III, G.
Administrative.
ARMY.
Army.

Section G.—Army.

During the teign of Rája Sarúp Singh the State forces were organized into regular *berás* (regiments), and in 1864 his successor Rája Raghbír Singh made strenuous efforts to re-organize and discipline them on the British system. The strength of each regiment during their reigns is shown in the margin. The Sherdil Horse Artillery was raised in 1838 A.D. with 2 guns, the number being raised to 4 during the Mutiny of 1857. His Highness Rája Raghbír Singh added two more guns with waggons, raising its strength to 118 officers and men, 29 followers and 96 horses. It is stationed at Sangrúr, but one or two sections accompany the Rája on tour. In 1890 A.D. four guns were granted to the State by the British Government for it.

No. and name of regiment.	Strength under	
	Rája Sarúp Singh.	Rája Raghbír Singh.
1. Sherdil Artillery	104	147
2. Súraj Mukhí Infantry (now Imperial Service Infantry).	640	640
3. Akál Cavalry Regiment ...	200	362
4. Katár Mukhí Infantry ...	600	600
5. Mountain Battery... ...	...	117
Total ...	1,544	1,866

Súraj Mukhí Infantry No. 2.

The Súraj Mukhí Infantry was raised in February 1837. It consisted of 600 officers and men with 40 followers. It was reorganized as Imperial Service Infantry early in 1889, the Rája's offer, made in 1887, having been accepted by the Viceroy at the Patiála Darbár in 1888. Prior to 1889 the Súraj Mukhí Infantry was employed on guard duties, two companies being sent to Jínd and Dádrí every 6 months in turn, but after its organization as Imperial Service Troops this was discontinued. It is now stationed at Sangrúr and it provides guards there, *e.g.*, at His Highness' residence and at the treasury.

Jínd transport.

In December 1891 the Jínd transport was raised with 250 animals for the Infantry and 25 for the Jínd Lancers.

The Akál Cavalry.

The Akál Cavalry regiment was raised in 1845 A.D. by Rája Sarúp Singh with 200 *sawárs*, 162 being added by Rája Raghbír Singh in Poh. In 1889, 150 *sawárs* were selected from the regiment to form the Jínd Imperial Service Lancers, but a proposal to disband the lancers has lately been carried into effect, and on its abolition its *sawárs* were attached to the local Jínd Cavalry. It is stationed at Sangrúr and is employed as a body-guard to His Highness and on other Cavalry duties.

Katár Mukhí, Local Infantry No. 4.

The Katár Mukhí regiment was raised by Rája Sarúp Singh after 1857 with 600 men, and is stationed at Sangrúr. Since 1889 two companies have been stationed at Jínd and Dádrí on detachment. They are sent annually in rotation. The remaining 4 companies are employed as guards for the treasury, jail, magazine, forts, etc., at Sangrúr.

Mountain Battery No. 5.

The Mountain Battery was raised by Rája Raghbír Singh in March 1874 with 4 guns, 2 more being added in March 1879. Thus a completed battery was formed with 117 officers and men, and 70 mules and ponies.

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Administrative.
ARMY.

On the 6th of August 1879, 6 country made guns of this battery were exchanged for 6 British made guns from the Ferozepore Arsenal. It is stationed at Sangrúr, but one section accompanies the Rája on tour. The battery has had no opportunity of seeing service, but in January 1886 it joined the Camp of Exercise from Kauli to Delhi.

Present strength of State forces.

The State force as now constituted comprises the Imperial Service Troops and Transport, and the Local Force. Both are under the *Bakshí*. The figures below show their present strength—

Description of army.	Strength.		
	Soldiers.	Followers.	Animals.
Imperial Service Troops.			
Jínd Imperial Service Infantry	600	36	...
Jínd Imperial Service Transports	74	36	258
Local Troops.			
Sherdil Artillery No. 1	40	13	36
Jínd Lancers	125	...	125
Akál Cavalry (Regiment) No. 3	95	3	95
Katár Mukhí Infantry No. 4	562	...	...
Mountain Battery No. 5	40	12	24
Total ...	1,536	100	538

The State forces were employed on the following occasions :—

1. In the battle of Katwál in Asauj Sambat 1898 (the Sherdil Artillery and the Súraj Mukhí Infantry).

2. At Kandela Khás in Jínd *pargana* against the rebels in Mágh Sambat 1901 (the Sherdil Artillery and Súraj Mukhí Infantry).

3. At the siege of Ghunghrána Fort under Captain Hay in 1846 A.D., *vide* Rájás of the Punjab, page 352 (the Sherdil Artillery and the Súraj Mukhí Infantry No. 2).

4. In the expedition to Kashmír in December 1846, when Imám-ud-Dín, the governor, was in revolt (a detachment of the Súraj Mukhi Infantry No. 2).

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Administrative.
ARMY.

5. At Lajwána Kalán in Jínd *pargana* against the rebels in June 1854 A.D. (the Sherdil Artillery, the Súraj Mukhí Infantry No. 2 and Akál Cavalry).

6. At the assault of Delhi in 1857 (the Sherdil Artillery, Súraj Mukhí Infantry No. 2, and the Akál Cavalry).

7. At Ainchra in Jínd *pargana*, July 1857 (the Katár Mukhí Local Infantry No. 4).

8. At Charkhí in Dádrí *pargana* against the rebels in April 1864 A.D. (the Sherdil Artillery, the Súraj Mukhí Infantry No. 2, the Akál Cavalry and Katár Mukhí Local Infantry No. 4).

9. On the Kúka outbreak at Máler Kotla in 1872 (the Sherdil Artillery and the Katár Mukhí Local Infantry No. 4).

10. In the second Afghán War in 1878-79 (the Sherdil Artillery, the Súraj Mukhí Infantry No. 2, and the Akál Cavalry).

Tirah Expedition.

11. In the Tirah campaign of 1897-98 (Jínd Imperial Service Infantry). In August 1897, the Darbár placed its Imperial Service Troops at the disposal of the Government of India for employment on the north-west frontier, and the services of the Jínd Imperial Service Infantry were accepted. The regiment reached Shinaurí on September 22nd, and remained there until October 20th, being employed as pioneers attached to the 4th Brigade under Brigadier-General Westmacott at Dargáí. On several occasions it did excellent service, and on two occasions its commandant and men gained special commendation by their steady conduct, once in covering a foraging party, when the commandant, Gurnám Singh, handled his men skilfully, and again when a telegraph escort under Lieutenant Garwood was attacked near Karrapa on November 11th, the men behaved excellently, bringing equipment and wounded into the camp in Dwatoí. On November 19th the camp moved from Maidán to Bágh, and shortly after its arrival the Jínd Infantry saved No. 9 Mountain Battery from some danger by the promptness with which it drove off a party of the enemy. On December 7th, the force retired from Bágh, and in the retirement the regiment on several occasions earned the warm praises of the general commanding. The Jínd Infantry can boast of being the first Imperial Service Troops in India to come under fire. Throughout the operations it behaved admirably : cold and hardship were borne, and arduous work endured with a spirit that would have done credit to troops far more inured to service.[1]

Section H.—Police and Jails.

Police circles or *thánas*.

The tahsíl of Sangrúr is divided into three *thánas*: (1) Sangrúr, comprising the central *iláqa* of that tract; (2) Bálánwálí, comprising the three scattered *iláqas* of Bálánwálí, Diálpura, and Burj Mansa, the small island of Jínd territory, south of the first two ; and (3) Kúláran, which comprises the *iláqa* of that name with the two small islands of Jínd territory known as Chaukí Bázídpur, so called because there is a police outpost at the chief

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[1]This account is particularly taken from Brigadir-General Stuart Beatson's History of the Imperial Service Troops in Native States, pages 567, and from letter No. 439 A.F., dated 3rd February 1898, from Major R. V. Scallon, I.S.C., Inspecting Officer, Punjab Imperial Service Infantry, to the President of the Council of Regency, Jínd State.

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Administrative.

POLICE AND JAILS.

Police circles or *thánas.*

village, Bázídpur. The tahsíl of Jínd is divided into two *thánas,* Jínd and Safidon, with head-quarters at those towns. There is also an outpost at Zafargarh in the extreme south of the tahsíl and *thána* of Jínd on the Southern Punjab Railway, 3 miles from the railway station at Jaulána. Tahsíl Dádrí comprises two *thánas*, Dádrí and Bádhra, with head-quarters at Dádrí, the town and tahsíl head-quarters, and at Bádhra, a large village in the extreme south-west of the tahsíl. There is also an outpost at Baund village in the extreme north of the tahsíl.

Powers and salaries of Police officials.

Under the old system of administration the *thánadárs,* who exercised great powers, used themselves to dispose of the small cases orally, only serious cases being referred to the ruler of the State. The *thánadár* was assisted by a *jamadár*, 8 *barqandázes*, a *khojí* (tracker) and 2 *muharrirs.* He was paid as follows:—

(1) Rs 7 monthly in cash.

(2) Two *rasads* (rations in kind) daily.

(3) Gram for one horse.

(4) Re. 1 per village as an annual *nazar* from the *zamíndárs.*

(5) Fodder from the *zamíndárs* at harvest time.

(6) 10 per cent. of all fines collected by him.

In the reign of Rája Sarúp Singh *kotwális* were established at the three tahsíl head-quarters, each *kotwál* receiving Rs 40 a month. At the big villages of Kulárán, Bálánwálí, Bádhra and Safídon there were *thánas,* each *thánadár* being paid Rs. 30, and at Bázídpur, Lajwána Kalán and Baund Kalán there were *chaukís.* In Sambat 1911 the *chaukí* at Lajwána 1854 A.D.
Kalán was transferred to Zafargarh. In Sambat 1933 Rája Raghbír Singh 1877 A.D.
appointed an Inspector of Police in each of the three tahsíls, and placed them under the control of a Sadr Superintendent at the capital. The Deputy Inspectors or *thánadárs* were only allowed to investigate cases in which property less than Rs. 200 in value was involved, cases of greater importance being investigated by the Inspector[1] and Deputy Inspector jointly. It was, moreover, ordered that all cases should be sent for trial to the *Názims.* The old system of watch and ward was that known as the *thikar* (literally 'potsherd') whereby the village headmen chose men of the village in rotation to keep watch and ward. This system is still kept up in some villages. Outside the village *saráís* used to be chosen in the same way to protect travellers in the wastes during the hot season. But in Sambat 1905 1848 A.D.
chaukídárs were appointed by the State for every village.

Strength of Police.

The Police force now consists of 70 officers and 335 men, of whom 37 are mounted constables, with 26 followers, giving a total of 431 officers and men, but in addition to this force there are 523† *chaukídárs*, who are paid by the headmen out of the *chaukídárá* or watch and ward cess for each village. A *chaukídár* receives Rs. 3 per month. The Police Department is now under an official at head-quarters designated the Inspector-General of Police with a Superintendent of Police at each tahsíl.

†Tahsíl Jínd	...	222
Tahsíl Dádrí	...	187
Tahsíl Sangrúr	...	214

[1] There are now no Inspectors.

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Administrative.

POLICE AND JAILS.

Cattle-pound.

There is a cattle-pound in charge of the police at every *thána.*

Jail.

The State jail at Sangrúr has an average of 164 prisoners annually. Jail industries include printing, weaving, carpet-making, etc.

Criminal tribes and crimes.

The State contains no criminal tribes with the exception of some 200 Sánsís, but Kanjars, Dhaias and others frequently invade it from Patiála, Rohtak and elsewhere. Cattle theft is rife among the Ranghars in and around Safídon. Bad characters are regularly placed on security.

EDUCATION AND LITERACY.

Section I.—Education and Literacy.

Literacy.

The first table in the margin gives the number of literate persons as returned at the censuses of 1881, 1891 and 1901 and the ratio of literates per 1,000 of the total population. The second table in the margin gives the proportion of literates per 1,000 by religions. Nearly 20 per cent. of the Jains are literate. This is due no doubt to the fact that the majority of the Jains are *Baniás*, who are fully alive to the advantages of education in Hindí and Mahájaní. Sikhs are more educated than Hindus owing to the fact that the Hindu religion includes the majority of the agricultural and menial tribes, who, like the Muhammadan agriculturists, rarely get any education at all. The third table in the margin gives the actual numbers of literates in each language among the whole population as returned in the census of 1901. Most of those returned as literate in English, Urdu, Persian, Sanskrit and Gurmukhí have been educated in the State Schools.

Census.	Persons	Males.	Females.
1881	5,913 23·66	5,883 42·94	30 ·26
1891	7,707 27·08	7,616 48·83	91 ·70
1901	7,829 27·76	7,613 49·63	216 1·68

Religions.	Literates.
Jains	194·73
Sikhs	40·07
Hindus	26·87
Musalmáns	15·76

Language.	Males.	Females.	Total.
English	332	45	377
Urdu and Persian	1,492	18	1,510
Sanskrit and Bhásha	1,610	49	1,659
Gurmukhí	1,138	72	1,210
Lande and Mahájaní	3,000	18	3,018
Arabic	35	6	41
Other Indian tongues ...	6	8	14
Total ...	7,613	216	7,829

CHAP. III, I.

Administrative.

EDUCATION AND LITERACY.

Schools.

Until 1889 A.D. only indigenous education existed in Jínd. There were four schools maintained by the State, at Sangrúr, Jínd, Dádrí and Safídon, where Persian, Sanskrit and Gurmukhí were taught. In 1889 the State adopted the Punjab Educational system and remodelled these schools. Safídon became an upper primary and the other three vernacular middle schools. A supervising and inspecting officer was appointed called the *Munsarim* of Schools. In 1891 Safídon became a vernacular middle school and the others anglo-vernacular. At the same time primary schools were opened at Sangrúr, Bálánwálí, Diálpura and Badrúkhán in Sangrúr tahsíl; Jínd and Safídon in Jínd tahsíl; and Dádrí, Kaliána and Ránila in Dádri tahsíl. In 1894 the Sangrúr school was raised to the high grade and a boarding house added. In 1899 Safídon became an anglo-vernacular middle school. On the 10th of November 1899 the Lieutenant-Governor of the Punjab, accompanied by Rája Ranbír Singh, laid the foundation stone of the Diamond Jubilee College, close to Sangrúr, and the building is now complete.

Staff.

At Sangrúr the high and middle departments have a head-master, three under-masters, a Sanskrit teacher and a Persian teacher, while the primary school has a head-master, with three assistant masters. The three anglo-vernacular schools at Jínd, Safídon and Dádrí have each a head-master assisted by three teachers, in Mathematics, Sanskrit and Persian; and the primary schools have each a head-master with two assistants. The five remaining primary schools have each one master. Gymnastic instruction is given at Sangrúr, Jínd, Dádrí and Safídon.

Educational progress.

The results of the State's educational administration have been encouraging. The number of students, of all ages, had risen from 722 in 1892-93 to 885 in 1899-1900, but it fell again to 791 in 1900-01. This decrease was in the primary schools, and is due to the fact that education is little appreciated by the mass of the rural population, Hindí accounts being all that they want to see taught. The primary school at Sánwar was closed in 1900. Since 1892, 117 boys have passed the middle school or entrance examinations of the Punjab University, 21 boys passing in 1900 as against 3 in 1893. In 1891-92 out of 657 candidates only 366 passed the upper and lower primary examinations, whereas in the past three years the number of passes has been far higher, though fewer boys have actually competed.

Year.	Candidates.	Passed.
1898-99 ...	648	546
1899-1900 ...	543	434
1900-01 ...	522	420

Indigenous education.

Indigenous education is increasing rapidly. There were in 1901, 19 indigenous schools with 175 boys and 38 girls, as against 7 schools with 82 boys only in 1891. Seven of these schools in 1901 were *pátshálás* and *dharmsálás*, where special religious instruction is given. The pupils are mainly Brahman boys who are learning the ritual of their office—the *padhái* and *misrái* functions, and the methods and practices of Hindu ceremonies. To this end they read first the Hora Chakra, an astrological primer, then the Sheghra-Bodh, a hand-book which lays down the principles on which the dates and times for weddings, *mukláwa* ceremonies, etc., are to be fixed. The third book, the Garud Katha, describes the progress of the dead through hell (*narak*) to heaven (*swarga*). Passages from this *katha*

CHAP. III, I. — Administrative.

EDUCATION AND LITERACY.

Indigenous education.

are recited at the *kiria-karam* ceremony. Thus the young Brahman is equipped to assist at the three important events in the lives of his clients. There are also Sádhús and Pandits, especially in the Kurukshetra, who instruct students (*vidyárathís*) in Hindu theology, teaching them such books as the Gíta, Bhágwat, Mahabhárata, Rámáyana, etc. Both pupils and teachers live on the charity of their neighbours. *Vidyárathís* have here to undergo a laborious training. They learn the *shalokás* and *mantrás* by heart, first as *pát* (reading without meaning) and then *arth* (literal meaning). They also learn to recite *shalokás* and *mantrás* in a rhythmical tone or sing-song. In this way the faculty of recitation and the memory are developed, but the understanding is not.

Chátshálás.

There are in the State four *Chátshálás*, in which *pádhás* (teachers) teach Mahájan boys to read and write *lande* (Mahájaní) and do accounts. Learning to write is regarded as much easier than learning to read The boys are taught the *painti* or alphabet first on the ground and then on a *takhtí* or small board, which in the Jangal is plastered with black from a *tawá*, or cooking plate, while *pándú* (white clay) water is used in place of ink. In the Jínd and Dádrí tahsíls the board is plastered with Multání clay, and country ink is used. After the *painti* the boys are taught to write, and soon are considered to be ready to be taught accounts. He first learns the figures (*gintí*). Then the tables up to 40 (*pahárás*), and fractional numbers are learned by heart and recited every evening. This is called *muhárni* All the boys stand in a row; two, who know these tables, stand in front and recite them line by line, *ek dúní do* (twice one are two); *do dúní chár* (twice two are four), and so on, the class repeating every line after them. Next the four simple rules are learned—addition (*jor*); substraction (*ghatána*), multiplication (*guna*), and division (*bhág*). Last comes the all important *biyáj*, computation of interest, which completes the educational course.

Gurmúkhi *Pátshálás.*

In tahsíl Sangrúr, Bháís or Sikh religious teachers are appointed by the State. They teach Gurmukhí and the Sikh religious books such as the Bálupdesh, Rohrás, Japjí, Panj Granthí, Das Granthí and Gurú Granth Sáhib, and also read the Guru Granth Sáhib in the mornings, at the *gurdwárás*, the gates of the palaces and in the town. Some wealthy Sikh Sardárs also appoint Bháís to read and reach the Sikh Scriptures to their boys and girls.

Muhammadan education.

Muhammadan education consists in learning the Qurán by heart (*Qaurán-khwání*). There are seven *maktabs* in the State, and the course of teaching begins with the Bagdádí Qáida (Arabic Primer) which gives the boys an elementary knowledge of the Persian script. Then they begin on the last *sipára*, the 30th part of the Qurán, which is an easy one, and when that is mastered begin at the beginning of the Qurán, and learn it all off by rote. No explanations are given; consequently only the memory is trained. Great stress is laid upon correct pronunciation, and the boys practise each of the Arabic letters separately. This is called *tálim-ul-makháraj*. The *mullás* or *maulvis* may be seen sitting on mats in the mosques or elsewhere, while the boys sit round them on the ground swaying backwards and forwards, with the Qurán on a wooden frame (*rahal*) in front of them. Both

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EDUCATION AND LITERACY.

agriculturists and artisans, however, prefer to limit the education of their sons to the business of life. If there is a public school near, the boy may be sent to it for a short time, but he begins to learn his trade or help his father in the fields at such an early age that there is scanty leisure for book-learning.

Female education.

Female education is confined to religious instruction. There is a private girls' school at Kaliána, to which Muhammadan girls go to learn the Arabic religious books. In the other towns Hindu girls learn some Nágrí and Sikh girls Gurmukhí to enable them to read the religious books, while Muhammadan girls learn the passages of the Qurán at their homes, but only in small numbers. In tahsíl Sangrúr girls often learn to make *phulkárí*: and do other kinds of needle-work at their homes, taught by the old women, to whom they give some sweetmeats and money at festivals.

Section J.—Medical.

Medical.

Formerly medical aid was only afforded to the people by the *hakíms* and *baids* attached to the tahsíls and big villages, while at Sangrúr, the capital, country medicines used to be dispensed gratis from the *Dawái-Khána*, the medicinal store attached to the *Deodhí*. Subsequently a Hospital Assistant was entertained there and English medicines were dispensed gratis. The Medical Department was considerably improved by Rája Raghbír Singh, who established dispensaries at Jínd and Dádrí. In 1887 an officer of the Indian Medical Service was appointed Medical Adviser to the Rája during his minority, and the Medical Department of the State was also placed in his charge. From 1897 to 1901 there was no properly qualified Medical Officer in the State, but in May 1901 a Punjábí gentleman, who had been trained and qualified in England, was appointed Medical Officer and *ex-officio* Medical Adviser to His Highness the Rája.

Hospitals.

There are at present two hospitals and four dispensaries in Sangrúr, one at Jínd and one at Dádrí. The Victoria Golden Jubilee Hospital at Sangrúr is the chief charitable hospital in the State. Built at the west end of the town, outside the Dhurí Gate, it contains accommodation for 24 in-door patients, but being outside the town, it is resorted to only in comparatively serious or complicated cases. It is attended yearly by eight to ten thousand patients, of whom two hundred are in-door patients. The total number of patients has of late considerably increased. Medicines are dispensed gratis to all, and in-door patients, who are without means of their own, are fed at the cost of the State. The staff consists of an Assistant Surgeon, a Hospital Assistant, compounder, dresser and five menials. The Medical Officer visits the hospital almost daily to see important cases and perform operations. There is a branch charitable dispensary in the heart of the town in charge of a Hospital Assistant, a compounder, dresser and two menials. The Military Hospital has accommodation for 40 in-door patients, and is in charge of two Hospital Assistants with two compounders and seven menials. The Jail Dispensary has a Hospital Assistant and a compounder. The Rája's private dispensary is intended solely for His Highness and his staff. It is in charge of a Hospital Assistant under the supervision of the Medical Adviser. The Fort Dispensary is intended for the ladies of the palace and their staff, and is in charge of a lady

CHAP. III, J.
Administrative.
MEDICAL.
Hospitals.

Assistant Surgeon with one compounder and a menial. The Jínd Dispensary is under a Hospital Assistant with one compounder and two menials. The dispensary at Dádrí has a similar staff.

The foundation stone of a Zenána Hospital at Sangrúr has been laid, and Rs. 20,000 have been sanctioned by the State for the building. It will be placed in charge of the lady Assistant Surgeon. Safídon has at present only a *hakím*, but will ere long be provided with an English dispensary.

CHAPTER IV.—PLACES OF INTEREST.

DADRI.

CHAP. IV.

Places of interest.

DADRI.

Description.

The town of Dádrí lies in 28° 35′ N. and 76° 20′ E., 87 miles south-west of Delhi, and 60 miles south of Jínd town. It is a station on the Rewárí-Ferozepore Railway, and had in 1901 a population of 7,009 souls (3,360 males and 3,649 females) as against 7,604 in 1891, a decrease of 8 per cent. The town is surrounded by a stone wall with four gates and two small entrances (*ghátís*). The surrounding country is covered with low hills. Its streets are generally unpaved and its houses mostly built of stone and lime, some presenting an imposing appearance. The house of Chaudhrí Chandarsain, called Chandar Sain ka Díwán Khána, is the principal building.

History.

The town is of great antiquity. The name Dádrí is said to be derived from a *jhíl* (lake), called Dádrí from *dádar* (frog), which adjoined it. Formerly it was in the possession of Nawáb Bahádur Jang, a relative of the Jhajjar Nawáb. In the Munity of 1857 his estates were confiscated for rebellion and conferred on Rája Sarúp Singh as a reward for his fidelity.

Antiquities.

The principal antiquities are—(1) The tank of Soma-Ishwara, built by Lála Síta Rám, a treasurer of Muhammad Sháh, Emperor of Delhi, with stone quays (*ghâts*), towers and temples and an enclosing wall. (2) The Nawáb's fort outside the town which is kept in repair by the State.

Municipality and trade.

The income of the *parmat* for the 10 years is shown in Table 46 of Part B. It is derived from octroi under the usual State system. Formerly under the Nawáb's rule Dádrí had a considerable trade, but the excessive duties levied by the Nawáb ruined its traders, and on the establishment of a mart at Bhawání all the principal firms transferred their business there and it lost its trade. It now exports *bájrá*, stone wares, turned wooden articles and native shoes.

Public buildings.

The public buildings are the tahsíl, *thána*, school, *parmat* and cantonment.

JIND TOWN.

JIND TOWN.

Description.

The town of Jínd is the administrative head-quarters of the *nizámat* and tahsíl of the same name. It lies in 29° 18′ N. and 75′ 50′ E. on the Western Jumna Canal, 25 miles north of Rohtak and 60 miles south-east of Sangrúr town, and has a station on the Southern Punjab Railway. It had in 1901 a population of 8,047 souls (4,179 males and 3,868 females). Numerous fruit gardens surrounded the town which is itself completely encircled by a mud wall with four gates, the Safídonwála to the east, the Jhánjwála to the west, the Rám Raí and Kathána to the south. The streets are narrow and unpaved. The Baráh Ban *Bír* lies to the south-west of the town, on the banks of the Western Jumna Canal. Its main population consists of Brahmans and Mahájans.

CHAP. IV.

Places of interest.

JIND TOWN.

History.

The town of Jínd is said to have been founded at the time of the Mahábhárata. The tradition goes that the Pándavás built a temple in honour of Jaintí Deví (the goddess of Victory), offered prayers for success, and then began the battle with the Kauravás. The town grew up around the temple and was named Jaintápurí (abode of Jaintí Deví) which became corrupted into Jínd. Formerly under Afghán rule, Rája Gajpat Singh in 1755 seized a large tract of country including the District of Jínd and Safídon, and made Jínd the capital of the State. In 1775 Rahím Dád Khán, governor of Hánsí, was sent against Jínd by the Delhi Government, Nawáb Majad-ud-daula Abdul Ahad Khán. Rája Gajpat Singh called on the Phúlkián Chiefs for aid and a force under *Díwán* Nánnú Mal from Patiála and troops from Nábha and Kaithal were sent for its defence. They compelled the Khán to raise the siege and give them battle, whereupon he was defeated and killed. Trophies of this victory are still preserved at Jínd and the Khán's tomb still stands at the Safídon Gate. As the town was once capital of the State, which is called after it, the Rája's installation is still held there.

Antiqui

The principal antiquities are the temples of Mahá Devá Bhúta-Ishwara, Harí Kailásh and Jainti Devi and the *tí·aths* of Súraj-Kund and Soma Bhúta-Ishwara. The Fatahgarh Fort, built by Rája Gajpat Singh and named after his son Fatah Singh, is now used as a jail.

Municipality and trade.

The income of the *parmat* for the 10 years is shown in Table 46 of Part B. It is chiefly derived from octroi, levied under the usual State rules on goods brought into the *parmat* for consumption or retail sale. The table below shows the value of the commodities brought within the *parmat* limits for consumption within the town :—

No.	Year.	Cloths, *ghí*, drugs, groceries, articles, etc.	Cereals.	*Bandrsí* clothes, etc.	Miscellaneous.	Total.
		Rs.	Rs.	Rs.	Rs.	Rs.
1	From 1st January 1898 to the end of December 1898.	3,27,138	1,40,255	6,664	31,792	5,05,849
2	From 1st January 1899 to the end of July 1899.	1,49,086	93,696	2,615	31,400	2,76,798
3	From 1st August 1899 to the end of July 1900.	1,80,881	3,15,275	4,794	32,183	5,33,132
4	From 1st August 1900 to the end of July 1901.	3,54,183	1,83,470	8,609	46,706	5,92,958
	Total ...	10,11,288	7,32,695	22,682	1,42,081	19,08,747

KALIANA.

CHAP. IV.

Places of interest.

KALIANA.

Description.

Kaliána is a small town of 2,714 inhabitants (1,027 males and 1,687 females), situated at the foot of a hillock, 5 miles west of Dádrí. A considerable portion of the main town consists of substantial stone houses. The streets are generally unpaved. The hillock is bare, no vegetation growing on it. Its climate is dry and very hot in summer and intensely cold in winter. Drinking wells are scarce and the water brackish, so the people use tank and pool water, which causes guinea-worm.

History.

The town of Kaliána or Chal Kaliána is said to have been the capital of a Rája Kalián whose *gót* or sept was *chal* after which the town was named. The remains in its vicinity testify to its having been a large and populous place. In 725 H. Rája Kalián rebelled against Alaf Khán, king of Delhi, son of Ghayás-ud-dín Tughlaq. The imperial army under Saiyad Hidáyat Ullah or Mubáriz Khán attacked Rája Kalián, and in the struggle both he and Mubáriz Khán were killed, and the town was placed under Mír Bayak, an official of Alaf Khán.

Antiquities.

The principal building of antiquity is the Khángáh of Pír Mubáriz Khán, a mile north of the town. It has been fully described in Chapter I, page 262. It bears the following inscription:—*Chún dar san haft sad-o-bist wa panj Hijrí Sultán Muhammad Ghází bin Tughlaq bar sárír-i-saltanat nishast wa dar san haft sad-o-sí Hijrí qasba-i-chal Kaliána, ki dar ihâta-i-Rája Kalián chawál búd, fateh kard, wa zamíndárá wa hukúmat ba Mír Bayak, ki yake az makhsús-ul-dargáh búd, atá farmúd.* "When in 725 H. Muhammad Ghází, the son of Tughlaq, sat on the throne, and in 730 H. conquered the town of Chal Kaliána, which was under the rule of a Rája Kaliána Chawál, and conferred upon Mír Bayak, one of his officials its *zamíndára* and government.

Trade and manufacture.

The only manufacture is of stone, which is worked by 20 families of masons who mostly use the stone of the Kumhár mine which is hard and durable. Articles such as large mortars (*ukhals*), hand mills, pillars, etc., are made of it and exported to various places. Flexible sand-stone, called *sangilarzan*, is also found in the same hillock.

SAFIDON.

SAFIDON.

Description.

The town of Safídon contained in 1901 a population of 4,832 souls (2,514 males and 2,318 females) as against 4,593 in 1891 and 4,160 in 1881. It is situated on the Western Jumna Canal, 24 miles east of Jínd. The town was surrounded by a masonry wall now in ruinous condition. The suburbs stretch irregularly beyond the wall towards the east and mostly comprise Ranghars' houses. Inside the town the lanes and alleys are narrow, but the streets are wider, though generally unpaved. The houses are generally of brick. There are several gardens outside the town, one of which is the fine Qaisar Bágh belonging to the State. It is surrounded by a masonry wall, and contains a well-furnished *kothí* (dák bungalow).

Municipality and trade.

The income of the *parmat* is chiefly derived from octroi under the usual State system. There is a saltpetre manufactory managed by the

CHAP. IV.
Places of Interest.
SAFIDON.
Municipality and trade.

State. The town has not much trade. The value of the commodities imported into the *parmat* limits for local use is shown in the table below :—

No.	Year.	Cloths, *ghi* drugs, groceries, articles, etc	Cereals.	*Banâtsi* clothes, etc.	Miscellaneous.	Total.
		Rs.	Rs.	Rs.	Rs.	Rs.
1	From 1st August 1898 to the end of July 1899.	1,27,179	41,313	3,168	7,020	1,78,681
2	From 1st August 1899 to the end of July 1900.	88,272	96,550	3 956	10,977	1,99,855
3	From 1st August 1900 to the end of July 1901.	1,73,836	69,358	6,683	11,484	2,61,362
	Total ...	3,89 887	2,07,221	13,808	29,482	6,39,898

SANGRUR.

CHAP. IV. — Places of interest. SANGRUR. Description.

Sangrúr is a municipal town and the sadr or administrative head-quarters of the Jínd State. It lies in 30° 15′ N. and 75° 59′ E., 48 miles south of Ludhiána, and has a station on the Ludhiána-Dhúrí-Jákhal Railway. The population (1901) was 11,852 souls (7,623 males and 4,229 females). Of these 1,710 were enumerated in cantonments and 406 in suburbs. This showed an increase of 34 per cent. on the population of 1891, when it was 8,820 only. The town is surrounded by a mud wall, wide enough to mount guns, and provided with a moat. It has four gates; the Lahorí on the west, the Sunámí or Jíndí on the south, the Patiála on the east, and the Nábha on the north. Gardens intersected by metalled roads and avenues of trees lie round the town. About a mile and-a-half to the north are the *Gurdwára* Nánakyána, with its *pakká* buildings, tank and garden, for the convenience of travellers; the cantonment and the royal cemetery. The streets of the town are broad and well paved or metalled, and the houses of the officials and trading classes are generally well-built. The principal buildings of interest are the *Díwán Khána*, *Bára Darí*, the Royal Foundry, *Idgáh*, the royal cemetery, the *Kothís* of the Krishan Bágh and Lál Bágh, the hospital and the rink. The *Díwán Khána* is in the middle of the palace and is surrounded by the Lál and Banásar gardens. It has a large red stone platform, with two buildings called the *Sabz* and *Surkh Kothís*, on either side and on the platform there are two reservoirs with fountains and a verandah in front. In the centre is a large spacious hall, containing a *masnad*, or seat raised six feet above the floor. There are several buildings on the sides and upper storeys, all decorated with glass and ornamental furniture. On the west is the Entrance Gate (*deodhí*), with the *Jalús Khána* and *Tosha Khána* buildings on either side and an upper storey called the *Jalús Mahal*. Further on in the Lál Bágh there are two more buildings (*kothís*). On the east of the *Díwán Khána* there is a marble *Bára Darí* in the middle of a tank, called the Banásar, with a wooden bridge and marble gate. This palace was built by the late Rája Raghbír Singh. The Royal Foundry was established in 1876 by Rája Raghbír Singh and contains a flour-mill, an oil-press, and apparatus for casting iron, etc. The *Idgáh* is just outside the Lahorí Gate and to the west of the town. It is a large building with a wide and spacious red stone floor. It also was built by the late Rája Raghbír Singh. The Royal Cemetery, or *Samádhán*, is situated outside the Nábha Gate, north of the town, and contains the *samádhs* or monuments of the deceased members of the Jínd family.

History.

The town of Sangrúr is said to have been founded by one Sanghú, a Jat, some 300 years ago and named after him. Formerly a small village of mud houses, it was chosen as his capital by Rája Sangat Singh as being close to Patiála, Nábha and Ambála. Its population increased when Rája Raghbír Singh raised it to the dignity of a town, building its *bázár* on the model of that at Jaipur with *pakká* shops, which have iron hooks for lighting purposes, and other public and religious buildings. The gardens, tanks, temples and metalled roads round the town were also made by him.

Municipality and trade.

The income is chiefly derived from octroi, levied under the general State rules on goods brought into the *parmat* for consumption or retail sale. On the opening of the Ludhiána-Dhúrí-Jákhal Railway a grain market, called the Ranbír Ganj, was opened by Rája Ranbír Singh. Its imports are merely to meet the local demand and its only exports

CHAP. IV.

Places of interest.

SANGRUR.

Municipality and trade.

consist of grain such as wheat, gram, *sarson*, maize, etc. No octroi duties are levied on goods brought into the Ranbír Ganj. The statement below shows the value of the exports and imports of the market for the year 1901 :—

Kinds of commodities.	Value of commodities imported.	Value of commodities exported.
	Rs.	Rs.
Cloths, *ghí*, drugs, groceries, etc.	5,18,971	4,52,891
Cereals	12,40,130	11,28,466
Banársí clothes, &c.	49,455	47,222
Miscellaneous	30,638	18,876
Total	18,39,194	16,47,455

NABHA STATE.

NABHA STATE.

CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I, A.

Descriptive.

PHYSICAL ASPECTS.

Natural divisions.

THE State of Nábha is the second in population and revenue and the smallest in area of the three Phúlkián States, but its rulers, as the descendants of Chaudhrí Tílok Singh, the eldest son of Chaudhrí Phúl, claim that they represent the senior branch of the Phúlkián family. The State has an area of 966 square miles with a population (in 1901) of 297,949 souls, and contains 4 towns and 492 villages. The State falls into three natural divisions, the *nizámat* of Phúl lying entirely in the great Jangal tract, and that of Amloh in the Pawádh, while Báwal, which lies 200 miles from the capital on the borders of Rájpútána, is sometimes called the Bighota (said to be so named from Bighota. a Jat, who ruled over this tract before the rise of the Rájpúts to power), which includes part of the Rewárí tahsíl of Gurgáon and the Kot Qásim *pargana* of Alwar and the Bahror and Mandáwar tahsíls of Jaipur.

Nizámats.

1. The modern *nizámat* of Phúl comprises five[1] pieces of territory—(*i*) a long strip of territory, of irregular shape, some 60 miles in length, and from 4 miles in breadth, with an area of 254 square miles; (*ii*) a tract 7½ miles long by 2½ broad, almost surrounded by Patiála territory, comprising 7 villages (Ratokí, Tákípur, Togawál, Dhádrián, Diálgarh, Rajia and Bandher), with an area of 18 square miles; (*iii*) certain *pattís* of Dhilwán and Maur, which lie at a distance of 8 or 9 miles east of Phúl and have an area of 17 square miles. These villages are also almost surrounded by Patiála territory; (*iv*) the *pargana* of Jaito, 22 miles north-west of Phúl. This compact *pargana* has an area of 64 square miles, being 11 miles in length and nearly 6 in width. It comprises 16 villages (*v*) The *thána* of Lohat Badí is an irregular strip of territory, 15½ miles from east to west and about 2¾ miles wide, bordered on the north by the Ráikot *thána* of the Ludhiána District and on the east by the Máler Kotla State. On the south it is mostly bordered by Patiála territory, which also bounds it on the west. It has an area of 41 square miles and contains 18 villages.

2. *Nizámat Amloh.*—This *nizámat* comprises seven separate pieces of the State territory:—(*i*) The main portion of the *nizámat* is an almost continuous tract of territory 26 miles in length from north to south and 10 miles in breadth, with an area of 250½ square miles. Within its limits lie four islands of Patiála territory with an area of 9½ square miles. It is bordered on the north by the Samrála tahsíl of the Ludhiána District and on the east by the Sirhind *nizámat* of Patiála: on the south it is bounded by the Bhawánígarh *nizámat*, and on the west by the Barnála *nizámat* of that State, though an outlying portion of tahsíl Samrála also touches it. It contains the town of Amloh and 228 villages. (*ii*) The *pargana* of Deh Kalán lies to the south-west of the above tract and is bordered on the south by the Sangrúr tahsíl of Jínd. The other 5 pieces consist of small, detached areas, aggregating only 40 square miles in area, and need not be described in detail.

3. *Nizámat Báwal.*—This *nizámat* includes three portions of the State territory:—(*i*) *Pargana* Báwal is bounded on the east by the Kot Qásim tahsíl of the Jaipur State, on the south-east corner by Alwar territory, on the south by the Mandáwar tahsíl of Alwar, on the west by villages of the Bahror tahsíl of that State and of the Rewárí tahsíl

[1] A small tract of Nábha territory (marked Bilha village) is shown in the survey map north-east of Bhadaur. This is an error, as the State owns no such tract.

CHAP. I, A. Descriptive.

PHYSICAL ASPECTS.

Nizámats.

of Gurgáon, interspersed, and on the north by that tahsíl. This *pargana* is compact and an irregular square in shape, being 11 miles in length from north to south and 7¾ miles in width, with an area of nearly 85 squares. It contains the town of Báwal and 74 villages. (*ii*) The outlying village of Mukandpur Bassí lies just off the north-east corner of the Báwal *pargana* and 2 miles from it. It is almost surrounded by the area of tahsíl Rewári, but on the south-east it adjoins the tahsíl of Kot Qásim in Jaipur. (*iii*) The *pargana* of Kántí-Kanína lies 9 miles west of the Báwal *pargana* and 13 miles from the town of Báwal. It is bounded on the north by the Dádri *pargana* of Jínd and the Nahar *pargana* of Dujána, on the east by the Rewárí tahsíl and the Bahror tahsíl of Alwar, on the south by the latter tahsíl, and on the west by the Nárnaul *pargana* (or Mohindargarh *nizámat*) of the Patiála State. It has a length of 20¾ miles from north to south and a width of 9½ miles, being an irregular parallelogram in shape, 197 square miles in area.

Rivers and streams.

No large or considerable river runs in the Nábha State or touches its borders, but there are a few seasonal torrents which require mention. The Sirhind Nála or Choá, which passes near Sirhind, enters the Amloh *nizámat* at Mandhaur flowing due west. Near Fatehpur it turns, and flowing almost due south-west by south passes Bhádson. Thence flowing south-west it passes the capital, Nábha, itself some 3 miles to the north-west, and, running past Mansúrpur in Patiála territory, finally leaves the Nábha State territory at Jalan. Its total course in this State is about 30 miles. The Choá when in flood overflows the lands on its banks, and causes injury to the crops in the kharíf, but their enhanced fertility in the rabí compensates for any injury in the kharíf. Two bridges—one at Bhádson, the other at Dhingih—have been built across the Choá by the State. In the Báwal *nizámat* there are two seasonal streams, the Sáwí and the Kasáwatí. The former rises in the Jaipur hills, and flowing through the Mandáwar tahsíl of Alwar enters the Báwal *pargana* from the west at Paotí at its south-west corner, passing by the lands of Paotí, Píránpura and Panwar. Then it leaves the *pargana*, but again touches it at Bír Jhabwa, after which it passes through Jaipur and Alwar territory to Garhí Harsarú. Its total length in this State does not exceed four miles.[1] The Kasáwatí torrent enters the Kántí *pargana* from Nárnaul on the west near Bahaurí and flows north-east by east past Garhí; thence it turns north, and leaving this *pargana* for a short distance re-enters the State at Ráta. Flowing past Gomla it leaves the State at Morí and Mánpura after a total course of 6½ miles in its territory. It is not used for irrigation, but does no damage in the Kántí *pargana*.

Hills.

The *nizámats* of Phúl and Amloh consist of level plains, which in the case of the former are interspersed with the shifting sandhills common in the Jangal tract. In the Kántí-Kanína *pargana* of Báwal and mainly in the extreme south-east of the Kántí *thána* are a few insignificant hills known as Kántí, Rámpur, Bahálí, etc., after the names of the villages in which they lie. They are barren and unculturable, but supply building-stone, and cover an area of some 787 acres. Two other hills of similar character, Badhrána and Jaisinghpur Khera, lie in Báwal *pargana* and one, Sailang, in Kanína. These too bear the names of the villages in which they lie.

CLIMATE.

Climate

The scattered nature of the State territory makes it impossible to describe its climate accurately in general terms, and it will be better to note briefly the salient climatic features of each *nizámat*.

[1] The Sáwí was formerly called the Sahábí, a name said to be derived from the Arabic *sahâb*, 'cloud.'

CHAP. I, B.
Descriptive.
CLIMATE.
Climate.

The Phúl *nizámat* possesses the dry, healthy climate of the Jangal tract as a whole, the *pargana* of Lohat Badí being more like the Amloh *nizámat* in character. Owing to the sandy nature of the soil, the absence of ponds and the depth of the water below the surface, malaria is not prevalent. The water also is purer than it is in the Pawádh, and the Jangal has or had the reputation of being healthy for man and beast. The introduction of canal irrigation in this *nizámat* has, it is asserted, had a detrimental effect on the health of the people, but it continues to be more salubrious than that of Amloh, because, though there is no outlet for the rainfall, the deep sandy soil absorbs the water. Bubonic plague was imported into this tract in November 1901 from the villages of Ráikot *thána* in the Ludhiána District, but it was observed that the mortality was not so great as it was elsewhere. The diseases of the tract are those of hot, arid countries, *viz.*, fever induced by hot winds and diseases of the eye, while cholera and small-pox occur occasionally. Amloh *nizámat*, lying in the Pawádh, is the least salubrious tract in the State. It has a damper climate than the Jangal and contains more trees, while its soil is a rich loam, generally free from sand. The water-level is near the surface, and the water is in consequence bad. These natural conditions have been, it is said, intensified by the introduction of canal irrigation. The chief diseases of the *nizámat* are fever, dysentery, pneumonia and measles, while cholera and small-pox are occasionally epidemic. Plague first appeared in the State in this *nizámat* in 1901, and the mortality was high. To this general description the town of Nábha is in great measure an exception, owing to its system of sanitation and the medical facilities afforded in the capital. The Báwal *nizámat* generally has a dry hot climate, and the tract is singularly destitute of trees, streams and tanks. It is in consequence free from malaria, and epidemics are infrequent, the chief diseases which occur being those common to hot and dry tracts. No data as regards temperature are available.

Rainfall.

The monsoon sets in throughout the State towards the end of Jeth or early in Hár, continuing till the end of Bhádon or the beginning of Asauj. The winter rains, called the *mahout* in the Báwal *nizámat*, fall between the end of Maghar and the end of Mágh, Poh being usually the month of most rain. The Amloh *nizámat* has the heaviest rainfall in normal years, but in the past 4 or 5 years it has not received much more than Báwal *nizámat*; the *nizámat* of Phúl has ordinarily a much smaller rainfall than Amloh, Báwal being the worst off of the three *nizámats* in this respect.

Section B.—History.

A. D. 1763.

The history of the origins of the Nábha State is that of the Phúlkián houses already given. Its existence as a separate and sovereign State may be said to date from the fall of Sirhind in 1763. Prior to that year its chiefs had been merely rural notables, whose influence was overshadowed by that of the cadet branch which was rising to regal power under Alá Singh, the founder of the Patiála State. Taloka, the eldest son of Phúl, had died after an uneventful life in 1687, leaving two sons. Of these the eldest, Gurditta, founded Dhanaula and Sangrúr, now the capital of Jínd, and the second son Sukhchen became the ancestor of the Jínd family. Gurditta's grandson Hamír Singh founded the town of Nábha in 1755, and in 1759 he obtained possession of Bhádson. After the fall of Sirhind in 1763 Amloh fell to his share, and in 1776 he conquered Rorí from Rahímdád Khán, governor of Hánsí. Hamír Singh[1] was also the first Rája of Nábha to coin

A. D. 1755.

[1] Griffin, page 382, but *cf.* the date (1911 Sambat) in note on page 288.

CHAP. I, B.
Descriptive.
HISTORY.

A. D. 1783.

A. D. 1801.

money in his own name. On the other hand, he lost territory in his dispute with Rája Gajpat Singh of Jínd, who in 1774 conquered Sangrúr. On his death in 1783 his son Jaswant Singh succeeded him under the guardianship of Rání Desú, his step-mother, who held her own by the assistance of Sáhib Singh Bhangí of Gujrát till her death in 1790. After this the Phúlkíán chiefs combined to oppose George Thomas, but the Rája of Nábha was only a lukewarm member of the confederacy, and at the battle of Narnaund in 1798 his troops were hardly engaged, and in 1801 it does not appear that the Rája joined with the principal cis-Sutlej chiefs in their embassy to General Perron at Delhi, but Nábha was included in the conditions finally agreed upon, and consented to pay Rs. 9,510 per annum as tribute to the Mahrattas on the defeat of Thomas.

A. D. 1809.

A. D. 1857.

Jaswant Singh sided with the British when Holkar, the Mahratta chief, was being driven northwards to Lahore, and aided them with a detachment of sowars. Lord Lake, in return for this, assured him that his possessions would not be curtailed and no demand for tribute would be made on him so long as his disposition towards the British remained unchanged. He was formally taken under the protection of the British in May 1809 with the other cis-Sutlej chiefs. He furnished supplies for Ochterlony's Gurkha Campaign in 1815 and also helped in the Bikáner affair of 1818, and always proved a faithful ally when his assistance was required. At the time of the Kábul Campaign of 1838 he offered the services of his troops to the Governor-General and advanced 6 lakhs of rupees towards the expenses of the expedition. He died in 1840 and was succeeded by his son Devindar, who, however, failed to carry on his father's loyal and friendly policy. In consequence of his conduct during the first Sikh War, nearly one-fourth of his territory was confiscated, he himself was removed from his State, and his son, Bharpur Singh, a boy of seven years of age, placed on the "*gaddí.*" Bharpur Singh attained his majority very shortly after the outbreak of the Mutiny. At that critical time he acted with exemplary loyalty to the British. He was placed in charge of the important station of Ludhiána and of the neighbouring Sutlej ferries at the commencement of the outbreak. A Nábha detachment of 300 men took the place of the Nasirí Battalion which had been detailed to escort a siege train from Phillaur to Delhi, but had refused to march, while it was at the head of a detachment of 150 Nábha troops that the British Deputy Commissioner opposed the Jullundur mutineers at Phillaur and prevented their crossing the river. The Rája despatched to Delhi a contingent of about 300 men which did good service throughout the siege, while he himself enlisted new troops from amongst his own subjects, furnished supplies and transport, arrested mutineers, and performed many other services with the utmost loyalty and good-will. Further he advanced to Government a loan of 2½ lakhs of rupees. After the mutiny his services were rewarded by the grant of the divisions of Báwal and Kántí, and he was subsequently allowed to purchase a portion of the Kánaud sub-division of Jhajjar in liquidation of sums advanced by him to Government. He was also formally granted the power of life and death over his subjects as well as the right of adoption and the promise of non-interference by the British in the internal affairs of his State. He was an enlightened prince who devoted all his energies to the well-being of his people, and a career

A. D. 1863.

A. D. 1871.

of the highest promise was cut short by his early death in 1863. He left no son and the chiefship fell to his brother Bhagwán Singh. When the latter died in 1871, he left no near relative who could claim the

chiefship and it became necessary to elect a successor under the terms of the *sanad* granted to the Phúlkián States in 1860, which provided that, in the event of failure of male issue, an heir should be selected from amongst the members of the Phúlkián family by the two remaining chiefs and a representative of the British Government acting jointly. The choice fell upon Sardár Híra Singh, head of the Badrúkhán house and a cousin of the Rája of Jínd (see pedigree table on page 214), and the appointment was confirmed and recognised by the Viceroy and the Secretary of State for India.

CHAP. I, C. — Descriptive. HISTORY.

Rája Híra Singh, the present ruler of Nábha, was installed on the 10th of August 1871. Since that time he has governed his State with great energy and ability, while he has given repeated proofs of his unswerving loyalty and friendship to the sovereign power. In 1872, when trouble was raised by the Kúkas, he at once despatched a force to quell the disturbance at the request of the British Deputy Commissioner, and the Governor-General expressed his entire satisfaction with the conduct of the Nábha troops. He likewise sent a force of 2 guns, 200 cavalry and 500 infantry for service on the frontier during the Afghán War of 1879-1880, which did excellent work in the Kurram valley throughout the first phase of the campaign. In recognition of this His Highness was created a G. C. S. I. The Rája also offered the services of his troops on the following occasions :—Nalta expedition, May 1878; Egyptian War, 1882 ; Manípur, 1891 ; Wazíristán, 1894 ; Chitrál Relief Forces, 1895 ; China, 1900 ; and the South African War. Government on each occasion expressed its warm thanks and appreciation of the loyalty of the offer. When horses were urgently wanted in South Africa for the mounted infantry forces operating against the Boers, His Highness despatched 50 of his troop horses, fully equipped, for use in the field. ~~The war service of the Nábha Imperial Service Troops will be described in Chapter III.~~

A. D. 1872.

On the first of January 1903 on the occasion of the Delhi Coronation Darbár, His Highness was created a G. C. I. E. and he was also appointed Honorary Colonel of the 14th Sikhs. ~~His heir is his son Tikka Ripudaman Singh, who was born in 1883.~~

A. D. 1903.

Section C.—Population.

The following table shows the effect of migration on the population of the Nábha State according to the census of 1901 :—

Migration.

	Persons.	Males.	Females.
Immigrants.			
(*i*) Punjab and North-West Frontier Province ...	71,900	24,770	47,130
(*ii*) From the rest of India	10,484	3,207	7,277
(*iii*) From the rest of Asia	26	24	2
Total immigrants ...	82,410	28,001	54,409
Emigrants.			
(*i*) To within the Punjab and North-West Frontier Province.	70,711	20,899	49,892
(*ii*) To the rest of India	4,489	1,956	2,833
Total emigrants ...	75,280	22,555	52,725
Excess of immigrants over emigrants	7,130	5,446	1,684

CHAP. I. C.
Descriptive.
POPULATION.
Immigration.

The bulk of the immigration is from the Districts, States and Provinces in India noted below:—

District, State, or Province.	Population.	Number of males in 1,000 immigrants.
Ludhiána	9,794	357
Ferozepore	6,460	441
Patiála	34,770	303
Hissár	1,794	449
Rohtak	775	339
Dujána	557	280
Gurgáon	4,163	245
Karnál	702	349
Ambála	2,246	281
Hoshiárpur	546	736
Jullundur	531	534
Máler Kotla	2,584	332
Farídkot	1,639	379
Jínd	3,205	287
Rájpútána	9,257	260
United Provinces of Agra and Oudh	1,149	655

Emigration.

The emigration is mainly to the Districts, States and Provinces noted below:—

District, State, or Province.	Males.	Females.
Hissár	931	1,106
Rohtak	511	1,920
Dujána	112	575
Gurgáon	1,365	4,915
Karnál	395	549
Ambála	463	1,020
Ludhiána	2,557	8,215
Máler Kotla...	404	1,664
Ferozepore	4,169	6,505
Farídkot	1,108	1,976
Patiála	6,013	17,067
Jínd	769	2,472
Chenáb Colony	511	374
United Provinces of Agra and Oudh	319	131
Rájpútána...	1,154	2,667

Migration.

	Nett gain from + or loss to –
Rohtak	–1,656
Gurgáon	–2,117
Ambála	+763
Hoshiárpur	+377
Máler Kotla	+516
Ferozepore	–4,214
Patiála	+11,690
Chenáb Colony	–885
Rájpútána	+5,436
United Provinces of Agra and Oudh	+699

The State thus gains 7,130 souls by migration, and its nett interchanges of population with the Districts, States and Provinces in India which mainly affect its population are noted in the margin.

Comparison with the figures of 1891 shows that Nábha gained by intra-provincial migration alone 1,109 souls in 1901 and lost 7,913 in 1891.

Through intra-imperial migration, *i. e.*, migration in India both within the Punjab and to or from other provinces in India, the State gained 7,104 souls.

TRIBES AND CASTES.

The following is an account of the Jat tribes of the State :— Jats.

Bairwáls. The Bairwál claim to be descendants of Birkhmán, a Chauhán Rájpút, whose son married a Jat girl as his second wife and so lost status. The name is eponymous, and they are found in Báwal *nizámat.*

Chhelar. The Chhelars, whose principal settlement is Chhelar in Nárnaul tahsíl, sank to Jat status by contracting marriages with Jat women. They revere Bhagwán Dás, a Hindu saint of Tikla, a village in this State, and shave their children at his shrine. They avoid tobacco.

Dhatans. The Dhatáns, found in Báwal, derive their origin from Rája Dhal, a Tunwar ruler of the Lunar dynasty of Hastínápur, who lost caste by marrying a foreign wife.

Dolats. Rái Khanda, the ancestor of the Dolats, is said to have held a *jágír* near Delhi. His brothers Ragbhír and Jagdhír were killed in Nádir Sháh's invasion, but he escaped and fled to Siúna Gujariwála, a village now in ruins, close to Sunám, then the capital of a petty State. He sank to Jat status by marrying his brother's widows The origin of the name Dolat is thus accounted for. Their ancestor's children did not live, so his wife made a vow at Naina Deví to visit the shrine twice for the tonsure ceremony of her son, if she had one. Her son was accordingly called Dolat (from *lat*, hair). Dolat Jats are found in Diálgarh, Ráigarh and Santokhpura in Nábha, in Langowál of Patiála, and in Dolatánwála of Ferozepore. Those of Nábha and Patiála intermarry.

Gorias. The Gorias derive their name from Goran Singh, a Rájpút who settled at Alowál in Patiála and thus became a Jat.

Katárias. The Katárias are found in Báwal, and derive their name from *katár*, a dagger.

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Descriptive.
POPULATION.
Tribes and Castes:
Khâras.

The Khâras claim Chhatria descent and say their ancestor held an office at the Delhi Court, but his son Khára became a robber and went to Khandúr, where he married a woman of another tribe and so became a Jat. The Kháras believe in a *sidh* whose shrine is at Khandúr, and there they offer *panjerí*, etc. They do not use milk or curd until it has been offered at the shrine. Of the 5th of the second half of Baisákh, Maghar and Bhádon special offerings are made there. The *sidh* was a Khára who used to fall asleep while grazing his cattle. One day his head was cut off by robbers, but he pursued them for some yards, and the spot where he fell is now his shrine, and though the Kháras have left Khandúr the *sidh* is still worshipped.

Kharoras.

Uppal, the ancestor of the Kharoras, lived in Báragáon of Patiála, a Muhammadan village, which he ruled. When he went to pay in the revenue at the treasury he got himself recorded as its owner, and in their resentment the people murdered him. His wife gave birth to a son, on her way to her father's house, on a hard piece of ground (*kharora*) whence the name Kharauda or Kharora.

Koks.

The Koks derive their name from their first home. They came from Kokás in Mandáwar tahsíl of Alwar and are found in Báwal.

Laurs.

The Laur trace their origin to Lalhora, a place of uncertain locality. They are found in Báwal.

Máns.

The Mán claim to be descendants of Rája Bine Pál, who came from Jaisalmír. The Varaha or Varya claim the same descent. The Máns sank to Jat status by adopting *karewa*. Panní Pál had four sons—Parwga, Sándar, Maur, and Khamala: Paraga's descendants founded Ghorela, Balho, Burj, Agwár, Mánán in the Dhanaula *iláqa* and Burj Mansáyán in this State: Maur's descendants founded Maurán.

Nehrás.

The Nehrás are found in Báwal. They claim to be an offshoot of the Chhatriás, who left Gadgajní when it was the scene of conflict. They worship the *deví* and Bandeo, whose shrine is at Ráipur about a mile from Báwal. Bandeo was the son of a Brahman, and one day a merchant passed him carrying bags of sugar. Bandeo asked the merchant what they contained and he said 'salt,' so when he opened them he found only salt, but on his supplicating Bandeo it became sugar again. Cotton stalks are not burnt at his shrine and people perform the first tonsure at it. The Nehrás do not smoke.

Phulsawáls.

The Phulsawáls derive their descent from Bechal, a famous warrior, whose four sons were sent in turn to defend the gate (*phulsa*) of a fort, whence the name Phulsawál. They ordinarily worship the goddess Bhairon, and perform the first tonsure of their children at Durga's shrine in the Dahmí *iláqa* of Alwar.

Rahals.

The Rahals also claim Rájpút descent, becoming Jats by adopting widow remarriage. Their ancestor was born on the way (*ráh*) when his mother was taking her husband's food to the field. They wear a *janeo* at marriage, but remove it afterwards, and reverence a *satí's* shrine at Hallotálí in Amloh *nizámat*.

Swanches.

The Swanch clan claims descent from Harí Singh, a Chauhán Rájpút, who lost status by marrying a wife of another tribe. They are found in Báwal.

Sohals.

The Sohals derive their name from Sohal Singh, their eponym.

Ráthís.

Originally Rájpúts, the Ráthís in some way lost status and became Jats. They revere Bandeo.

CHAP. I, C.

Descriptive.

POPULATION.

Tribes and Castes:

Tokas.

The Tokas are of unknown origin. Bhagwán Dás, the saint, was a Tokas and his descendants are called Swámí, but marry among Jats.

Other Jat Tribes.

Other Jat tribes are the Bhullars, Dhaliwáls, Dhillons, Phogáts and Sethas.

Mínás.

The Mínás are found in Báwal. They claim descent from Sángwár Tawárí, a Brahman and grandson of Mír Rája Ad. As elsewhere they are habitual thieves, but if a Míná is made *chaukidár* of a village no other Míná will rob it. Hence rise two occupational groups—one of village watchmen, the other of cultivators; and the former will only take daughters from the latter, though they may smoke together. Both have septs named after the place of origin, and in Báwal the *got* found is called Paprí from Paproda in Jaipur. They perform the first tonsure at Rái Sur in that State. At a betrothal contract, a barber, a Brahman and a Ránaks (Hindu Mírásí) are sent to the house of the boy's father. The Ránaks marks a *tilak* on his forehead, getting Rs. 16 as his fee, the Brahman and the Náí receiving Rs. 4 with a curtain and Rs. 3 respectively. *Lagan* is sent shortly after. An auspicious day is fixed by a Brahman and other ceremonies performed. Like all professional thieves the Mínás are devotees of Deví. On all occasions, and even when starting on a raid, they offer her sweetmeats. On the birth of a son they distribute food in the name of Puna, a *satí* of their family, whose shrine is at Mehrat in Jaipur, and the women sing songs. They do not use the first milk of a milch animal until some of it has been given to the *parohit* and offered to the goddess. They do not wear *kanch* bangles as this was forbidden by the *satí*. They eat meat and drink liquor, worship the *pípal* and Sítla. They wear no *janeo*.

Jhínwars.

In Nábha there lives a Muhammadan Jhínwar, the chief votary of Kalú Bhagat and head (*chaudhrí*) of all the Jhínwars, both Hindu and Muhammadan, in the State. The occupations of the Jhínwars are very various. Some have now taken to selling *jhatka* goat's flesh, but the Hindu Sultání Jhínwars avoid eating meat so killed. The Nábha Jhínwars claim to be of the Narania group, which does not eat, smoke or intermarry with the Buria group.

Herís.

The Herís found in Báwal are said to be of equal rank with Chúhrás, and though they do not remove filth, they eat dead animals. They do not take water from the Chúhrá, Dhának, Náik, and other menial tribes, or *vice versa*. They live by hunting and weaving, winnowing baskets and *morhás*. The Herís are divided into an unknown number of *gots*, of which the following 21 are found in this State:—

Charan.	Ghámán.	Mewál.
Dehahinwál.	Salingia.	Bhata.
Sársut.	Chhandália.	Samelwál.
Rathor.	Sagaria.	Junbal.
Dekhta.	Sendhí.	Dharoria.
Gotála.	Panwál.	Chaharwál.
Ghachand.	Hajipuria.	Gogal.

They worship the goddess Masání and avoid 4 *gots* in marriage. Re-marriage of widows is practised, and all their ceremonies resemble those of the Dhának. Náiks are a branch of the Herís and have the same

CHAP. I, C.
Descriptive.
POPULATION.
Tribes and Castes :
Khatíks.

gots, but each abstains from drinking water given by the other, and they do not intermarry. They also live by making winnowing baskets, etc., and resemble the Herís in all respects.

Khatík is a term applied to those who dye goat's skins. The Khatíks are Hindus and are regarded as higher than the Chamárs because they do not eat dead animals, though they use meat and liquor. They say that when the occupations were assigned, Brahma ordered them to live by three things, a goat's skin, the bark of trees and lac, so they graze cattle and dye hides with bark and lac. Chamárs and Chúhrás drink water given by them, while Hindus and Muhammadans do not. Though a menial tribe, their priests are Gaur Brahmans, who officiate in the *phera* and *kiria* ceremonies. They are found in Báwal and claim descent from the Chhatrís. Their *gots* are named after the places whence they emigrated, and the Khatíks of Báwal are called Bágrís because they came from Bágar. Those of the Bairíwál, Raswál and Khichí *gots* are numerous and avoid only one *got* in marriage. They also practise widow marriage. They worship Bhairon and Sedh Masání. Their women do not wear a nose ring. They perform the first tonsure ceremony of their children at Hajípur in Alwar, where there is a shrine of the goddess. On marriage they also take the bride and bridegroom to worship at the shrine. Their *gurús* are Nának-panthí Sikhs, and they are subordinate to the Dera at Amritsar, but in spite of this they do not act on the principles of Sikhism. The Khatíks of Phúl and Amloh are Muhammadans, but on conversion they did not relinquish their occupation, and so they are called Khatíks. Men of other tribes joined them owing to their occupation, and hence there are two classes of Muhammadan Khatíks in these *nizámats*, *viz.*, the Rájpút Khatíks and the Ghorí Pathán Khatíks. These two classes marry among themselves.

The Chauba Brahmans.

The Chauba Brahmans, who are confined to the Báwal *nizámat*, are of the Mitha branch of the Chaubas. They have the same *gotrás* as the other Brahmans and are divided into 29 *sásans*, *viz.*—

1. Rajaur.	11. Ratha.	21. Sahana.
2. Pandí.	12. Santar.	22. Rasaniu.
3. Sunghan.	13. Birkhman.	23. Kaskiia.
4. Gadur.	14. Panware.	24. Ganar.
5. Saunsatia.	15. Misser.	25. Vias.
6. Sunian.	16. Kanjre.	26. Jaintiia.
7. Koina.	17. Bharamde.	27. Mathriia.
8. Sarohne.	18. Phakre.	28. Jain Satie.
9. Ajme.	19. Mithia.	29. Pachure.
10. Agnaia.	20. Nasware.	

They only avoid their own *sásan* in marriage. The Mithas are generally *parohits* of the Mahájans, Ahirs and Jats, but they also take service. There is also a *sásan* (Mandolia) of the Dube Gaur Brahmans in Báwal.

The Mahratta Brahmans.

Mahratta Brahmans, a relic of the Mahratta supremacy, are still found in the Báwal *nizámat*. The Gaurs were, it is said, constrained by the Mahratta conquerors to consent to intermarry with them. These Mahratta Brahmans first settled here in the Mahratta service and now regard *parohitái* as degrading. There are also a few in Charkhí and Dádrí in Jínd territory and in the town of Rewárí, but they are mainly found in Gwálior. They use the Hindí and Persian characters, but do not learn Sanskrit or teach it to their children lest they should become *parohits*.

The Chaur Brahmans.

The Chaurásí Brahmans of Báwal *nizámat* call themselves Gaurs, but though they are allowed to drink or smoke from a Gaur's hands, no Gaur will take water or a *huqqa* from them. Their origin

CHAP. I, C.
Descriptive.
POPULATION.
Tribes and Castes:
The Chaurási Brahmans.

is thus described. When Rája Jamnajai summoned the Gaur Brahmans from Bengal, an erudite Rishí, Katayan by name, accompanied them and was chosen, as the most learned of the company, to take the rôle of Brahma on the occasion of a *yaga* or sacrifice. To sustain this part the Rishí had to wear a mask of four faces, whence his descendants are called *Chaurási*, or the four-faced (from the Sanskrit *risa*, a face). They subsequently dissented from the Gaurs on the question of *dakhshina* (money given as alms), but it is not known why they are inferior to them, though their numerical inferiority may account for it.

The Hariána Brahmans.

Another group of Brahmans in Báwal is the Hariána, with whom the Gaurs also decline to drink or smoke. They are cultivators, a fact which may explain their inferiority. They are mainly found in Jaipur, Alwar and Bhartpur.

The Pushkarnas.

There are a few Pushkarnas in the town of Báwal, belonging to the Sahwária *sásan*. They engage in no occupation save priestly service in the temples of Puskharjí and assert that they had been specially created by *Brahma* to worship in his temples, and hence they are so named; they do not associate with the Gaurs in any way.

The Rájpúts.

The Rájpúts are divided into three races (*bans*) Súraj-bansí (solar), Chandar-bansí (lunar) and Agní-kul or Barágh-bansí. Each *bans* is again divided into *khanps*, each *khanp* into *nakhs*, and each *nakh*, it is said, into *gots*. The Agní-kul have four branches, (*i*) the Solankhí, or '16-handed'; (*ii*) the Sânkhla blowing *sankh* or shell; (*iii*) the Pramara or Punwár (whose ancestor had no arms); and (*iv*) the Chauhán, the 'four-handed,' also called the Chatr-bhuj. The eponym of the latter had two sons,—Sikand, whose descendants are found in Báwal, and Bhál, whose descendants inhabit the Bágar.[1] Sikand had 12 sons, each of whom founded a separate *nakh*, thus:—

(1) Alan Deo-jí, eponym of the Chauhán Rájpúts in Báwal, founded the Alanot *nakh*.

(2) Hardal-jí founded the Háda *nakh*.

(3) Deo-jí founded the Dewara *nakh*.

(4) Suraj Mal founded the Adsongra *nakh*.

(5) Bála-jí founded the Balia *nakh*.

The (6) Khenchí, (7) Narman, (8) Bhag, (9) Bargala, (10) Dasotra, (11) Basotra and (12) Kahil *nakhs* are named after his other sons. The Chauháns form an exogamous group. Those of Báwal *nizámat* are Alanot by *nakh* and Bach by *got*, Bachash having been their ancestor. Like Sihand's descendants they worship Asawárí Deví, whose temple is at Samber in Jaipur. Bhál's descendants worship Jibbí Deví of Khandaila. The descendants of Sikand worship Bhirgwa Godáwarí Nadí, wear a three-stringed *janeo*, and specially follow the Sham Veda. Every *khanp* of these Rájpúts has a tree as its *dhárí*, *i.e.*, its members do not cut or use it. Thus the Rájpúts of Báwal *nizámat* do not cut the *ása pála* tree. Prior to the period of Rájpút supremacy Báwal, including the modern tahsíls of Rewárí and Kot Qásim with a part of Jaipur, was ruled by Bhagra, a Jat, whence it is still called Bhigota. The Rájpúts of this tract are followers of a Muhammadan saint'

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[1] Guga was a member of this tribe.

CHAP. I, C. — Descriptive. POPULATION. Tribes and Castes: The Rájpúts.

whose shrine is at Nangal Tejú in Báwal. They avoid the use of liquor and use *halál* flesh, but preserve the belief in *satís*. A man may not visit his father-in-law's house unless invited and given a present of ornaments. The *mukláwa* is considered unnecessary when the parties are young. Of the various branches of the lunar race the Badgújar, Khachhwáha and Shaikháwat *khanps* have a common descent. The former claim descent from Lahú, son of Rám and Síta and the Kachhwáha's ancestor was created by Bálmík out of *kush* grass. Kaláji, a Kachhwáha, had a son by the favour of Shaikh Burhán-ud-dín, the Muhammadan saint, and so his descendants are called Shaikháwats. They have 36 *nakhs*, including the Ratnáwat (descendants of Boairon-jí), Dunáwat, Chandáwat and Khachhrolia, of which the first is found in this State, though only in small numbers. Ratnáwat women do not use the spinning wheel or grind corn, and the men would rather starve than eat flour ground by their women. Those who do so are excommunicated. All the Shaikháwats are followers of Shaikh Burhán-ud-dín, whose shrine is at Jaipur. They bind a skin round a child's waist and only use *halál* flesh according to the Shaikh's behests. Kachhwáhas and Shaikháwats do not intermarry, being the descendants of one ancestor. The Badgújars now marry with the Kachhwáhas, but not so the Shaikháwats. This used not to be the case, but since they migrated to Rájpútána it has been the custom. A Kachhwáha chief set the example by marrying a Badgújar girl whom he met when hunting a tiger. Lunar branches found in this State are the Jádú and Tunwár Rájpúts. The former are descended from Jáddú, one of the five sons of Rája Jajátí, 5th in descent from the moon. They have a number of *nakhs*, of which the Muktawat (so called because Srí Krishan, their ancestor, wore a *mukat* or crown) is found in this State. They are disciples of Atrí, from whom their *got* is derived, and avoid marriage with the Bhattís, who are a branch of their tribe. Tarís, the ancestor of the Tunwárs, was the second son of Rája Jajátí; they are again divided into *nakhs* and *gots*, though Jáddú and Tunwár descend from a common ancestor, yet they intermarry with one another, but Tunwár and Jatús do not intermarry. Once a Tunwár Rája had a son who was born with long hair and the *pandits* warned him that the boy endangered his life, so he was abandoned in the desert. A Láta Brahman, however, declared that the birth was auspicious to the Rája, so he had the child traced. He was found sheltered by a hawk's (*chíl*) wings; one of the followers of the Rája threw an arrow at the bird, it flew away, and at the place where it alighted a temple was erected to the bird as the goddess *Chíla*. The boy was named Játú or 'long-haired,' and his descendants avoid killing a *chíl* and worship the goddess. Their special *parohits* are Brahmans of the Láta *got*. Rájpúts pride themselves in the title of Thákur. Those born of slave girls are said to be of the Suretwál *got* and are also called Dároghas. Unlike other Hindus, Rájpút women often wear blue cloths, but they do not wear *kanch* or silver bracelets, only ivory ones. The women avoid flesh and liquor, but not so the men. They will take water from the skin of a Muhammadan *saqqá* or water-carrier. Marriage is consummated without waiting for the *mukláwa* and sometimes the pair meet in the house of the girl's parents. The bride is not sent back to her home three or four days after the wedding, and she is not allowed to visit her parents until the *bhora* ceremony has been performed, which takes place some time after the wedding. But a wife goes to her parents' house for her first confinement. Early marriage is no longer practised.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

CHAP. II. A.

Economic.

AGRICULTURE.

General agricultural conditions.

THE general conditions under which agriculture is carried on in the Phúlkián States have been described in the Patiála and Jínd Gazetteers,[1] and need not be recapitulated here. The three States are so closely connected geographically and racially that what has been said of the Sangrúr tahsíl of Jínd holds good of the Amloh and Phúl *nizámats* of Nábha, while the Báwal *nizámat* of Nábha which lies on the confines of Rájpútána shares all the characteristics of the Dádrí tahsíl of Jínd and the Nárnaul *nizámat* of Patiála.

Soils.

As to soils little more need be said. *Dakar*, *rauslí* and *bhud* are the prevailing soils. In Amloh *nizámat* stagnant water is found lying on *kallar*, a hard soil impregnated with soil which grows little or nothing when it is dry, but produces a good crop of rice where the water lies. In *nizámat* Amloh and Phúl cultivated land is called *bhendar*, waste being called *banna* or *maira*, well-land *senjú* and *báráni márú*.

Rotation of crops.

Little attention is paid to rotation of crops. Certain sequences however are observed—sugarcane and cotton always succeed one another.[2] Wheat is sown either in land which has lain fallow for six months or in land which has just borne a maize crop. The idea is that the manure which is indispensable to a good crop of maize has not been exhausted and will help to raise a wheat crop. In the Jangal gram is sown after maize and *vice versá*.

Manure.

Manure is indispensable to several of the most valuable crops. Sugarcane needs all the manure it can get, as much as five bullock carts, or about 100 maunds a *bigha*, being given. For cotton the ground is manured before sowing and the seeds themselves are wrapped in cow-dung. Maize is always sown on manured land. Wheat is manured as soon as it appears in the blade. Rapeseed is often sown in manured land, but manure is not indispensable to it. Tobacco is said to need as much manure as maize. Vegetables generally get both water and manure.

Population engaged in agriculture.

The proportion of the population engaged in or dependent upon agriculture is shown in Table 17 of Part B. In point of fact the State is entirely agricultural. Well-to-do farmers have their own permanent farm servants, and need no assistance from outside. Poorer men take partners or employ field labourers at harvest-time. Partnerships are common in Phúl, rare in Amloh, and unknown in Báwal. In Phúl the generality of cultivators are unable to cope with the work unaided. In Amloh, a country of wells, men have shares in a well and cultivate their own holdings when their turn for the water comes. The same system obtains, though to a smaller extent, in Báwal.[3]

Field labourers.

There is no particular class of field labourers in this State, but general labourers are employed for cutting the harvest by the *zamíndárs*. The wages of labour are given in Table 25 of Part B.

Principal staples.

Sugarcane and cotton are the most important crops on irrigated land, though the actual area under wheat is three times that of cane and cotton combined. The canal lands of Phúl are largely sown with cane and maize in the kharíf and wheat in the rabí. Amloh, though it has little canal irrigation, has many more wells than Phúl and grows equally good crops. The best cane, however, is grown in Phúl. Báwal which has little irrigation grows mainly kharíf crops and rabí crops needing little water such as gram and *sarson*, but if the winter rains are favourable, a fair wheat crop is raised

[1] See above, pages 93 and 263.

[2] This is in contrast to the custom in Patiála, where cane and cotton are never allowed to succeed one another (see above, page 98).

[3] For agricultural partnerships *see* Patiála Gazetteer, page 99.

CHAP. II, A.
Economic.
AGRICULTURE.
Principal staples.

in Báwal. The best wheat is grown in Phúl. On unirrigated land in all three tahsíls *jowár, mung, moth,* gram, cotton, *gowára,* etc., are largely grown.

Sugarcane.

Various sorts of cane are grown in the State. The best is called *chan*; it is red in colour and grows to a greater height than the other varieties, and the knots are further apart. The juice is sweeter and the cane gives a larger yield. *Dohlú* is a yellow cane with close knots, yielding less juice than *chan*, but more than the third variety, *ghorrú,* which is hard, full of knots and generally inferior. Cane covers 2 per cent. of the cultivated area.

Cotton.

Cotton, which covers the same area, is generally sown on well-lands, and especially on *niáichálú*, as it needs manure as well as water. Cotton is generally uniform in kind and quality, but in some parts of *nizámat* Phúl *málágirí* cotton is sown.

Maize.

Maize accounts for 7 per cent of the cultivation. It is not grown in Báwal tahsíl as it needs plenty of water. Two kinds of maize are sown here,—the white and the yellow. The yellow produces a sweeter grain. The best maize is grown in Phúl.

Wheat.

Wheat is grown on 15 per cent. of the cultivated area. In Báwal, where it is called *gehún*, it is sparingly sown, as the rainfall there is scanty and uncertain. The Phúl *nizámat* has rain enough to grow wheat on *báráni* soil, but in Amloh it is generally grown on well-land. Very little wheat is eaten by the *zamíndárs* themselves as it fetches a good price. Red wheat is the only kind known in Báwal, but better varieties are sometimes tried in Phúl and Amloh.

Barley.

Barley takes the place of wheat in Báwal, where the few wells there are devoted to its cultivation: 8 per cent. of the total area cultivated is under barley.

Sarson.

Sarson is grown on 2 per cent. of the cultivated area—a large percentage for this crop. It is grown entirely for sale either in the form of oil or seed. It does best on virgin soil, and hence it is always the first crop to be sown on newly cultivated land.

Jowár.

Jowár is grown throughout the State, and comprises nearly 10 per cent. of the cultivation. It is never grown on *khud* lands. *Jowár* is largely grown as fodder (*charrí*), but land, which used to yield good *jowár* crops, is said to have become less productive since canal irrigation was introduced, canal water apparently lessening the fertility of the soil.

Bájrá.

Bájrá is the staple crop of the dry lands of Báwal, and is grown on 20 per cent. of the cultivated area of the State. It is grown in Phúl, but hardly at all in Amloh, where the land is too fertile to be wasted on *bájrá*. In Báwal it forms the principal food of the people, and to a less extent it is eaten in Phúl. *Bájrá* is sometimes sown mixed with *mung* and *moth*.

Gram.

Gram (*chola*) does well on sandy soil and accounts for 16 per cent. of the total cultivation. It is grown in all three tahsíls.

Pulses.

Pulses—*mung, másh, moth,* etc.—are chiefly grown for cattle.

Tobacco and vegetables.

Tobacco covers 155 acres in the State. It is transplanted in Phágan and cut in Jeth. It requires frequent watering and as much manure as maize. Brackish water is good for it. Vegetables are grown chiefly in towns by Aráíns and other market gardeners Onions and carrots, however, are sometimes grown in villages as the *zamíndár* is fond of them and carrots are very good for cattle. Carrot seeds are used medicinally. Carrots cover nearly 1 per cent. of the total cultivation. Onions are transplanted, watered and manured much in the same way as tobacco. Sometimes canaway (*ajwain*) and carrots are sown between rows of onions. Garlic (*lahson*) is sown in towns, but rarely in villages as the people do not care for it.

Acreage of principal crops.

The acreage of the principal crops is shown in the following statement:—

CHAP. II. A.
Economic.
AGRICULTURE.
Principal crops.

Statement showing the acreage of the principal crops.

KHARIF.				RABI.			
	Irrigated.	Unirrigated.	Total.		Irrigated.	Unirrigated.	Total.
Sugarcane	6,550	...	6,550	Wheat ...	39,402	941	40,343
Maize	18,066	...	18,066	Barley ...	21,323	851	22,174
Cotton	5,600	97	5,697	*Gojáhí* (mixed wheat and gram).	3,941	...	3,941
Jowár	1,567	7,954	9,521	*Berra* (mixed wheat and barley).	2,986	3,121	6,107
Charrí	3,302	12,136	15,438	Gram ...	11,608	11,544	23,152
Bájrá	1,136	51,548	52,684	*Sarson* (rapeseed)	1,680	3,376	5,056
Mung, moth, másh, chawála and *gowára.*	2,351	39,651	42,002				
Hemp or *san* ...	653	20	673				

CHAP. II, A.

Economic.

AGRICULTURE.

When the crops appear above the ground they are fenced round in Amloh with branches of *kíkar* or *ber*. In Báwal hedges are made of a kind of reed called *pála*. Fencing is almost unknown in Phúl.

Land alienation.

The Nábha State was in advance of the rest of the province in imposing restrictions upon the alienation of agricultural land to the non-agricultural classes. In 1889 A. D. the Khatrís, Brahmans and trading classes, who were not themselves cultivators, were forbidden to acquire land by mortgage or purchase, only cultivators (*káshtkár*) being authorised so to acquire land. In 1892 a further amendment was introduced, by which alienation was only permitted within the caste (*qaum*) to which the alienor belonged, alienation to a person of another caste (*ghair-kuf*) being prohibited. Existing mortgages were maintained. The alienation of land to any person not resident in the State was also prohibited in 1874, except on the condition that security was furnished that the alienee would take up his abode in the State.

Agricultural stock.
Table 22 of Part B.
Horses.

Few horses or ponies are reared in the State, though some are raised in Phúl *nizámat* and sold at the cattle fairs. The horses of the Jangal tract used to be well known for their strength, but the breed has degenerated. The State maintains stallions in this *nizámat* at Phúl and Lohat Badí.

Sheep and goats.

Sheep are of less value than goats because their milk is not useable. Goats yield up to four *sers* of milk and their price has risen from Rs. 2 or Rs. 3 to Rs. 7 or Rs. 8, owing to the increasing trade in these animals. The goats of Báwal are superior to those of the other *nizámats*, because there is ample fodder in the reeds (*pála*) on which goats chiefly live in that *nizámat*.

Camels.

Camels are kept largely in *nizámats* Phúl and Báwal, because in those tracts they are used for ploughing and for the transport of grain, the nature of the country preventing the use of carts.

Fowls and pigs.

Fowls and pigs are only kept by Chúhrás, who prize the latter animal and usually make presents of it instead of a camel or horse at a wedding. The value of a pig is as much as Rs. 9 or Rs. 10, but there is no attempt to feed the animals and they are left to forage for themselves on the outskirts of the villages and towns.

Diseases of cattle.

Disease carries off large numbers of cattle. When cattle fall ill the owners resort to charms (*tona*) instead of regular treatment. Some of the commoner diseases and native methods of treating them are described below:—

Gal ghotua—Swellings in the throat: for this the cattle are given hot *ghí* and milk, and the swellings are cauterised with a hot iron.

Chhawar—Pains in the ribs, accompanied by difficulty in breathing. Cows are branded on the flank, while buffaloes are rubbed with *ajwain* and salt.

Rora or *khurí*—Foot and mouth disease. The feet are bathed with hot oil, preferably oil in which a lizard has been boiled. Meantime boiled rice is offered to some god.

Sondí.—This is an insect that lives in *charrí*, which is said to be fatal to cattle if they eat it. The disease is speedily fatal, but if the animal should linger, ashes are dissolved in water and given it to drink.

Chapla—Is a blister on the palate, caused usually by eating sharp stalks. *Ghí* is rubbed on the place.

Chapka—Spittle trickles from the animal's mouth and his strength goes. A mixture of *gúr* and *ajwain* is given.

CHAP. II, A.
Economic.
AGRICULTURE.

Diseases of cattle.

Múk or diarrhœa—Barley flour mixed with water is given.

Lakwa is a form of paralysis. Spirits are poured down the animal's throat.

Cattle fairs.

	Date.	Animals sold.	Value in rupees.
Nábha ...	Kátik 2nd ...	11,000	22,000 to 23,000
Amloh ...	Asauj 28th to 9th Kátik.	11,000	
Phúl ...	Phágan 1st to 12th ...	1,050	42,023
Jaito ...	Phágan 19th to 30th ...	11,383	5,00,000
Mahásar ...	Chet *badí* 1st to 15th	...	3,00,000
Ditto ...	Asauj *badí* 1st to 15th	...	

The table in the margin shows the principal cattle fairs held in the State. The two fairs in *nizámat* Phúl are attended by people from the other States and Ferozepore, Ráwalpindi, Jullundur and other Districts. Bullocks are mostly sold, but cows, camels and ponies also change hands. As many as 30,000 people attend the fair at Jaito, but that at Phúl is only visited by a fifth of that number. Rewards are given to the biggest purchasers and to those dealers who exhibit the best bred animals. The State also supplies food to the wrestlers who attend and awards prizes to them. *Sunchí pakhí* is also played. The two fairs in *nizámat* Amloh, at Nábha and Amloh itself, are each attended by about 5,000 people. They resemble those of the Phúl *nizámat* in all respects. The two fairs at Mahásar in *nizámat* Báwal are very ancient institutions. Bullocks in large numbers are sold, some Rs. 3,00,000 changing hands yearly at the two fairs. The State levies a toll of 6½ annas on every animal sold. About 1,000 people attend each fair.

Irrigation.

Amloh *nizámat* is irrigated largely by wells, but partly also by canals. Phúl has no wells, but more canal-irrigation than Amloh. Báwal has no canals and very few wells. The percentage of irrigation on the cultivated area of the three *nizámats* is shown in the margin.

Phúl	35
Amloh	67
Báwal	21

Canals, *ráj-báhás*, etc.

The Sirhind Canal irrigates part of the State. Its construction was sanctioned in 1870, and it was divided into 100 shares of which Nábha owns 3·168. The State contributed Rs. 12,71,713 up to the end of the year 1902-03 towards the cost of construction. The canal was formally opened on the 24th November 1882. The main channel serves two branches belonging to the British Government, *viz.*, the Bhatinda and Abohar Branches, which flow through the Phúl *nizámat*, and Feeder No. 1, which supplies 36 per cent. of the total water to the Phúlkián States. Of this 36 per cent. Nábha owns 8·8 per cent. This feeder runs from Manpur to Bhartála, where it divides into two branches, (*i*) the Kotla Branch irrigating lands in *nizámat* Phúl, and (*ii*) Feeder No. 2 irrigating the Amloh *nizámat*. This feeder No. 2 on reaching the Rothí bridge is divided into two branches,—(*i*) Feeder No. 3 and (*ii*) the Ghaggar Branch; but though these branches pass through the State they do not irrigate any of its villages. Feeder No. 3 is that which goes to Patiála and the Ghaggar Branch is that which flows south of the capital of the State at a distance of one mile. The

CHAP. II. A.

Economic.

AGRICULTURE.

Irrigation.

Feeders and *rájbáhás.*

numbers of feeders and *rájbáhás* in the State are given below :—

Serial No.	Branches.	*Rájbáhás.*	Total number of minors.	Number of minors.	*Nizámat.*
1	Kotla Branch (*nizámat* Phúl).	Dhanula ...	4	1 to 4	*Nizámat* Phúl.
2	Ditto	Uplí ...	4	1 to 4	Ditto.
3	Ditto	Badhar ...	4	1 to 4	Ditto.
4	Ditto	Bander ...	1	1	Ditto.
5	Ditto	Pední Kalán ...	1	1	*Nizámat* Amloh.
6	No. 2 Feeder (*nizámat* Amloh).	Nábha ...	2	1 to 2	Ditto.
7	Ditto	Rothí ...	3	1 to 3	Ditto.
8	Ditto	Kotlí ...	3	1 to 3	Ditto.
9	Ditto	Molugwára ...	7	1 to 7	Ditto.

When water in Feeder No. 2 first reached the Rothí bridge, a meeting was held there at which His Highness the Rája was present.

The following statement shows the irrigated area, receipts and expenditure in connection with the canal :—

Year A. D.	IRRIGATED AREA IN *pakká bighas.*			Receipts.	Expenditure.
	Nizámat Phúl.	*Nizámat* Amloh.	Total.		
				Rs.	Rs.
1886-87	8,348	2,211	10,559	4,911	1,21,497
1887-88	11,191	3,105	14,296	4,828	67,864
1888-89	9,883	2,896	12,779	37,369	66,222
1889-90	13,190	2,912	16,102	41,724	30,325
1890-91	24,761	5,069	29,830	69,000	52,699
1891-92	29,433	3,395	32,828	70,741	28,218
1892-93	15,381	3,083	18,464	44,602	18,603
1893-94	16,928	4,188	21,116	48,569	25,739
1894-95	15,572	2,726	18,298	45,169	32,402
1895-96	36,209	7,213	43,422	45,018	24,533
1896-97	51,157	11,507	62,664	95,858	23,929
1897-98	44,499	21,331	65,830	1,37,013	46,448
1898-99	41,937	9,947	51,864	1,06,591	32,977
1899-1900	44,337	17,150	61,487	1,47,170	51,065
1900-01	29,374	8,514	37,888	92277	35,197
Total ...	...	...	...	10,26,841	6,57,718

AGRICULTURE.

Irrigation.

Flour mills.

There are two falls, one at Thúí, a height of ten feet, and the other at Harígarh, a height of eight feet. The former is at mile 4 ÷ 2505 of the Ghaggar and the latter at mile 37 of the Kotla Branch respectively. At these two places there are two flour mills, each with 10 mill-stones. These were constructed at the request of the Nábha State. Rs. 18,739 were spent on the Thúí mill and Rs. 15,849 on that at Harígarh mill. The State receives interest on this sum from Government at the rate of Rs. 6-8-0 per cent. per annum. The State, on the other hand, pays rent to Government quarterly according to the average auction rates of similar mills in the Sirhind Canal Circle of the mills. The leases of the mills are auctioned every year by the State.

Canal law.

The Northern India Canal Act is in force as regards the canal revenue. Cases of trespass, etc., on the canal within Nábha territory are dealt with by the State officials.

Villages irrigated by British *rájbáhás.*

Sixty-two villages in *nizámat* Phúl are irrigated by the Abohar and Bhatinda Branches, which belong to the British Government. The distribution of water is managed by the State *patwárís,* who also collect the water-rates on behalf of the British Government. The receipts less 5 per cent. for collection, etc., are remitted half-yearly to the Ludhiána treasury. The following statement shows the *rájbáhás* with their length and the State villages irrigated by them.

CHAP. II, A.
Economic.
AGRICULTURE.
Irrigation.
British *rájbáhás* irrigating State villages.

Statement showing British Rájbáhás irrigating Nábha State villages and their length in the State.

Name of Division.	Name of Distributary.	Length lying within the State. From		To		Difference of length.		Total length.		Number of villages irrigated.	Average annual irrigation done from each Distributary. Kharíf.	Rabí.	Total.	Remarks.
	Sehna Major Distributary.	Miles.	Feet	Miles.	Feet.	Miles.	Feet.	Miles.	Feet.					
	Direct	14	1,100	14	1,645	0	545							
	Do.	14	3,557	15	4,242	1	685							
	Do.	15	4,732	16	395	0	663							
	Do.	16	1,588	16	3,765	0	2,177							
	Do.	16	3,985	16	4,229	0	244							
	Do.	16	4,452	17	816	0	1,364	3	4,485	1	...	...	609	
	Do.	17	4,540	18	4 768	1	228							
	Do.	19	1,758	19	3,400	0	1,642							
	Do.	20	1,777	20	2,756	0	979							
DIVISION.	Do.	21	13	21	971	0	958							

CHAP. II, A.
Economic.
AGRICULTURE.
Irrigation.
British *rájbáhás* irrigating State villages.

BHATINDA

Minor No. 4	8	4,042	8	4,870	0	828						
Do. do.	9	515	9	935	0	420	0	3,795	1	...	...	...
Do. do.	9	1,670	9	4,217	0	2,547						
Minor No. 6	Head.		2	600	2	600				...	...	289
Do. do.	3	3,698	4	230	0	1,532	2	2,668	2	...	...	38
Do. do.	4	4,464	5	0	0	536				...	...	...
Do. No. 7	0	2,151	2	4,735	2	2,584	2	2,584	1	...	...	114
Do. No. 8	0	3,920	1	1,180	0	2,260				...	...	374
Do. do.	1	2,475	2	710	0	3,235	2	3,418	2	...	...	...
Do. do.	3	1,497	4	4,420	1	2,923				...	...	242
Do. No. 9	0	120	0	352	0	232	0	232	1	...	...	...
Total ...	...		...		...		12	2,182	...	...	...	1,666
Bhadiner Major Distributary.												
Direct	9	3,900	19	4,606	10	706	10	706	5	...	...	1,478
Minor No. 3	4	1,453	4	3,500	0	2,047	0	2,047	1	...	...	170
Do. No. 4	5	1,006	7	3,000	2	1,994	2	1,994	4	...	...	...
Do. No. 4 Branch ...	1	235	4	3,000	3	2,765	3	2,765	2	...	...	1,019
Do. No. 5	Head.		Tail.		4	4,500	4	4,500	5	...	...	814

Statement showing British Rájbáhás irrigating Nábha State Villages and their length in the State—continued.

Name of Division.	Name of Distributary.	Length lying within the State.				Number of villages irrigated.	Average annual irrigation done from each Distributary.			Remarks.
		From	To	Difference of length.	Total length.		Kharif.	Rabi.	Total.	
		Miles. Feet.	Miles. Feet.	Miles. Feet.	Miles. Feet.					
Division—continued.	*Bhadiner Major Distributary*—concluded.									
	Minor No. 6	Head.	Tail.	4 2,000	4 2,000	3	...	...	612	
	Do. No. 7	Do.	3 2,218	3 2,218	3 2,218	3	...	...	802	
	Do. No. 7 Branch ...	Do.	Tail.	1 3,000	1 3,000	2	...	...	419	
	Do. No. 8	Do.	4 1,040	4 1,040	4 1,040	2	...	...	830	
	Newar Branch	6 3,750	8 2,260	1 3,510	1 3,510	2	...	...	678	
	Minor No. 3 Branch ...	1 2,043	1 4,000	0 1,957	0 1,957	1	...	...	259	
	Do. No. 4 do. ...	Head.	Tail.	2 3,000	2 3,000	2	...	...	926	
	Do. do. do. ...	0 573	4 500	3 4,927	3 4,927	3	...	...	1,482	
	Total ...	...	...	...	43 3,664	...	...	...	9,489	

BHATINDA

Dhipálí Major Distributary.								
Direct	15 2,087	19 4,589	4 2,502	4 2,502	3	...	...	1,319
Minor No. 3	3 380	4 3,000	1 2,620	1 2,620	1	...	...	552
Do. No. 4	2 2,655	5 3,060	3 405	3 405	3	...	...	687
Do. No. 4 Branch ...	0 600	3 127	2 4,527	2 4,527	3	...	...	88
Do. No. 5	Head.	Tail.	3 1,000	3 1,000	3	...	...	584
Total ..	...	...	...	15 1,054	...	...	...	3,230
Márí Minor.								
Márí Minor	Head.	2 1,815	2 1,815	2 1,815	3	...	...	123
Branch No. 1	Do.	Tail.	1 3 500	1 3,500				
Do. No. 2	Do.	0 3,384	0 3,384	0 4,939	1	...	...	1,374
Do. do.	1 2,470	1 4,050	0 1,555					
Total ...	...	...	...	5 254	...	...	...	1,497
Phúl Major Distributary.								
Direct	4 1,929	4 2,850	0 921					
Do.	4 4,450	12 534	7 1,084					
Do.	12 1,995	12 2,172	0 177	4,224	6	...	...	2,401
Do.	12 2,762	12 4,804	0 2,042					

CHAP. II, A.
Economic.
AGRICULTURE.
Irrigation.
British *rájbáhás* irrigating State villages.

Statement showing British Rájbáhás irrigating Nábha State villages and their length in the State—continued.

Name of Division.	Name of Distributary.	Length lying within the State.				Number of villages irrigated.	Average annual irrigation done from each Distributary.			Remarks.
		From	To	Difference of length.	Total length.		Kharíf	Rabi.	Total.	
Bhatinda Division—*concluded.*	*Phúl Major Distributary.*—concluded.	Miles. Feet.	Miles. Feet.	Miles. Feet.	Miles. Feet.					
	Minor No. 3	Head.	Tail.	5 3,500	5 3,500	3	...	...	1,239	
	Do. No. 4	Do.	Do.	4 1,000	4 1,000	3	...	...	1,242	
	Do. No. 5	Do.	2 2,700	2 2,700	2 2,700	2	...	...	543	
	Do. No. 6	Do.	0 3,549	0 3,540	0 3,540	1	...	...	116	
	Mehráj Branch	Do.	0 1,830	0 1,830	0 1,830	2	...	...	...	
	Total ...	...	...	...	21 1,794	...	...	...	5,541	
	Total Bhatinda Division ...	...	...	...	97 3,948	31	...	...	21,423	

FEROZEPORE DIVISION.	Jaitu Major Distributary ...	6	1,720	8	4,590	2	2,870	5	2,340					
	Do. do. ...	9	1,280	12	750	2	4,470							
	Minor No. 1	Head.		3	1,000	3	1,000	3	1,000					
	Ráota Major Distributary ...	8	2,163	11	3,465	3	1.302	9	4,432					
	Do. do. ...	25	2,840	32	970	6	3,130							
	Minor No. 3	Head.		4	0	4	0	4	0					
	Do. No. 4	Do.		0	2,438	0	2,438	0	2,438	19	5,023	6,848	11,871	
	Do. No. 5	Do.		3	300	3	300	3	3,000					
	Ráowála Water-course ...	0	580	1	1,000	1	420	1	420					
	Minor No. 6	Head.		4	2,905	4	2,905	4	2,905					
	Márí Major Distributary ...	20	540	21	1,925	1	1,385	1	1,385					
	Minor No. 8	5	2,280	8	596	2	3,316	2	3,316					
	Total Ferozepore Division ...	...		...		...		36	1,236	19	5,023	6,848	11,871	
LUDHIANA DIVISION.	*Bhatinda Branch.*													
	Maholí Minor	0	4,700	6	2,000	5	2,300	5	2,300	4	...	...	1,310	
	Delon Major Distributary ...	17	3,000	(to tail) 21	2,940	4	2,940	4	2,940	...	...	...	...	Proposal to abandon this *vide* Superintending Engineer's No. 356, dated 18th February 1904.
	Ráikot do. do. ...	Head.		2	2,911	4	3,119	4	3,119	3	...	...	336	
		30	3,030	32	3,238									
	Minor No. 1 Ráikot Distributary.	Head.		5	3,000	5	3,000	5	3,000	5	...	...	1,110	

CHAP. II, A.
Economic.
AGRICULTURE.
Irrigation.
British *rájbáhás* irrigating State villages.

Statement showing British Rájbáhás irrigating Nábha State villages and their length in the State—concluded.

Name of Division.	Name of Distributary.	Length lying within the State. From	To		Difference of length.		Total length.		Number of villages irrigated.	Average annual irrigation done from each Distributary. Kharif.	Rabi.	Total.	Remarks.
Ludhiana Division—*concluded.*	*Bhatinda Branch*—concluded.	Miles. Feet.	Miles.	Feet.	Miles.	Feet.	Miles.	Feet.					
	Kalás Major Distributary ...	Head.	1	2,160	1	2,160	1	2,160	1	...	...	368	
	Kalián do. do. ...	Do.	2	50	2	50	2	50	1	...	...	381	
	Total Ludhiána Division ...	...	...		...		19	629	12	...	...	3,505	
	GRAND TOTAL ...	...	...		...		153	813	62	...	...	36,799	

In Amloh water is found 26 feet below the surface. The Persian wheel or *harrat* is the commonest apparatus, and is calculated to irrigate a maximum of ten *bighas* per wheel. Over 26 per cent. of the total area of this tahsîl is irrigated by wells. In Phûl the little well irrigation there is is done by the rope and bucket or *charsa*. Only 2 per cent. of the cultivation is irrigated from wells, and the water-level varies from 50 to 150 feet below the surface. In Báwal water is generally found 75 feet down, and the rope and bucket is consequently more in use than the Persian wheel. 7 per cent. of the cultivation in Báwal is irrigated from wells. The cost of a well may be roughly estimated at Rs. 1,000. The statements following show the number of wells, and the depth at which water is found.

CHAP. II, A.

Economic.

AGRICULTURE.

Irrigation.

Charsas and *harrats.*

Statement showing the number of charsas

1	2	3	4	5	6	7	8	9
	NIAI.*				KHALAS.*			
Name of *nizámat.*	Wells with one *charsa* or one *harrat.*	Wells with two *charsas* or two *harrats.*	Wells with four *charsas* or four *harrats.*	Total.	Wells with one *charsa* or one *harrat.*	Wells with two *charsas* or two *harrats.*	Wells with four *charsas* or four *harrats.*	Total.
Phúl ...	81	130	32	243	26	13	...	39
Amloh ...	663	402	...	1,065	1,582	738	...	2,320
	Charsas 266	*Charsas* 38	...	*Charsas* 304	*Charsas* 555	*Charsas* 65	...	*Charsas* 620
	Harrats 397	*Harrats* 364	...	*Harrats* 761	*Harruts* 1,027	*Harrats* 673	...	*Harrats* 1,700
Báwal ...	118	210	33	361	318	336	41	695
Total ...	862	742	65	1,669	1,926	1,087	41	3,054
	Charsas 465	*Charsas* 378	*Charsa* ...	*Charsas* 908	*Charsas* 899	*Charsas* 414	*Charsa* ...	*Charsas* 1,354
	Harrats 397	*Harrats* 364	...	*Harrats* 761	*Harrats* 1,027	*Harrats* 673	...	*Harrats* 1,700

* *Niái* means the manured land round the

(*rope and bucket*) *and harrats* (*Persian wheel*).

10	11	12	13	14	15	16	17	18
TOTAL.				DEPTH OF WELL TO WATER-LEVEL.				
							Average area irrigated	
Wells with one *charsa* or one *harrat*.	Wells with two *charsas* or two *harrats*.	Wells with four *charsas* or four *harrats*.	Total.	Depth to water.	Average cost of well.	Number of pairs of bullocks.	Per one *charsa* or *harrat*.	Per one well.
107	143	32	282	50 to 150 feet.	Rs. 300 to Rs. 1,400.	4 pairs of bullocks	10·6	19
2,245	1,140	...	3,385	26	Rs. 300 to Rs. 350.	...	11	14
Charsas 824	*Charsas* 103	...	*Charsas* 924	From 102 to 112 feet.	...	Four pairs of bullocks to a *charsa*.	...	...
Harrats 1,424	*Harrate* 1,037	...	*Harrats* 2,461	...	...	Two pairs of bullocks to a *harrat*.	...	...
436	546	74	1,056	From 102 to 112 feet.	From Rs. 800 to Rs. 1,200.	4	7	22
2,788	1,829	106	4,723	...	...	...	9	14
Charsas 1,364	*Charsas* 792	*Charsa* ...	*Charsas* 2,262	...	...	...	...	...
Harrats 1,424	*Harrats* 1,037	...	*Harrats* 2,461	...	...	...	...	...

village site ; *khálas* means the rest.

CHAP. II, B.
Economic.
AGRICULTURE.
Irrigation.
Wells.

Statement showing the depth of wells to the water-level and the depth of water in a well and the average area irrigated by wells.

Serial No.	Name of *parganas.*	Average depth to water.	Depth of water.	Average area in *bighas* irrigated by a well.
1	Phúl	124	44	4
2	Dhanaula	70	24	13
3	*Lohat Badí*	26	24	20
4	Diálpura	89	17	4
5	Jaitu	125	25	4

Section B.—Rents, Wages and Prices.

Tenants and rent.

Table 18 of Part B shows the extent of the cultivated area. Of the total area of the State 24·75 per cent. is held by tenants, as shown in the margin. The remaining 465,023 *bighas* or 75·25 per cent. of the total area is held by self-cultivating proprietors.

	Total area in bighas khám.	*Per cent.*
By occupancy tenants ...	59,736	9·66
By tenants at-will ...	91,186	14·8
By tenants paying no revenue who hold land on *dharmarth* or in lieu of service ...	2,002	0·32

Land is generally leased on the Námání (about 15th June or Jeth *sudi ikádshí*) either on payment of (1) *batái*, at various rates; (2) cash, also at various rates; or (3) *zabtí* rents.

Batái.

Batái is levied thus: when the grain has been threshed out the tenants notify the owner and pay the *kamins'* dues out of the heap in his presence. The remainder then is divided into shares, the grain in pitchers, and the straw in *punds* (head-loads). *Batái* varies from ½ or ⅓rd to ⅖ths or ¼th. *Batái* is rarely taken in the Báwal *nizámat*; when taken the rate is usually ⅓rd and only the grain is divided, but not the straw, which belongs to the tenant. *Batái* is largerly paid by tenants-at-will, occupancy tenants generally paying in cash. Half *batái* is common in *nizámat* Phúl and ⅓rd or ⅖ths in *nizámat* Amloh.

Cash rents.

Cash rents are realized in four ways—

(1) Some tenants only pay the State revenue to the landlord.

(2) Some, in addition to the revenue, pay a cash rent to the landlord.

(3) Others pay a fixed lump sum as rent.

(4) Others pay a fixed cash rent per *bigha* or acre.

CHAP. II, C.
Economic.
RENTS, WAGES AND PRICES.
Cash rents.

Most of the tenants in *nizámat* Báwal pay cash rent either in a lump sum (*chakota*) or at a fixed rate per *bigha* or at revenue rate without *málikána*. Most tenants in the Phúl and Amloh *nizámats* pay a fixed *málikána* besides the State revenue, but no such tenants are to be found in Báwal. Cash rent realized according to the kind of crop is called *zabtí*, *e.g.*, the proprietor realizes rent at fixed cash rates on tobacco, onions, etc. The tenants who pay no revenue are those who hold land in *dharmarth* or *sankalp* from the owner or in lieu of service. The rents for the best lands in Amloh and Báwal per *bigha khám* are as follows:—

	Rs.	A.	P.
Nizámat Amloh—			
Irrigated	3	8	0
Unirrigated	1	0	0
Nizámat Báwal—			
Irrigated	5	0	0
Unirrigated	2	0	0

Inferior lands are rented at the following rates per *bigha khám* :—

	Rs.	A.	P.
Amloh—			
Irrigated	1	0	0
Unirrigated	0	6	0
Báwal—			
Irrigated	2	0	0
Unirrigated	0	6	0

Section D.—Mines and Minerals.

The State possesses no minerals of importance. The stone mines at Kántí hill in *nizámat* Báwal produce a little copper ore, but experience has

CHAP. II, F. — Economic.

Mines and minerals.

shown the cost of working to be prohibitive, and mining has been abandoned. The stone of a quarry in *nizámat* Báwal is extensively used in building. It is subject to a State tax of annas 4 per 100 maunds A kind of stone called *silí* is found in the Beháli hills, which is seen at its best in many State buildings, and its use has increased during the last few years. *Kankar* mines are found in several villages. It is largely used in building and in metalling roads, and is also exported in considerable quantities by contractors. Two villages—Chahilán and Lakha Singhwála in *nizámat* Amloh—produce stone-*kankar*, slabs of which are said to weigh two maunds, and measure 2′ × 1½′. Saltpetre is found more or less throughout the following villages :—

Nizámat Amloh—*Kol, Bazídpúr, Galdáti.*

Do. Phúl—*Dhola Kángar, Jalál and Dabrí Khana.*

Section E.—Arts and Manufacture.

Manufactures.

The State is entirely agricultural. Arts and crafts only exist to supply local needs. The Amloh *nizámat* has a local reputation for *ghabrún* and *súsí*. *Darís* are made in the towns of Amloh and Nábha, but they are sold locally, neither their quality nor their quantity warranting any attempt to export them. There is a cotton-ginning factory at Nábha town, and the cotton when ginned is exported to Ambála. A cotton press has also been erected recently at Govindgarh.

Ginning factory.

Press.

There is a press called the Durga Press at Nábha. It prints, in Gurmukhí and Urdu, State papers and Gurmukhí books, but not books for sale.

Section F.—Trade.

Grain.

The State exports grain in considerable quantities, and its administration has established markets at Jaitu, Phúl, Nábha and Bahádur Singhwála, the largest being that at Jaitu, under the supervision of a special officer called the Afsar Mandí at each place. This officer, with the aid of the *chaudhrís* of the *mandí*, decides all cases, civil and criminal, which arise in the market. These places are all on the Rájpura-Bhatinda line, except Jaitu, on the North-Western Railway between Bhatinda and Ferozepore and Bahádur Singhwála in the Ludhiána-Dhúrí-Jákhal line. Market places have been constructed at each of these stations by the traders, the State providing sites on favourable terms and exempting the marts from tolls (*zakát*) for a certain period. Besides grain, *gúr*, *shakar* and cloth are also brought into these *mandís* for sale. The export of raw cotton has, however, been diminished by the establishment of a cotton mill at Nábha near the railway station, and cotton is here made, ginned by machinery and then exported, chiefly to Ambála.

Oil.

The amount of oil manufactured in the State is insufficient, although *sarson* is grown and exported on a considerable scale. The State administration has, however, established a steam oil-press at Jaitu.

Section G.—Means of communication.

CHAP. II, G.

Economic.

MEANS OF COMMUNICATION.

Roads.

The State contains 73 miles of metalled and 35 of unmetalled roads. The metalled roads are—

1. Nábha-Patiála—12 miles: much used by carts and *ekkas*, though most of the traffic goes by the railway.

2. Nábha-Kotla—18 miles—*see* Patiála Gazetteer, page 134.

3. Nábha-Khanna—24 miles: passes through the head-quarters of *nizámat* Amloh and Bhádson *thána*, and joins the Grand Trunk Road at Khanna.

4. Amloh-Govindgarh—5 miles: first constructed when the railway station was at Jasrán. After the station was closed, the *ekka* traffic greatly decreased, but carts, etc., continued to use it.

5. Nábha-Thúí Canal water mill—3 miles.

6. Dhanaula-Barnála railway station—6 miles

7. Phúl, approach to railway station—4 miles.

The following are the unmetalled roads:—

1. Báwal-Kanína—32 miles.

2. Báwal-Bír Jháhna—3 miles.

Saráís.

The State contains no dâk bungalows, but there are old fashioned *saráís* at (1) Nábha town, which contains three old *saráís*, and a fourth has recently been constructed near the railway station; (2) Amloh, where the *sarái* is intended especially for *zamíndárs* attending the courts there—*chárpáís*, bedding and food are provided; (3) Dhanaula, where there are similar arrangements; (4) Báwal, where there are a *pakká sarái* and two old *kachchá saráís*, where Bhatiáras, etc., attend travellers; and (5) Bhádson.

Railways.

The main line (Pesháwar to Delhi) of the North-Western State Railway passes through an outlying part of the State near Govindgarh between Khanna and Sirhind stations, and formerly had a station at Jasrán, which was abolished, and a new one has now been built at Govindgarh. Dhablán, Nábha and Phúl are the stations on the Rájpura-Bhatinda branch line which is owned by the Patiala State, though worked by the North-Western Railway Administration. Nábha owns no part of the line. Bahádur Singhwála is the only station in the State on the Ludhiána-Dhúrí-Jákhal branch line. Jaitu station is on the Rewárí-Ferozepore branch of the Rájpútána-Málwa Railway, which also passes through Báwal *nizámat* with a station at Báwal town. On the Rewárí-Phulera line there is a station at Athelí. Most of the rail borne traffic from the State consists of grain from the markets at Phúl and Jaitu.

Post Office.

The Postal Department, which is under the control of the *Mír Munshí*, is managed by a Postmaster-General, whose office is at Nábha. The head post office is at Nábha. A list of post offices will be found in Table 31 of Part B. Since the agreement made with the British Government in July 1885 for the exchange of postal facilities postal arrangements have been much the same as in British territory. British Indian stamps surcharged "Nábha State" and post cards and envelopes so surcharged and also bearing

CHAP. II, G.

Economic.

MEANS OF COMMUNICATION.

Post Office.

the arms of the State are supplied by Government to the State at cost price, and are recognized by the Imperial Post Office when posted within the State for inland correspondence only. These stamps are distinct from the State service labels which are used for State correspondence, posted to places outside the State, State correspondence within its own borders being carried without stamps. There are full facilities for money-orders, the commission on which is credited to the State. There are three head offices in the State,—one at **Nábha**, the others at Jaitu and Báwal. The Nábha head office keeps its accounts with the head office, Ambála, and Jaitu with Ferozepore, while Báwal clears its account through Delhi.

Telegraph lines.

There are no telegraph lines in the State, except those on the various lines of railway.

CHAPTER III.—ADMINISTRATIVE.

Section A.—General Administration.

CHAP. III, A.

Administrative.

Administrative divisions.

THE State of Nábha is now divided into three *nizámats*,—Phúl, Amloh and Báwal.

Nizámat Phúl.

1. The *nizámat*[1] of Phúl is divided for administrative purposes into five Police circles or *thánas*, *viz.*—

(1) Diálpura, comprising the northern part of the main area of *nizámat* Phúl.

(2) Phúl, comprising its central portion.

(3) Dhanaula, comprising its eastern part with the outlying tract round Bandher on the south and the villages of Maur and Dhilwán on the north-west.

(4) Jaitu, comprising the villages of that *pargana*.

(5) Lohat Badí, comprising the villages of that *pargana*.

Nizámat Amloh.

2. The *nizámat* of Amloh is divided into three *thánas* and an outpost (*chaukí*), *viz.*—

(1) Amloh, comprising the northern part of the Amloh *nizámat*.

(2) Bhádson, comprising its central part.

(3) Nábha, comprising its southern extremity, with the 8 outlying villages round Galbattí to the west of Nábha and that of Fatehpur to the south-east.

(4) *Chaukí* Baragáon or Deh Kalán, comprising the 15 outlying villages round Bhalwan, the three villages of Baragáon, Fatehpur and Rasladárwála, with the isolated village of Pední.

Nizámat Báwal.

3. The Báwal *nizámat* is divided into three *thánas*,—Báwal, Kántí and Kanína.

Zaildárs.

There are 12 *zails* in the State and the *zaildárs* are supervised by a special official. The office of *zaildár* is not hereditary and is purely honorary. The appointments are made on considerations of personal ability, local influence, and service to the State. The *zaildárs'* duties are to assist the State officials in the prevention and detection of crime; to convey the orders of the Government to the residents in their respective *zails*; to protect public buildings and boundary pillars, and give notice when they need repair; to look after indigent widows and orphans, and to act as local commissioners in petty cases concerning lands, wells, etc.

Section B.—Civil and Criminal Justice.

Criminal Justice. *Table 34 of Part B.*

Each *nizámat* has a District Court over which the *Názim* presides. Subordinate to him is the court of the *Náib-Názim*. Superior to the *Názim's* Court is the *Adálat Sadr*: above that the *Ijlás-i-Alia*, consisting of three judges; and highest of all the *Ijlás-i-Khás*, over which the Rája presides. The lowest court, that of the *Náib-Názim*, can impose sentences not exceeding one year's imprisonment or fine not exceeding Rs. 50 or take security for good conduct up to Rs. 50 in amount for a period not exceeding six months. The *nizámat* Courts have power to impose sentences not exceeding three years' imprisonment, fine not exceeding Rs. 500, whipping

[1] The *nizámats* are also tahsíls, but are not sub-divided into tahsíls.

CHAP. III. B. — Administrative. CIVIL AND CRIMINAL JUSTICE. Criminal Justice.

not exceeding six stripes[1] or security up to Rs. 200 for a period not exceeding two years. The *Sadr Adálat* may impose five years' imprisonment, Rs. 1,000 fine, 12 stripes and demand security for good behaviour up to Rs. 1,000 or impose imprisonment in default up to two years. There is a city magistrate called the *Náib-Adálatí* at head-quarters with the powers of a *Názim*. The *Ijlás-i-Khás* has absolute power to impose any sentence of death, imprisonment, banishment from State territory, fine or confiscation of property. The Tahsíldárs also exercise criminal powers in cases of criminal trespass (by infringement of boundaries, etc.), imposing a fine not exceeding Rs. 25 or in default six months' imprisonment. Railway cases, occurring on the Nabha part of the Rájpura-Bhatinda line, are heard by the Railway Magistrates, *i.e.*, the District Magistrates of Ambála and Ludhiána.

Civil Justice. *Table 35 of Part B.*

For civil cases there is a Munsiff in each *nizámat*, with appeal to the *nizámat* Court. In Nábha itself civil cases go to the *Niábat Adálat Sadr*, with appeals to the *Adálat Sadr*. The Munsiff tries civil cases up to Rs. 1,000 in value. For all others the *nizámat* Court is the court of original jurisdiction.

Revenue cases. *Table 36 of Part B.*

The Tahsíldár tries petty revenue cases up to Rs. 100 in value, all others going to the *nizámat* Courts. Appeals from the *nizámat* Court and the *Niábat Adálat Sadr* lie to the *Sadr Adálat* in all cases, including civil suits, but appeals on executive revenue matters go from the District Court to the *Díwán*. Appeals from *Adálat Sadr* lie to the *Ijlás-i-Ali*. *Lambardári* and mutation cases are heard by Tahsíldárs, and those transferred to the *nizámat* and *Díwání* are finally decided in the *Ijlas-i-Khás*. Cases in which the offence is punishable with dismissal are heard by the *Ijlás-i-Khás*.

Codes of Law.

The Indian Penal and Criminal Procedure Codes are in force with certain modifications, of which the most important are detailed below :—

(1) In order to check immorality the police are authorised to take cognisance of all cases of adultery or fornication without complaint.

(2) In cases of rape, compensation is given to the woman from the property of the criminal.

(3) In cases of abduction of married women, if the woman is found to have been concealed by the accused, her husband is remunerated in cash in the same way.

(4) In cases of theft, criminal breach of trust or fraud, the loss is made good from the criminal's property, summarily, without resort to a civil suit.

(5) In cases of homicide not amounting to murder, in addition to the punishment imposed on the offender, the murdered man's heir is compensated from the offender's property.

(6) In all criminal cases the complainant can appeal, even if the accused is acquitted.

[1]But in Báwal the *Názim* may impose 12 stripes.

CHAP. III, C.

Administrative.

CIVIL AND CRIMINAL JUSTICE.

Codes of Law

Frivolous and vexatious accusations are dealt with under Section 211, Indian Penal Code. Similarly perjury is punished on the spot without the formality of obtaining permission to prosecute under Section 195. Extradition treaties exist between Nábha and the States of Patiála, Jínd, Farídkot, Alwar, Jaipur, Lohárú and Dujána. The Civil Procedure Code is in force in Nábha State, the only modification being that the period of limitation for suits for a debt is 6 years in the case of subjects of the State, 9 years for subjects of Patiála or Jínd, and 3 years for British subjects.

Registration.

The system of registration is based upon that in British India, but certain modifications have been introduced. The rule formerly in force which required the ownership of the property to be investigated prior to registration has now been abrogated, except in certain cases in which the order of the Darbár has been given before a deed is registered. The following are the chief modifications:—

1. No second mortgage-deed relating to property in land is registered unless and until the first has been redeemed, nor is any deed registered if it deals with land on which any arrears due to the State remain unpaid.

2. No deed of adoption of a son is registered unless it has been duly sanctioned in civil court.

3. No mortgage or sale-deed of land is registered unless the vendor has obtained the Darbár's sanction through the *nizámat.*

4. Mortgage deeds which involve a conditional sale after a fixed term are not registered.

5. It is compulsory to lay down a provision in all mortgage-deeds that the mortgagee shall on receipt of not less than one-fourth of the amount secured by the deed release a proportionate part of the mortgaged land.

Each *Názim* is *ex-officio* Registrar in his *nizámat*, but in the capital this duty devolves on the *Náib Adálatí.*

Registration fees.

Registration fees are levied according to the Indian Registration Act III of 1877 and credited to the State. The fee for copying a registered document is annas 8, and this goes to the registration clerk.

Section C.—Land Revenue.

Old system.

The ancient system of levying the revenue in kind was in force in the Nábha State up to 1924 Vikramí (1860 A. D.) when a cash assessment was introduced in all the *parganas* except that of Lohat Badí, in which it was not introduced till 1932 Sambat.

Settlements.

The first assessments were summary in character, but in 1930 Sambat His Highness the present Rája directed a regular settlement of the Amloh *nizámat* to be carried out. This work was completed in 1935

CHAP. III, D. — Administrative. LAND REVENUE. Settlements.

Sambat, the settlement operations being conducted according to the British Revenue Law of 1848 A. D. and the rules thereunder, and the assessment was fixed for a period of 20 years. In 1945 Sambat the settlement of the Báwal *nizámat* was taken in hand and completed in 1949, that of Phúl *nizámat* being commenced in 1948 and reaching its conclusion in 1959 Sambat. These two latter settlements were conducted on the lines of the British Revenue Law of 1884, the land being measured and the record-of-rights prepared as in a British District.

Section D.—Miscellaneous Revenue.

Stamps.

Impressed non-judicial sheets of foolscap size are issued by the State, the value being annas 1, 2, 4 and 8, and Rs. 1, 2, 4, 5, 10, 50, 100 and 500. Each sheet is signed by the *Díwán*, its value being marked in words and figures. Each bears an annual serial number written in the top right-hand corner, with the Sambat year in the left-hand. The sheets are manufactured at Nábha in the *Díwán's* office, and issued by it to the *Sadr* treasury, when they are credited like cash receipts, a monthly account being rendered by the treasurer to the *Díwán*. The stamped sheets are sold to the public by four vendors, one at the capital and one at each *nizámat*. Each vendor is paid Rs. 15 per mensem and the former receives a commission of 3 per cent. only. Each sheet sold is registered in, and endorsed with, the purchaser's name, etc. A purchaser can, however, endorse a sheet on re-sale to a second party. Judicial stamps were introduced in 1902 with different colours for the various departments, thus:—collectorate, yellow, *Díwání* (financial) green ; criminal, red ; and in murder cases, black. The rates for court-fees are those leviable under the British Court Fees Act.

Excise, *Table* 41 *of Part B.*

The Excise department is under a superintendent, who has an Excise *darogha* and four peons at each *nizámat* under him. The sale of European liquor is not prohibited, but there is no shop for its sale in the State. The only distillery in the State is at Nábha itself, and the right to distill country liquor in it is leased for one year, or for a term of years, to a contractor who has a monoply of the right of sale. The proof strength of the liquor is ascertained by the *Náib-Díwán*, and the liquor is then bottled in his presence in bottles which bear the seal of the State, and the sale of liquor not in bottles so sealed is prohibited. The *lahan* is prepared in the *darogha's* presence. The still-head duty charged is Rs. 2-8 per imperial gallon for 100° proof liquor and Rs. 2 per gallon for 75° proof. The liquor contractor sells retail through retail vendors, who receive a commission of 5 per cent. on the sales. The liquor is distributed to the retail vendors throughout the State in bottles. They are not allowed to charge more than the marginally-noted prices to the public. The number and location of shops will be found in Appendix B to this volume. There are no shops for the sale of liquor in Báwal *nizámat*.

	Rs.	A.
100° proof liquor—		
Bottle	1	4
Pint	0	11
Quarter	0	6
75° proof liquor—		
Bottle	1	0
Pint	0	9
Quarter	0	5

Opium and drugs.

The poppy is not cultivated in the State; raw opium is imported principally from Málwa, but also from the Simla Hill States and Sirmúr and prepared as a rule at several places, that made at Phúl being reputed the best. The licenses for the vend of opium, *post* and drugs are sold together, but not with those for the sale of liquor.

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Administrative.
MISCELLANEOUS REVENUE.
Opium and drugs.

There is no license for wholesale vend, as the export of opium and drugs is not allowed. Licenses for retail vend are sold by auction, no duty being charged over and above the license fee. The licenses for opium, drugs and liquor are auctioned by the *Díwán*, who has authority to sell them for a year, or for a term of years. The number and location of shops for the sale of opium and drugs will be found in Appendix B to this volume. The British Government has prohibited the import of opium from the Báwal *nizámat* of this State into any British District,[1] and passes for its transport from that tahsil to any other part of the State cannot be granted.[2] An allotment of Malwa opium is made to this State.[3] In order to obtain a special pass for the transport of opium through British territory into the State a certificate is required that the applicant is authorized (*a*) to sell opium within the State, and (*b*) to apply for a pass. This certificate must be signed by the *Názim* of a *nizámat* or by the *Náib-Díwán* at Nábha. The Political Agent, Phúlkián States, is authorized to grant permits for the import of Malwa opium on behalf of the State.

Section E.—Municipalities.

The only municipality in the State is that of the town of Nábha. The Committee of this municipality consists of three nominated members from among the important traders and big shop-keepers of the town, who are honorary members receiving no pay, and a fourth paid official member, who is in charge of all the office work connected with the municipality assisted by a clerk and *dároghás*. These four members are under the control of the city magistrate. The conservancy and the sanitary arrangements of the town are in charge of a head *dárogha*, called *Dárogha-i-Safái*, under whom are the sub-*dároghás* and an establishment of sweepers, water-carriers, etc. The municipal staff is paid from the octroi duties collected in the town. The members, besides arranging with the *Dárogha-i-Safái*, for the proper sanitation of the town, are obliged to see that no encroachments are made by the owners of houses on the public thoroughfares, open spaces or common plots of land. If any person wishes to construct a new house or to repair an old one, the members must satisfy themselves after inspection that no public rights are being interfered with. If any building or well appears dangerous to the safety of passers-by, the members are authorised to pull down the building or to fill up the well. The members have also to see to the collection of any taxes that may be imposed for a special purpose such as for improving drainage or filling up pools. Octroi duties are levied on imports. There are no duties on exports. The Octroi department is under the charge of a Superintendent called *Munsarim Zakát* with his *dároghás*, who are posted at the city gates to examine all articles brought into the town. Articles brought by rail are inspected at the railway station. The rates are different for different articles. From the octroi collections the police of the town of Nábha, the conservancy and sanitation establishment and the municipal staff are paid. The octroi duties on the grain *mandís* situated at certain places such as Jaito, Phúl, etc., are collected by the supervising

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[1]Punjab Excise Pamphlet, Part II, Section 39.

[2] „ „ „ „ Section 31.

[3] „ „ „ „ Section 43.

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MUNICIPALITIES.

officers of the *mandís*. The collections are daily paid over to the treasury and the returns and daily accounts showing receipts and payments are submitted to the *Náib-Díwán*.

Section F.—Public Works Department.

The Public Works Department is conducted under the direction and supervision of an officer called *Afsar-i-Támírát* and is controlled by the *Díwán Sadr*. The Superintendent of Repairs (called *Garh Kaptán*), with a permanent staff of *mistrís* and masons, carries out all repairs and makes additions to old buildings. The buildings superintended and looked after by him are the palace, garden and residences of His Highness the Rája and the public buildings, hospital, post office and schools located in the capital of the State. For the superintendence of the public works in the *nizámats* there is a separate officer called *Afsar-i-Támírát Bairúní*, whose duties are to travel from place to place and see that proper progress is being made in the works in the different stations, and to report after inspecting old works what repairs to them are required. His reports go to the *Díwán* through the officer of the Public Works Department. The roads are under the supervision of an officer called *Afsar-i-Sarkát*, who has a permanent establishment of coolies under him. His duty is to keep the roads in proper order for the traffic. New roads are planned and laid out by him, and are constructed by the contractors under his directions.

Section G.—Army.

Present strength.

The present forces of the State consist of the following :—

Imperial Service Troops.

Infantry ...	... 600 officers and men.
Transport ...	... 177 officers and men.
Transport animals ...	... 258

Local Troops.

Cavalry ...	... 150 officers and men.
Infantry ...	... 65 officers and men.
Artillery ...	... 40 officers and men.
Guns ...	... 13 (10 serviceable).
Armed police ...	... 581 officers and men.
Police mounted ...	... 126 officers and men.

Imperial Service Troops.

The Imperial Service Troops were organised in 1889. They first saw service in 1897, when Government employed them in connection

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Administrative.

ARMY.

Imperial Service Troops.

with the disturbances in the Swát Valley and Mohmand countries. Warned on the 3rd September in that year, the regiment effected a very speedy mobilization, for it was at Peshávar on the 8th of the same month and ready to proceed with the Mohmand Field Force, to which it was attached. On the 20th of the month it marched for the border, and from that time, until the force was broken up, the corps made exceedingly trying marches under severe conditions, and all officers who came in contact with it reported the cheerfulness and good spirit of the men. On its return from the Mohmand country the regiment was allowed three days to refit before marching for Kohát, where it arrived on the 10th October to join the Tirah Expeditionary Force. The regiment was located at Karappa until the 6th December, when it moved to Masthura and marched over the Saprí Pass to Jamrúd. On its way it took part in the fighting in the Waran Valley, when the men elicited the praise of General Symons by their steadiness under fire and ability to move over bad ground. The corps remained at Jamrúd until the 13th January, when it marched, *viá* Pesháwar, to join the Buner Field Force at Hoti Mardán. Its services were not utilised, as the enemy had submitted unconditionally, so it returned to Nowshera to entrain, and arrived at Nábha after an absence of six months.[1] The other war services of the State troops at different times have been detailed in the History Section, pages 342 ff.

Section H.—Police and Jails.

Police.

Tables 47 *and* 48, *Part B.*

Officers	...	37
Colonel	...	1
Special Superintendent	...	1
Deputy Inspectors	...	11
Sergeants	...	13
Dafadárs	...	11
Men	...	797
Mounted	...	125
Foot	...	602
Auxiliary	...	58
Trackers	...	12

The Police Service of the State comprises 37 officers and 797 men as detailed in the margin. The Special Superintendent, whose services are available for the investigation of serious crime in any locality, is stationed at the capital. There is a deputy inspector at each *thána*, with a sergeant, *dafadár* (or *madad muharrir*), a tracker, 11 constables and 2 mounted men. The *chauki* at Báragáon is in charge of a sergeant and a *dafadár* with 7 constables, and a sergeant is attached to the *kotwálí* at the capital. The auxiliary (*imdádí*) police are stationed at the depôt at the capital, and are available to replace casualties or vacancies in the *thánas*. They receive the same pay as the regular police, *viz.*, Rs. 6 per mensem. The Police Department is under the control of the *Bakshí*, and its executive head is the Colonel of Police. The State is free from settlements of criminal tribes, the Sánsís, Bauriás and Mínás being all engaged in cultivation.

Jails.

Table 49, *Part B.*

There is a central jail, with accommodation for 500 prisoners, at the capital of the State. There is also a jail at Báwal which can accommodate 100 prisoners. Prisoners are employed on ordinary building work, and those in the central jail are also employed on other work such as carpet-weaving (both from *múnj* and thread) and paper-making. Sometimes prisoners are also employed in brick-making.

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[1] General Stuart Beatson's "History of the Imperial Service Troops of Native States."

CHAP. III, I.

Administrative.

EDUCATION AND LITERACY.

Education.

Section I.—Education and Literacy.

Formerly the State had no regular system of education. All official correspondence was conducted in Persian, which was taught in *maktabs* by masters (*miánjí*) who received no fixed salaries. Well-to-do people also had private teachers. Numerous books were read, especially books of letters to teach the art of correspondence. Mathematics were little taught, the *miánjí* being usually ignorant of the science, and *pádhás* giving instruction in it. Hence accounts were usually kept by Hindí-writers. Those who were educated in Persian and could also keep accounts were called *mutsadaís*. In Báwal mensuration was confined, as a hereditary occupation, to a few families called *mirdáh*, who received a small salary from the State and dues in grain at each harvest from the villages. The first attempt to modernize education in the State dates from

1863 A.D. Sambat 1920, when Rája Bharpúr Singh established a school, in Nábha itself, with one teacher in English and another for Arabic and

1864 A.D. Persian, a third being added in 1921. Urdu, Persian and Sanskrit were, however, the main subjects and were taught on the old system. In 1930

1873 A.D. the present Rája appointed a new head master to the school, which improved its administration, but left the system of teaching unchanged. In the same year schools were opened at Báwal, Amloh, Dhaula and Dhanaula,

1874 A.D. each under a single master. One was opened at Lohat Badí in 1931. In 1935

1878 A.D. a Nágrí-knowing *pandit* was added to the staff of the Nábha school and in 1880 it was raised to the middle standard with a regular establishment, scholarships also being offered. In this year a school was also opened at

1882 A.D. Badhar in *nizámat* Phúl. In Sambat 1939 a Nágrí *pandit* was added to the staff at Báwal, and teaching in mathematics also begun there. Students first went to the Punjab University from the State in 1885. In 1886 a Gurmukhí teacher was added to the staff of the school at Phúl and in the ensuing year Gurmukhí schools, under a special superintending officer, were established at Jalál, Jaitu, Pakhú, Bháí Rúpa and Jahlan in Phúl: and at Alhúrárn, Bhalwán, Salána, Jalán, Tohra-Khawara, Birdhanow, Dandrála-Dhíndsa and Mangewál in Amloh *nizamat*. A *pandit* was also added to the Nábha school staff in this year, and in 1888 it was raised to the status of a high school, its students first appearing in the Entrance Examination in 1890. In this year also a separate cantonment school was opened, in which English, Gurmukhí, Persian and other subjects were taught, its students receiving board, clothes and books gratis and a boarding-house being provided. In 1893 the Nábha high school was raised to collegiate status, and in 1895 four of its students passed the First Arts Examination, but in 1898 lack of funds compelled its reduction to a high school. In 1955 (1898 A.D.) a law lecturer was, however, appointed, and in 1956 Sambat (1899 A.D.) a teacher to prepare students for the upper subordinate class was added. Thus the State now contains two middle schools at Báwal and Chotián, and ten primary schools at Amloh, Satána, Dhanaula, Phúl, Mandí-Phúl, Jaitu, Bháí-Rúpa, Dadahúr, Kántí and Kanína open to all castes, but in which fees are only levied from non-agriculturists, the sons of cultivators being exempt. At the capital is the Nábha high school open to all classes of the community on payment of the prescribed fees. Two per cent. is deducted from the pay of every civil servant of the State, and if one son attend the school no fees are charged; if two attend, the second pays half the

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—
Administrative.

EDUCATION AND LITERACY.

Education.

prescribed fees. This school teaches up to the Entrance Examination of the Punjab University, English, Gurmukhí, Persian and Sanskrit being taught. Its staff consists of 15 teachers, including one for Mensuration and two for the optional subjects, Arabic and Sanskrit. It is managed by a committee of leading officials in the State. Since 1891, besides the 4 students who passed the F. A. Examination, 38 have passed the Entrance and 89 the Middle School Examinations. Others with the aid of stipends have graduated B. A., and qualified in the Medical and Thomason Colleges. Báwal school, formerly a *maktab* with a *pandit* and a Persian master, now has a head master and second master also, and this staff, though inadequate, has succeeded in qualifying boys for the Middle School Examination. Fees are not levied from agriculturist boys. Chotián, three miles from Phúl, has a staff of five masters. The middle school at Chotián, three miles from the town of Phúl, is a *zamíndárí* school established in Sambat 1955. Into this only the sons of agriculturists are admitted with the Raja's sanction. No fees are levied, and the boys are entirely supported and lodged in a boarding-house attached to the school, which is maintained from the school cess levied with the revenue. This school ranks as an anglo-vernacular middle school, but Gurmukhí is also taught in it. 1898 A.D.

Female education.

A female teacher of Gurmukhí was appointed to teach girls at Nábha in 1949 Sambat (1892 A D.), and she continues to teach Gurmukhí and Hindí.

In 1903-04 the expenditure on education was Rs. 10,159-1-6 and the number of pupils, who in 1891 had amounted to 396, was 635.

Section J.—Medical.

Formerly the State possessed no hospitals, but State *hakíms* were entertained and they used to treat the sick, medicines being given gratis from the State *lassí-khána*, if they were not obtainable from the bazárs. In Sambat 1937 *Yúnání* dispensaries were established at the capital and the head-quarters of each *nizámat*, each having a *hakím*, an *attár* or compounder and a *jarráh* or blood-letter. Medicines were given free, and patients were sometimes given food also. In 1947 Sambat (1890 A.D.) English dispensaries were established at Nábha and at each *nizámat*. A few years later one was established at each *thána*, so that there are now in all 8 outlying dispensaries, at the places noted in the margin. To each of them a hospital assistant and compounder are attached. The hospital at the capital is called the Lansdowne Hospital as it was built to commemorate the visit of Lord Lansdowne, the first Viceroy who visited the State. The building comprises a central hall, with two wings,—one for males, the other for females. Its staff consists of a superintendent, a hospital assistant, a compounder, a dresser and menial establishment. In-patients are dieted gratis. There is also a military hospital in the cantonment at Nábha in charge of an assistant surgeon, with a hospital assistant, a compounder and menial staff. All these institutions are under the control of the Chief Medical Officer at Nábha. 1880 A.D.

Amloh.
Phúl.
Dhanaula.
Lohat Badí.
Jaitu.
Báwal.
Kántí.
Kanína.

CHAP. III, J.

Administrative.

MEDICAL.

Vaccination.

A vaccination staff, consising of a Superintendent, with one vaccinator for each *thána*, was first appointed in Sambat 1939 (1882 A.D.). Small-pox has been much diminished, but still afflicts the people in *nizámats* Phúl and Amloh, though it is not very fatal in its effects owing to the general healthiness of those tracts.

CHAPTER IV.—PLACES OF INTEREST.

CHAP. IV.

Places of interest,

Amloh.

AMLOH.

Amloh is hardly more than a village, but is the head-quarters of the Amloh *nizámat* and tahsíl. Population (1901) 2,016. It lies in 30° 37′ N. and 76°16′ E., 18 miles north of Nábha on the road to Khanna, which is 5 miles to its north. It comprises a *bazár* which lies on either side of the road, and a mud fort in which are the *nizámat* offices. The town is entered from the south by the *pakká* Bhadulthuha Gate. Close to the fort lies the old *bazár*, with some old-fashioned buildings, and in front of it is a garden. Amloh is an old place founded in 1763 (Bikramí) after the fall of Sirhind. At first a mere village, it became the head-quarters of the *nizámat* and owes such importance as it has to this fact. It has no important trade, but lately the manufacture of iron safes and stools has been carried on with success, and these articles form the chief exported commodities. There is a *sarái*, with a school and a post office.

BAWAL.

Báwal, the head-quarters of the Báwal *nizámat* and tahsíl, lies south of Nábha in 28°4′ N. and 76°36′ E. on the Rájpútána-Málwa line. Population (1901) 5,739. It contains a stone fort, in which some State troops are quartered. Close to the fort is the Hasanpur *mahalla*. The outer part of the fort is used for the *nizámat* office and treasury, and the police station and jail are close by. A street runs from the Bír Jhabua to the fort, and inside the town this street has *pakká* shops on each side. It leads on up to the Katra *bazár*, a square surrounded by *pakká* shops. Thence a street leads to the Motí jhíl, passing through an old *bazár* with deserted shops. West of the Katra is a gate through which a metalled road leads to the railway station. Outside this gate is a *pakká sarái*, with a State garden. Báwal is a town of an ancient type. Founded in 1205 Bikramí by Ráo Sainsmal, a Chauhán Rájpút of Mandhan, now a village in Alwar, it was named by him after Bawália, the *got* of his *parohit*; Bhuja, his descendant, greatly enlarged it, and it came to be known as Bhuja ká Báwal. The Gujars of the town claim descent from Bhuja. Eventually it fell into the possession of the Nawábs of Jhajjar and thence passed into that of Nábha. Under the Rájas of Nábha the town has been extended. The Katra *bazár* was built in 1917 Bikramí, and the fort, which is still unfinished, was founded in 1932. Other buildings, with the garden and *sarái* tank before mentioned, have all been built under the Nábha régime. It contains, however, a mosque built in 968 H. in the reign of Akbar, and still in good repair; also the tombs of Hazrat Yúsuf Shahíd and Mián Ahmad Sháh, Darvesh. The *challa* of the Khwája Main-ud-dín Sáhib commemorates a visit of Hazrat Muain-ud-dín, Chishtí of Ajmer, and a fair is held here on the 20th of Jamádi-us-sání. The trade of the town suffers from competition from Rewárí, but is increasing. Grain is exported, but the only other produce consists of plums (*ber*) grown on grafted (*paiwandí*) trees.

DHANAULA.

Dhanaula town, the head-quarters of the Phúl *nizámat* and tahsíl lies 40 miles west of Nábha, in 30°17′ N. and 75°58′ E. Population (1901) 7,413. It is divided into several *agwárs* and contains a masonry fort, with four towers. The *Názim's* court is held in a building erected over

CHAP. IV.
Places of interest.
DHANAULA.

its front gates. It contains a broad court-yard, on one side of which are the female apartments. East of the fort lies the Qilláwala Gate, whence run two paved streets, one to the Hadyaiawála, the other to the Háthíwála Gate. On either side of these streets are shops. Just inside the Háthíwála Gate are a *pakká sarái*, post office, dispensary and police station. Outside it is a garden containing a tank and other buildings. Outside the town lies the agriculturists' quarter, divided into the Jaidan, Manan, Jhajrián, Bangkhar Musulmán and Bánehgar Jatán *agwárs*. The town was founded by Sardár Gurdit Singh in 1775 Bikramí, and was the capital of the State until Nábha was founded by Rája Hamír Singh.

JAITU.

Jaitu, in the Phúl *nizámat*, lies 40 miles east of Ferozepore, in 30°26′ N. and 74°56′ E., and has a station on the North-Western Railway line. It was founded by Jaitu, a Jat of the Sidhú *got*, to which its land-owners belong. The place is intersected by a road, on either side of which are shops, but it owes its importance to its grain market, which lies half a mile from the village, and to the cattle fair held in the month of Phágan. Outside the market is a steam oil-mill. Outside the town is a fort, in which is a police station, and close to it a *gurdwára* of the 10th Sikh Guru. Two miles to the north is the spot where Guru Govind Singh practised archery and which is still reverenced.

NABHA TOWN.

The town of Nábha lies on the Rájpura Bhatinda Railway, 32 miles west of Rájpura. It is surrounded by a mud wall 8 feet broad and 18 feet high. It has 6 gates, Patiálawála, Aloharánwála, Doladdíwála, Bauránwála, Mahinswála and Jatánwála named after the adjacent villages. The Rájpura-Bhatinda Railway passes by the town, the station being outside the Jatánwála Gate. The Bauránwála Gate also communicates with the station. The grain market in the town is near the Bauránwála Gate and the cantonment near the Doladdí Gate. Round it and at a short distance from the wall runs the *chakkar* road, metalled with stone, with a circumference of almost four miles. There are four State gardens in Nábha. One garden inside the town by the Patiálawála Gate is called Shám Bágh and two outside it are called the Pukhta Bágh and Mubárak Bágh. The fourth garden behind the cantonment is called Kothí Bágh. The Nábha *rájbáha*, which irrigates all these gardens, winds round the town. Four of the gates are provided with tanks for the convenience of travellers. The town has four *saráis* besides a *pakká sarái* near the railway station. One street in the town leads to the Mahinswála and Doladdí Gates This is crossed in the centre by another street which leads to the Patiáláwála Gate. On either side of it is a *pakká bazár* with shops of all kinds. At the cross-roads is a square with shops on each side, called the Chauk *bazár* frequented by vegetable and sweetmeat-sellers. This is the busiest part of the town. The road which leads from the Bauránwála to the Mahinswála Gate also has shops on either side. The *bazár* from the *chauk* to Patiáláwála Gate is a handsome and flourishing one. The streets and lanes of the town are clean. The roads and water drains are *pakká*. *Ekkás* and carts can easily pass through the main streets. In the rainy season water collects in the neighbouring depressions, in spite of great efforts to prevent it. The low ground of the Paundusar inside the town near the Patiálawála Gate, where a large quantity of rain water used to collect, has been filled up at great cost. Drinking wells are numerous and the water is pure. In the heart of the town is the fort with a *pakká* rampart all round and four towers, one on each side. Inside, one part is occupied by the

CHAP. IV.

Places of interest.

NABHA TOWN.

Mahálát Mubárak (Rája's *zenána*). On the other side is the *Deorí* (court-yard) *Khás* and *Díwán-i-'Am*, all the offices of the capital and a small garden, behind which is the State stable. Near the gate of the fort is the police station. In the Shám Bágh are the marble tombs of former Rájás. Immediately behind the fort is the school, which has a spacious hall with rooms on either side. Next to it is a park, with office of the *Bakhshí Khána*. The upper rooms of *Bakhshí Khána* accommodate guests from other States. The Lansdowne hospital and post office are near the Bauránwála Gate. The buildings worth mention outside the town are near the Patiáláwála Gate. The Pukhta Bágh is surrounded by a *pakká* wall within which are the State gardens and the palaces of the Rája and the Tikka Sáhib, with a separate building for the ladies of their families. His Highness' court is also held here. The Mubárak Bágh is close by. In it is a spacious building, called "Elgin House," reserved for the accommodation of distinguished visitors.

PHUL.

The town of Phúl, the head-quarters of the Phúl *nizámat* and tahsíl, lies 5 miles north of Mahráj in 30°20′ N. and 75°9′ E. Population (1901) 4,964. It is regularly built and divided into 8 *agwárs*. Its wall is octagonal, studded with *pakká* gateways, and encloses a masonry fort. The original buildings of *Chaudhrí* Phúl, with their hearths, still exist in the fort. In the centre, besides the female apartments, is a building called *Kothí 'Am*. Facing the fort is the dispensary in a square which is surrounded by shops. The town has a local reputation for making opium of the best quality. It contains a Munsiff's court. Outside it is a tank. The grain market is at Rámpur station, 3 miles from Phúl itself, on the Rájpura-Bhatinda line, which is connected with Phúl by a metalled road. Phúl was founded by *Chaudhrí* Phúl in 1770 Bikramí and then passed into the possession of Tilok Singh. There is a vernacular middle school in Phúl and an anglo-vernacular middle school at Chotián some two miles from Phúl itself. The town has also a garden. Outside the town is the tomb or *samádh* of *Chaudhrí* Phúl.